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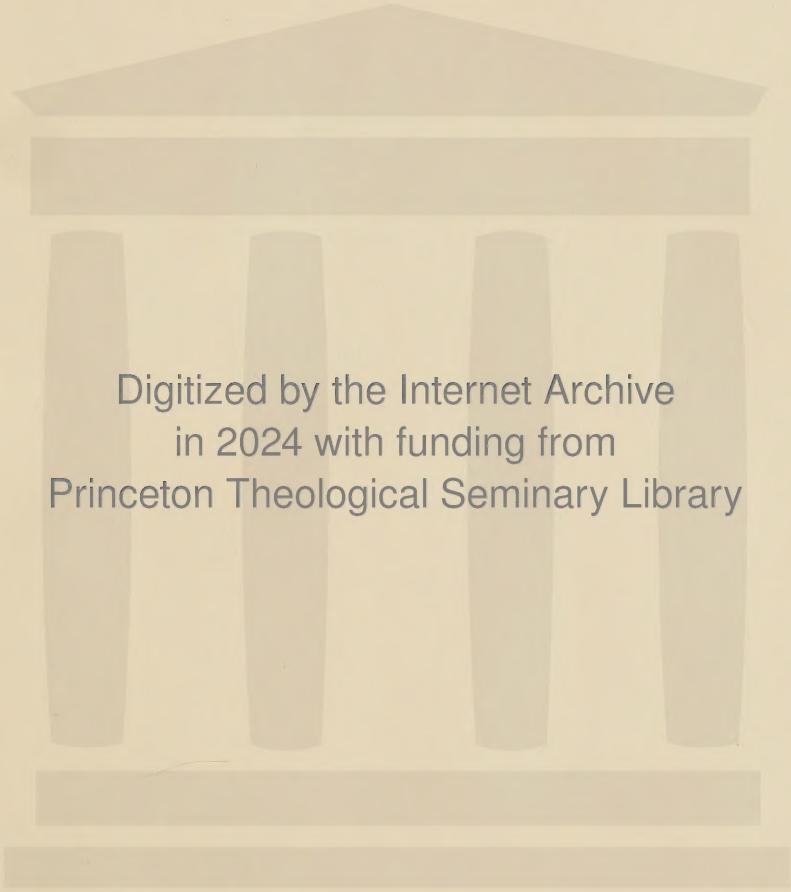
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A HISTORY

OF

CATHOLICITY

IN

NORTHERN OHIO

AND IN THE

DIOCESE OF CLEVELAND

BIOGRAPHICAL

BY

MICHAEL W. CARR

PRESIDENT OF THE CATHOLIC HISTORICAL SOCIETY

VOLUME II

CLEVELAND
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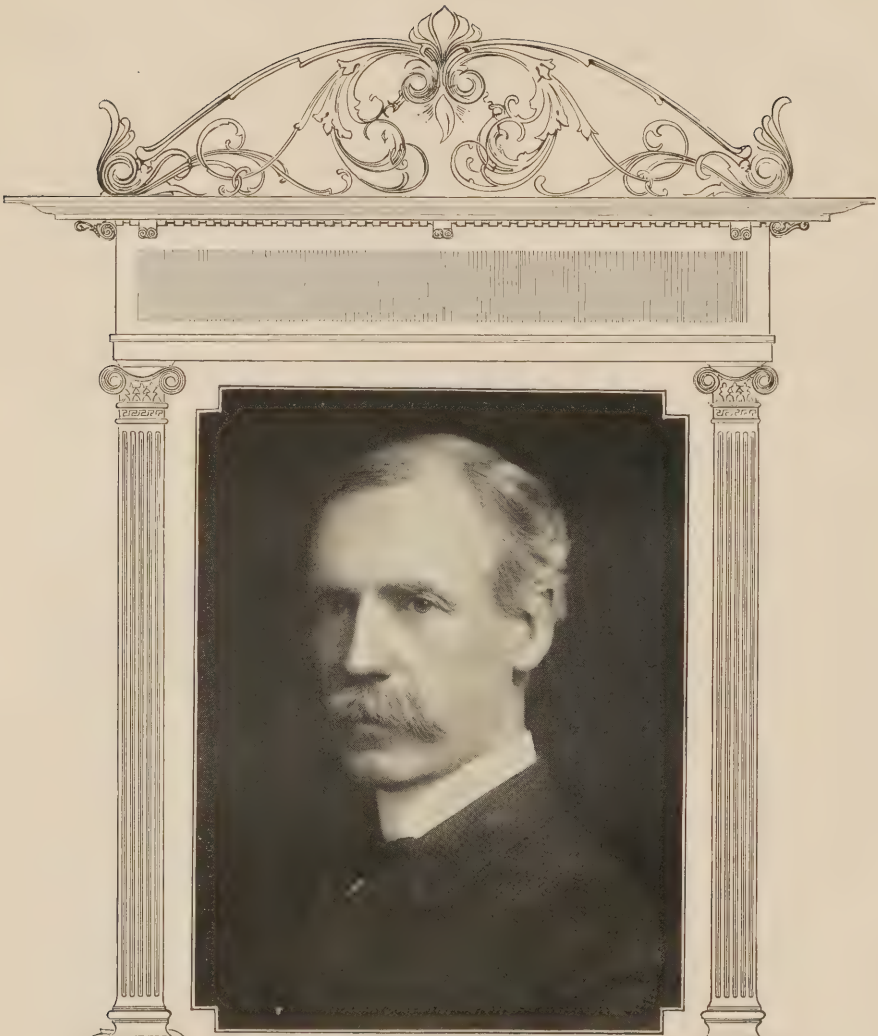
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MICHAEL W. CARR

THE AUTHOR'S PREFACE

THE first volume of this work is essentially historical. This, the second volume, with the exception of the miscellaneous sketches, is wholly biographical. Of purpose is this division with its distinction made, because biography is the analysis of history.

Tersely defined, biography is the measurement of the character and the outline of the life of an individual. When a person thus writes of himself and his career it is called autobiography, but whether oneself or another be chosen as the subject it is biography nevertheless; hence, it is not the rule that men shall have been gathered to their fathers before the pen of the biographer be allowed to touch them.

"Post-mortem biography" was not the rule with the author of "Men of the Time." The forty-six subjects of "Plutarch's Parallel Lives" had not all passed away. Cornelius Nepos, in his "Lives of Commanders," did not concern himself about dead heroes exclusively. "Cæsar's Commentaries" are but his own autobiography. Much of the history of our own day, like McCarthy's "History of Our Own Time," is in part the biographies of prominent rulers, warriors, statesmen, and leaders, and, to a degree, of many over whom they hold sway. St. Paul himself was not so sensitive about his record and character as some, who take texts for sermons from his epistles, profess to be concerning theirs. He tells us who he was originally—Saul of Tarsus, a persecutor of Christians; what he became later—the Apostle of the Gentiles, "a Vessel of Election"; much of what he did—journeying extensively, and laboring in season and out of season; and something of what he suffered for the faith—shipwreck, imprisonment, stripes, etc. What we know of St. Paul, the great preacher and teacher, we have learned from St. Paul, the autobiographer.

With such examples of memorial and biographical proprieties before us, we can the more readily agree with the celebrated

French author that, to the living the biographer owes consideration; to the dead he owes but truth.—"*On doit des égards aux vivants; on ne doit aux morts que la vérité.*"

The mission and purpose of biography are to describe the spirit and acts of men and thereby to entertainingly instruct and to encourage by example. It deals cursorily with personal acts and facts, while its essence is the careful weighing of human character. Alexander Pope had this idea clearly in mind when he wrote in his famous essay that, "The proper study of mankind is man"; and Langhorn had an equally correct conception of it when he forcefully declared that, "No species of writing seems more worthy of cultivation than biography, since none can more certainly enchain the heart by irresistible interest, or more widely diffuse instruction to every diversity of condition." Man studying man and painting word-pictures of him, even if but poorly done, must ever prove of unfailing interest to humanity. The imperfections of the writer-artist's work are often lost sight of in the attractiveness of the living subject, for the mind thinking, the heart loving, and the emotional nature active must ever have claims on human attention.

Not only is biography allied to history, but it is even the test of what history is in its logical sense. Men are the actors in every historical drama; their characters are inseparable from the plots, the essential parts, while their deeds but set these forth in bold relief. Given the characters of men, and their acts and careers are not difficult to determine. The deeds men do are predicated on their characters. Every individual begins to form character early in life, and long before its noon is reached that of each is fully developed. Old age does not change the complexion of character, nor can death either heighten or unmake it. It is this sum of the qualities of a man, and not so much his acts or his years, that the biographer is concerned with. Having journeyed near to the ridge of life or beyond, and while yet in the flesh, would, therefore, appear to be a good time in which to estimate a man's mental and moral worth.

Why then put off until after his demise the giving to the public a knowledge of his capabilities and powers, and the good uses to which he has been, or may be, devoting them? There can

be no good grounds for such deferring, for surely supersensitiveness or false modesty, to say nothing of things less worthy, ought not to be even thought of as reasons justifying it. The second corollary to the eighth commandment obliges every one not only to strive to acquire a good name among men, but to even allow to be made known both his good works and his intellectual and moral equipment looking to these ends. It also imposes the duty on all of us to defend our character when seriously aspersed. Proverbs xxii says: "A good name is better than riches; and good favor is above silver and gold." Much of the force of these thoughts consists chiefly in their application to the living.

The few, therefore, who can not bring themselves to approve of the scope of such a volume as this is, on the assumed ground that the truth, to their minds being either praise or censure, ought not to be, and can not be, told of men while yet alive, are either confused as to what biography really is in its relation to a good name and to high character, or they are not likely to be accused of possessing the most excellent judgment. Placed on either horn of this dilemma they are left little choice of position. They assume that the recognition of noble qualities and ability in the living is not proper, is flattery; while on the other hand they adopt the dictum, *De mortuis nihil nisi bonum*, that, "Of the dead nothing should be said but what is good"—flattery again! And yet, their professed zeal for the whole truth touching the quick or the dead is quite consuming. The encouragement and satisfaction, to say nothing of the information which a volume such as this affords, they would deny to the Catholic and reading public, forsooth, because they entertain the notion that the truth may not all be told; or if merit and worth be generously recognized in bishops, priests, and laymen, they call it flattery, and fear that a measure of blame and harsh criticism will not be set up in opposition.

Such persons evidently forget that, "A man whom it is proper to praise cannot be flattered." They also seem to overlook the truths that, "We get no good by being ungenerous, even to a book," and that,

> "The least flower, with a brimming cup, may stand
> And share its dew-drop with another near."

Every intelligent person knows that in order to avoid making these biographical sketches mere barren lists of names, dates, and

dry facts, it is essential to cite in addition some of the more prominent talents and qualities possessed by the subjects, together with such characteristical elements and circumstances as will aid in the portraitures. Especially is this demanded in the case of priests, who are generally regarded as the best educated men in every community, and whose qualities and abilities it were culpable to either ignore or treat with indifference. The natural and varied talents, years of training, and culture of the right reverend and reverend gentlemen mentioned in this volume, and, indeed, also the practicability, sterling character, and record of the laymen therein set forth, doubtless stand for much more than is ascribed to them by the author. Hence, any approach to adulation or flattery, even in form, is not only foreign to the intention of the writer, but is happily rendered next to impossible by the character and talents of the individuals described. Adopting the thought of another and changing some of the words it can be affirmed in point that,

> "All the world's praise re-echoed to the sky
> Cancels not blame that shades the judgment's eye;
> All the world's blame, which fault for fault repays,
> Fails to curtail the meed of merited praise."

Where recognition, or even *praise*, is merited by the living, why defer the giving of either until after death, or why be stingy or ungenerous in their bestowal during life, especially since the object aimed at is the encouragement and enlightenment of mankind? Why seek for cause for blame as an excuse for this, and not finding sufficient, fall back on the weak assumption that biography is "post-mortem literature"? Biography is not mortgaged to the dead. It does not mean picking flaws with. Neither is its office that of fault-finding or rebuke. It deals with character as the shaper of human conduct, and the best biography is that which shows the real or implied relation between character and deeds.

With these things in view, representative persons, both clerical and lay, have been *selected* in various portions of the Diocese of Cleveland as fit subjects for extended mention. Some are of those who have passed away, while the great majority are from the ranks of the living, and such descriptive sketches have been written of them as best comport with truth and fact, to the ends that the entire Catholic body may be represented and honored by and

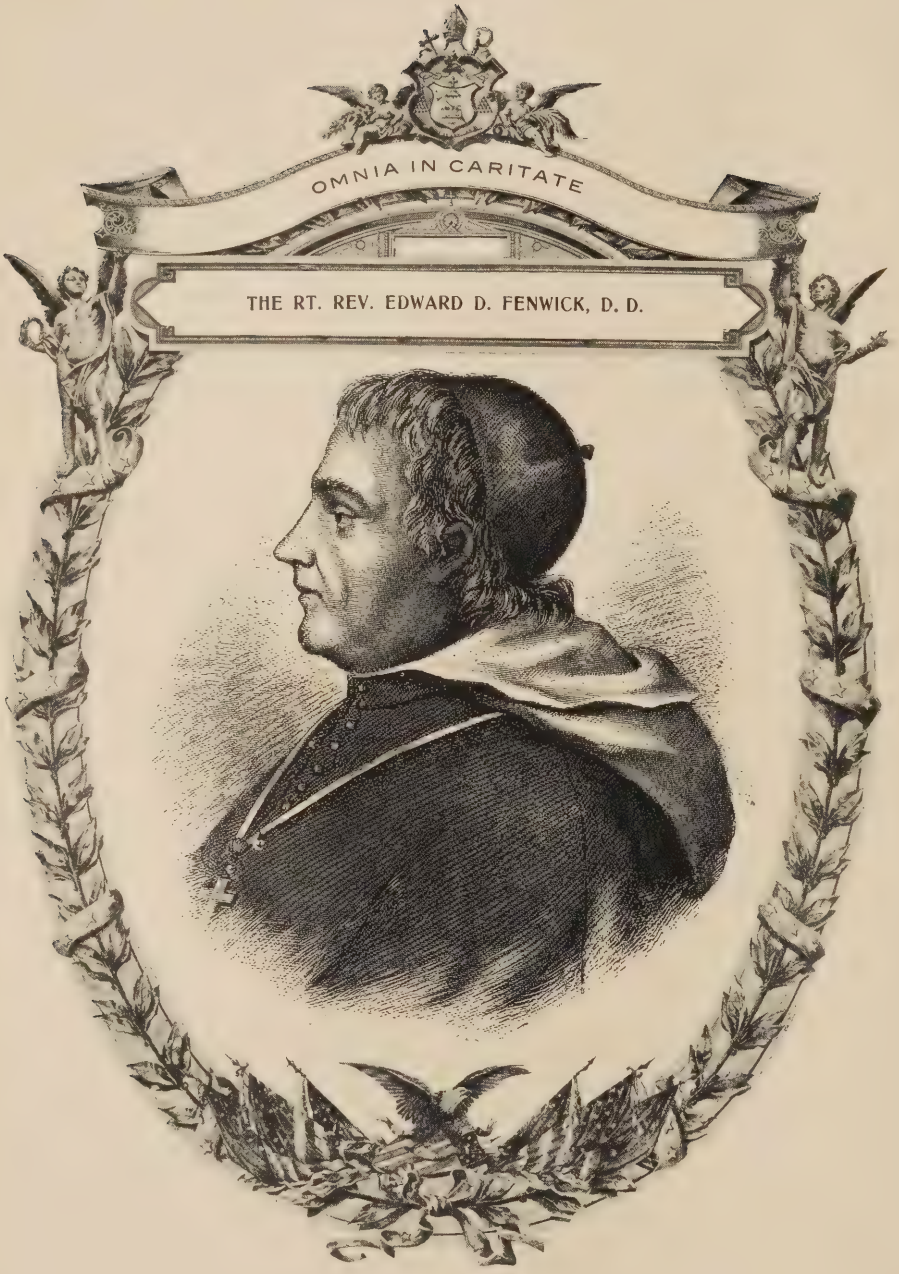
through them, and that the public may see how well and favorably Catholics will compare with their fellow citizens in things spiritual, intellectual, and material.

Accompanying each mention a fine portrait of the subject is inserted. This feature has been adopted neither in compliance with, nor in opposition to, the wishes of either the individual or his friends. It is done rather to aid in the description, and to give a clearer idea of the appearance and manner of the person, for the countenance and poise reflect the interior qualities which comprise the character. We are counseled in this by numerous authorities, among them Thomas Carlyle, who once said: "Often I have found a portrait superior in real instruction to a half-dozen written biographies. I have found that the portrait was as a small lighted candle by which the biographies could, for the first time, be read and such human interpretation made of them."

Recognizing, therefore, the importance of portraits in a work of this kind, we have, even at great expense, freely employed them so as to make up for any deficiencies that might have occurred in our humble efforts at estimating and delineating character. By thus pictorially supplementing what in each instance we have indited we are encouraged to hope that a discriminating public will both approve of, and welcome, the volume here offered by THE CATHOLIC HISTORICAL SOCIETY, and THE AUTHOR,

MICHAEL W. CARR.

Cleveland, Ohio, January, 1903.


OMNIA IN CARITATE
THE RT. REV. EDWARD D. FENWICK, D. D.

The Catholic Church

In Northern Ohio and in the Diocese of Cleveland

BIOGRAPHICAL

THE RIGHT REV. EDWARD D. FENWICK, O. P., (*)

FIRST BISHOP OF CINCINNATI.

JANUARY, 1822—SEPTEMBER, 1832.

Edward D. Fenwick, a descendant of the ancient English family of Fenwick Tower, was born in St. Mary's county, Maryland, in 1768. After the death of his father, Edward was sent to Europe to complete his studies. When leaving home he was in his sixteenth year. He entered the Dominican College at Bornheim, Flanders.

Impressed with the spirit and virtues of his Dominican preceptors, he became attached to them and soon joined their Order. From his childhood he showed a tender and unaffected piety. This grew with his years, and impressed itself on his superiors, whose respect and confidence he easily won. During the French revolution he was engaged in the duties of a professor, and as procurator of the Dominican convent at Bornheim. When the French soldiery overran and pillaged the Netherlands, his convent was seized and he, with his brethren, imprisoned as Englishmen. Securing his release as an American citizen, he

*The first five sketches in this volume—those of the Rt. Rev. Bishops Fenwick, Purcell, Rappe, Gilmour and Horstmann—have been written by the Rev. George F. Houck, Chancellor of the Diocese of Cleveland.

went to one of the Dominican convents in England. There he remained till 1804, when in compliance with his ardent wish he was sent by his Provincial to America, to labor there in behalf of the spiritual interests of his countrymen. His own native State was the first field of his priestly labors in America. In this portion of his Master's vineyard he toiled about one year. Then Bishop Carroll, of Baltimore, upon consultation, and with the advice and consent of the Father General of the Dominicans, sent him to Kentucky to establish a colony of Friars Preachers. In compliance with instructions Father Fenwick, accompanied by three of his brethren, Fathers Wilson, Tuite and Anger, founded, in 1805, St. Rose's Convent, in Washington county, Kentucky, on a farm he purchased with his patrimony. Here it was that the Dominican Order had its first home in the United States, and from this place the light of the Gospel was carried far and wide. The Convent of St. Rose was soon crowned with benedictions. The children of St. Dominic, animated with the zeal of their pious founder, spread through the whole of Kentucky, affording its inhabitants the benefits of the religion of Christ. A Bull was received from Rome constituting Father Fenwick Provincial of the Order in North America. He would not, however, accept the proffered honor, fearing it might prove a hindrance to the conversion of souls. A remarkable circumstance, which has always been looked upon as the most certain evidence of the exalted virtue of Father Fenwick was that, after having obtained from Rome the office of Provincial for Father Wilson, with the permission to annul the appointment should he himself choose to retain that position, he did not hesitate a moment, but asked Father Wilson to accept it, as for himself he preferred rather to obey than to command.

In 1814 Father Fenwick, the apostle and pioneer priest of this State, made his first missionary visit to Ohio, and went as far north as Perry county, in the present Diocese of Columbus, where he found three Catholic families, consisting in all of twenty members. These good people were so rejoiced to see him, that he could never recall his first pastoral visit to this part of his vast "parish" without experiencing the greatest consolation, because he considered it the first fruit of his mission in Ohio.

According to the most authentic information obtainable

Father Fenwick's first visit to Northern Ohio—within the territory of the Diocese of Cleveland—was in 1817, when he came to Columbiana and Stark counties. There he found a number of Catholic families, some of whom had moved to Ohio from Pennsylvania and Maryland; others had emigrated from Ireland and Germany. None of them had seen a priest since they had settled in Ohio.

In 1818 Father Fenwick established on a farm, given for the purpose by Mr. P. Dittoe, a fervent and generous Catholic, the present flourishing convent of St. Joseph's, near Somerset, Perry county, Ohio, and was its superior for nearly four years. From St. Joseph's he and his few brethren of the convent, among them his nephew, the Rev. Nicholas D. Young, regularly attended the missions in Perry and the neighboring counties, whilst those of Southern Ohio received pastoral care from St. Rose's, Kentucky, and occasionally, also, from St. Joseph's, Perry county.

Bishop Flaget, of Bardstown, had under his jurisdiction Kentucky, Indiana, Michigan and Ohio. He petitioned the Holy See to relieve him of the spiritual care of a part of his immense territory. In accordance with his wish the Diocese of Cincinnati was erected, in 1821, and Father Fenwick consecrated by Bishop Flaget as its first bishop, in the Church of St. Rose, Washington county, Kentucky, on January 13, 1822. Soon after his consecration, Bishop Fenwick took possession of his Episcopal See. Arriving at Cincinnati he found neither church nor dwelling. He rented a small house, where he was obliged to sleep in the garret; the other part was destined for a chapel and a study. At times he was not able to pay the rent, and frequently had to seek his meals in the city. His cathedral was a barn-like, plank building, about one mile from the town, and in rainy weather quite inaccessible. The attempt to move it to the town failed; it broke down on the road. A lot was wanting upon which to erect the cathedral again; but where were the means to pay for it?

Without money, without the hope of procuring it to pay the debts already contracted, everywhere even the most necessary things wanting, in 1823 the Bishop resolved to set out for Rome, with the intention of resigning his heavy charge. The Holy Father, Leo XII, did not accept his resignation, but encouraged

him to return to his See and presented him with 1,200 scudi for the expenses of his journey and those of the clergyman who traveled with him. It was the dark hour preceding the dawn of a brighter day. The day of prosperity soon came. God blessed the good Bishop's efforts and opened up new resources to him. In France especially he received great aid, the Association for the Propagation of the Faith, at Lyons, giving him generous assistance, Belgium, also, and Germany, following the example of France, contributed liberal sums to Bishop Fenwick in support of his poor diocese. On his return, in 1824, the above mentioned debts were paid, and a brick cathedral erected on Sycamore street, with the money he brought from Europe. Later he established the Athenæum College, near his cathedral church. He also introduced into his diocese the Dominican Sisters, and one or two other religious communities to instruct the children.

Full of courage, after his successful visit to Europe, he devoted all his energy and zeal to the development and visitation of his diocese. At or away from his episcopal city, he never had an idle moment. To reach all the missions of his immense diocese, covering Ohio and Michigan, he had to make long and tedious journeys by wagon, stage or on horseback, often through forests, and more often over roads, that were all but impassable.

His last visit to Northern Ohio was during the time of the cholera, in 1832. Before leaving Cincinnati, on a visit to Michigan, he had been ailing. Rallying somewhat, and prepared to die in the midst of his labors if God so willed it, he proceeded on his long journey, visiting all the missions along the route. He himself fell so sick at Sault Sainte Marie, Mich., that it was feared he would not recover. But he rallied and soon was on his journey homeward to Detroit, and thence through Northern Ohio to Canton, where he arrived on September 24, completely exhausted, with fresh symptoms of the dreadful scourge that visited the entire country and counted its victims by the thousand. He was attended with the greatest and most tender care. Next morning he said Mass and wrote several letters. The stage arriving at the door of the pastoral residence of Father Henni, he bade him goodbye and went on to Wooster, intending to go thence to Cincinnati. Arriving at Wooster about 8 p. m., he was taken from the stage

with the fatal seal of cholera on him. He was brought to a hotel, where he expired at noon, Wednesday, September 26, 1832. Before sunset of the same day a mound marked the resting place of his remains. It seemed he had a foreboding of his death, for wherever he passed he said: "This is my last visit." In one of his letters he wrote that he would visit two or three congregations in the neighborhood of St. Joseph's, Perry county, which would be the term of his mission, and that thence he would return to Cincinnati, because his strength failed him, but added, as was his custom, that he would do so; *Deo volente, quia homo proponit, sed Deus disponit.*

Father Henni was at once informed of the Bishop's dying condition, but on arriving at Wooster a few hours later, he found him buried.

The following obituary of Bishop Fenwick is taken from the *Catholic Telegraph,* of October 6, 1832. It was written by its editor, the Rev. Father Mullon:

"Our venerated and beloved Bishop has gone to reap the reward of his labors and trials, leaving us the memory of his worth, the example of his virtues, and the odor of his sanctity. He is dead! *Edward Fenwick is no more.*

"Where is he whose approving smile was ever ready to cheer us; whose sympathetic heart shared our griefs, and the counsels of whose wisdom was a lamp to our footsteps? Where is he whom we were accustomed to behold at the altar of his God; in the habitations of want and wretchedness; by the bedside of disease and pain; or in the rude cabin of the simple native of the forest; on the errand of mercy and the work of benediction? Alas! those benignant features are stiffened in the rigidity of death; that heart beats no more to human hope, or joy, or feeling; that light is extinguished; and the dank, cold clods of the valley are heaped above that majestic and venerated form.

"In the poignancy of the present affliction our only solace is in the consoling hope that his removal is only to an entrance on the happiness of the beatific vision of his God, in those abodes towards which his longing desires were ever directed, and where all his treasures were.

"This occasion, and our own feelings, will neither justify nor permit us now and here to dwell, at length, on his character and virtues—they are themes which hereafter through our pilgrimage we shall recall with delight and gratefully perpend. They will only allow us at this time to record the manner of his decease.

"He was on his return homeward from Canton, Stark county, after a long and laborious visitation of the remoter parts of his extensive diocese, during which his heart was consoled * * at beholding the fruits of his enlightened charity and zeal. The prevailing epidemic (cholera) arrested his course and terminated his mortal career, at Wooster, in the county of Wayne." * *

"We add the following letter, addressed by Rev. M. Henni to Rev. J. I. Mullon, editor of the *Catholic Telegraph*:

'Wooster, Sept. 27, 1832.

'My Dear Friend.—P. has already advised you of the alarming illness of our good Bishop. A task of most heart-rending character remains to me, to announce to you the event. He is no more! He died yesterday (Wednesday), at twelve o'clock, and was immediately interred. I witnessed only the mound which covers his remains. *Requiescat in Pace.*

Your most affectionate,

M. HENNI.'"

In February, 1833, Bishop Fenwick's remains were taken to Cincinnati and there entombed under the old cathedral. They now repose beneath the altar of the present St. Peter's Cathedral, Cincinnati.

Bishop Fenwick was deservedly esteemed for his many noble qualities. He was a man of great simplicity of character. Delicate in health, he nevertheless devoted himself unsparingly as priest and bishop to the work within his sphere. The Catholics of Ohio owe him a debt of gratitude as the founder of the Church in this State.

"By his talents and amiable deportment he had gained himself many admirers and many personal friends. As a herald of the Cross he was always at his post, faithful, vigilant and indefatigable. In the ordinary walks of life he was dignified, affable and unostentations. * * * He was truly the apostle of Ohio."[1] "Though not gifted with great natural talents, he possessed a peculiar tact for winning souls to Christ. * * * Frank, open and sincere by nature, and an American himself, he possessed an instinctive talent for dealing with Americans, whether Catholic or Protestant. Multitudes of the latter were converted to Catholicity through his agency."[2]

(1) Catholic Almanac, 1848.
(2) Spalding's "Sketches of Kentucky," p. 155.


DEUS SPES MEA.
THE MOST REV. JOHN BAPTIST PURCELL, D. D.

THE MOST REV. JOHN BAPTIST PURCELL, D. D.,

SECOND BISHOP OF CINCINNATI, 1833–1850.
FIRST ARCHBISHOP OF CINCINNATI, 1850–1883.

John Baptist Purcell, a native of Ireland, was born at Mallow, county Cork, on February 26, 1800. After completing a collegiate course in his native country he set out for the United States, landing at Baltimore in his eighteenth year. For a short time he held a position as private tutor, but desirous of devoting himself to the priesthood, he entered Mt. St. Mary's College, at Emmittsburg, Maryland. Showing talent much above the ordinary, he was sent to the famous Sulpician Seminary, Paris, to complete his theological studies, where also he was ordained priest on May 23, 1826. Shortly after his ordination he returned to the United States, and was appointed president of Mt. St. Mary's College, of which he was an alumnus. For seven years he held this important position, when the Holy See appointed him successor to the lamented Bishop Fenwick, as second Bishop of Cincinnati. As such he was consecrated, in his thirty-fourth year, at Baltimore, by Archbishop Whitfield, on October 13, 1833. After attending the Second Provincial Council of Baltimore, held a few days after his consecration, he set out for Cincinnati, arriving there on November 14, 1833. In his episcopal city he found but one church, a college in embryo, (the Athenæum, on Sycamore street), and an orphan asylum. His diocese comprised the whole of Ohio and part of Kentucky. In Ohio there were at this time but sixteen churches, attended by fourteen priests, a Dominican convent in Perry county, and a Catholic population estimated at about six thousand souls. Within the limits of the present Diocese of Cleveland there were but three churches, viz.: one near Dungannon, and one each in Canton and Tiffin. These churches were attended by two priests, the Revs. John Martin Henni and Edmund Quinn, stationed respectively at Canton and Tiffin.

To visit his scattered flock Bishop Purcell could not avail himself of the convenience of travel now enjoyed, nor the hospitality now offered. On country wagons, by stage-coach and on horseback he covered great distances over bad roads, through primeval forests and across unbridged streams, often partaking of

primitive country hotel fare, and often taking shelter in log huts. But in spite of difficulties, hardships and frequent privations, he cheerfully and often made his diocesan visitations, instructing, consoling and encouraging the faithful committed to his charge. His episcopal visits were always red-letter days for the clergy and laity. His cheerful disposition and buoyant spirit spread sunshine and joy wherever he went, and his sermons attracted by their brilliancy and eloquence.

His first visit to Northern Ohio was made during the months of June and July, 1834, viz.: Dungannon, Canton, Louisville, Canal Fulton, Chippewa (Doylestown), Wooster, Tiffin and McCutchenville. During the months of July, August and September, 1835, he visited Dungannon, New Lisbon, Cleveland, Cuyahoga Falls, Randolph, Louisville and Canton, and in 1836, Tiffin and Fremont. June 7, 1840, he preached in Cleveland at the dedication of the Church of Our Lady of the Lake, known later as St. Mary's on the "Flats," Bishop de Forbin-Janson, on a visit from France, performing the dedicatory ceremony. During the same month Bishop Purcell also visited Liverpool, Chippewa, Canton and East Liverpool. November, 1840, he again came to Northern Ohio, visiting Findlay, Glandorf, and Ft. Jennings.

In 1841, during the months of June, July, August and November, he made an extensive tour through Northern Ohio, visiting the following places: Norwalk, Peru, Shelby, Shelby Settlement, Tiffin, McCutchenville, Wolf's Creek (New Riegel), Sandusky, Fremont, LaPrairie, Perrysburg, Toledo, Canton, Louisville, Randolph, Akron, Chippewa, Wooster, Canal Fulton, Massillon and Bethlehem. In all these places he administered confirmation, and in many he dedicated churches or laid corner-stones for such. In June and July, 1846, he visited Sandusky, Cleveland, Peru, Norwalk, Tiffin, New Riegel, Toledo, Dungannon and Wooster, and in August, 1847, Wooster, Canal Fulton, Youngstown and Akron. At Akron he performed his last episcopal function in this part of his jurisdiction, ordaining to the priesthood, on August 5, 1847, the Rev. James Vincent Conlan.

In 1834 he sent a band of Redemptorist Fathers to Northern Ohio to take charge of missions in Huron, Erie and Seneca counties, with residence at Peru, near Norwalk. They were

succeeded in 1844 by the Sanguinist Fathers, who had been invited by him in Europe, the year previous, to come and labor in the Ohio mission.

Shortly after his advent to Cincinnati, in 1833, the rapid growth of Catholicity in that city, as in fact throughout the country, aroused bigotry and fanatical alarm. He was challenged by a Protestant preacher, named Alexander Campbell, to a public debate on Catholic doctrine. This was in 1837. For many days the disputants held sway over large and interested audiences. The brilliant young bishop vanquished his opponent and gained for himself the name of a profound theologian, accurate historian and keen debater.

He was a facile and pleasing writer, as his many learned pastorals will attest. He also contributed largely to the columns of the *Catholic Telegraph*, and had the habit of writing descriptions of his episcopal visitations, which will prove a storehouse of valuable material for the future historian of Catholicity in Ohio.

Finding his diocesan work far beyond his strength, he petitioned the Holy See for a division of his vast spiritual territory. In compliance with his wish the division was made in 1847, and all that part of Ohio, north of forty degrees and forty-one minutes, was made a separate diocese, with the Episcopal See at Cleveland, and the Rt. Rev. Amadeus Rappe as its first bishop. When Bishop Rappe took possession of his See he found forty-two churches, fourteen secular priests and seven Sanguinists under his jurisdiction, an increase of thirty-nine churches and nineteen priests since 1833, when Bishop Purcell was appointed to the See of Cincinnati.

Although thus relieved of nearly one-third of his former jurisdiction, Bishop Purcell's zeal and labor did not diminish; on the contrary they grew and spread. Catholicity under his direction made wonderful strides in Central and Southern Ohio. With astonishing rapidity churches multiplied, congregations sprang into existence, religious, charitable and educational institutions were established, all demanding and receiving his watchful care and paternal guidance.

In 1850 Bishop Purcell was made Archbishop, with the Bishops of Louisville, Vincennes, Detroit and Cleveland as his suffragans.

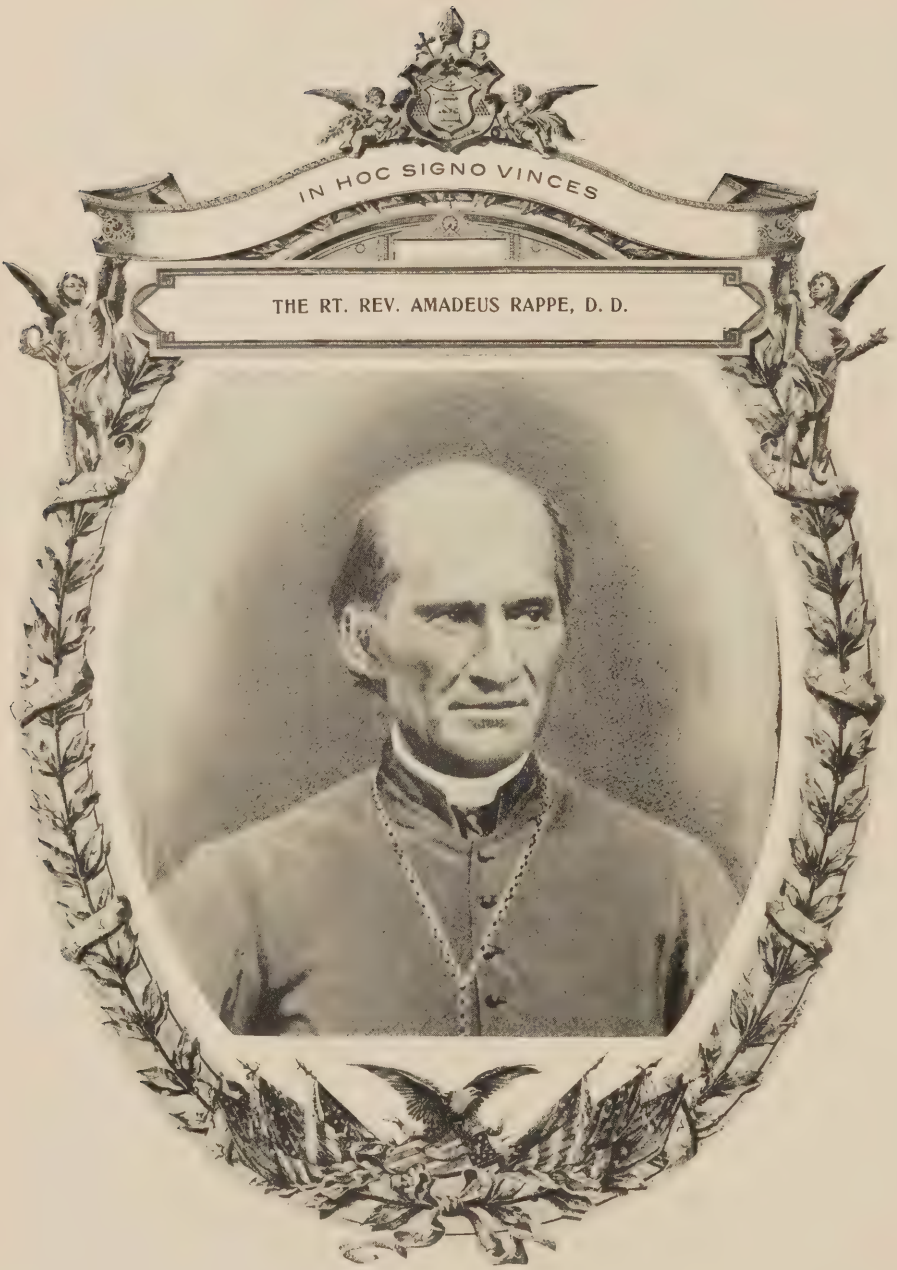
Under his direction Mt. St. Mary's Seminary of the West was opened near Cincinnati in 1852. Indefatigably he labored for the spread of religion, and everywhere throughout his diocese evidence of his zeal and of the steady growth of the Church could be seen.

In 1853 Archbishop Purcell was relieved of the charge of Eastern Kentucky, by the erection of the Diocese of Covington. In 1868 he asked for further relief from constantly increasing work. The result was the erection of the Diocese of Columbus, comprising the southeastern part of Ohio. The first bishop was the Rt. Rev. S. H. Rosecrans, who, as coadjutor since 1862, had lightened his labors.

In 1869 the Archbishop made the last of his many visits to Rome, this time to attend the Ecumenical Council of the Vatican, which opened in December of that year. He took a prominent part in its debates, notably in those connected with the definition of the infallibility of the Pope. He belonged to the *inopportunists*, but after the council defined papal infallibility to be of faith, he yielded assent.

In connection with Archbishop Purcell's biography it is necessary, as a matter of history, to mention the clouded ending of an otherwise brilliant career, a singularly pure and unselfish life spent for God and His Church, viz., his financial disaster, of which Dr. John Gilmary Shea, in his history of "The Hierarchy of the Catholic Church in the United States," pages 107 and 108, writes as follows:

"Early in 1879 financial affairs, which had been managed by the Very Rev. Edward Purcell, ended in bankruptcy. How it all came about must ever remain a mystery. The venerable Archbishop, as ignorant as a child of the system and its extent, at once came forward and assumed the whole responsibility of his brother's operations. This only complicated matters and raised a host of legal questions as to his ability, in character of trustee for the Catholic church in his diocese, to assume an individual indebtedness contracted by another; and if he could, it became necessary to decide what property became liable for it—that owned by the diocese, or the property of every Catholic church and institution in the diocese. If the debt became a just charge on the whole


IN HOC SIGNO VINCES
THE RT. REV. AMADEUS RAPPE, D. D.

diocese and all its churches and institutions, it was a debt on every Catholic, which he was bound in conscience to pay. This extreme view no theologian or canonist was found to take.

"The debts were at first supposed not to exceed a quarter of a million dollars, and attempts were made to meet or reduce it materially by subscriptions; but when it was found that the indebtedness reached nearly four millions of dollars, the attempt was abandoned as hopeless. The Very Rev. Edward Purcell died broken-hearted. The Archbishop made an assignment of all property in his name, and long litigations began. The courts ultimately decided that the congregations were not liable except for moneys actually advanced to them."

In May, 1880, Archbishop Purcell retired to Brown county, Ohio, near the Ursuline Convent, where he lingered in illness, brought on in the early part of 1881 by a paralytic stroke, till his death, July 4, 1883.

THE RIGHT REV. AMADEUS RAPPE, D. D.,

FIRST BISHOP OF CLEVELAND.

OCTOBER, 1847—AUGUST, 1870.

Louis Amadeus Rappe, first Bishop of Cleveland, was born on February 2, 1801, at Audrehem, a village near Ardres (district of St. Omer), Department of Pas-de-Calais, France. His parents, Eloi Rappe and Marie Antoinette Rappe, *nee* Noël, belonged to the peasantry and were highly esteemed for their probity, industry and Christian virtues. They had a family of ten children, five sons and five daughters. The subject of this sketch was the youngest of the sons. Of his four brothers, three were killed in the Napoleonic wars, the fourth died unmarried. Destined by his father to the life of a farmer, Louis Amadeus received but an elementary education, such as the village school afforded. Trained by his parents to habits of order and industry, he soon acquired a practical knowledge of husbandry and thus became very useful to his father in the management of the farm. He took delight in his avocation; was passionately fond of horses, a liking which he retained all his life. He was also fond of youthful sports and athletic games. Sparkling

with wit and cheerfulness, he was a general favorite with the young people of his native village. His career seemed well marked out and his family friends did not doubt his vocation—that of a farmer.

But God was there, with His secret and admirable designs! One evening, toward the end of the year 1819, when Amadeus was in his 19th year, and the family were gathered around the domestic hearth, the father expressed a regret that not one of his sons had a vocation to the priesthood. He said he had always hoped to see one of them at the altar, this wish having been the dream of his life, but that now it was not to be realized. Amadeus, struck by this remark, answered: "Well, father, if you wish it, I will become a priest." It need hardly be said that this answer was not taken by the family in a serious light. A general laughter ensued, so diametrically opposed to that sacred calling were his well-known tastes. On the following morning he went to his father, saying: "Father, the remark which I made to you last evening is serious. It occupied my thoughts all night; I have seriously reflected upon it, and wish to be a priest."

The sentiment thus made known to the father, and to the mother, consent was readily granted, but not without doubt and fear lest their son might not persevere. They were all the more apprehensive of his firmness and perseverance, as one of his older brothers had begun the course of studies for the sacred ministry, but failed to reach the altar.

Soon the necessary preparations for the departure of young Amadeus were made. He went to Furnes, a small village about six miles from Boulogne, to the pastoral residence of one of his relatives, the Rev. M. Noël, who was parish priest of the place. Our young aspirant to the sacred ministry took his first Latin lesson from this venerable priest, under whose wise direction he seriously reflected on his vocation, which, as he acknowledged, was put to a severe test for the first few months. In October, 1820, he entered the college at Boulogne, then under the direction of the celebrated Abbe Haffreingue. As he was taller and older than his fellow students, he was given charge of one of the studyrooms, an office delicate, and at times difficult, but filled by him with kindness and prudence. Even at this epoch in his life he showed a keen sense of duty and a firm will. One of his rela-

tives having seen him during a vacation full of mirth and glee, the life of the circles in which he moved, noticed that at college he was serious and sedate, and so told him. Amadeus replied, "When vacation is over I shut up all my mirth in a box, to be opened only the next vacation." As he was of a most cheerful disposition, it must have cost him no little effort to do so.

In 1821 he received tonsure at the hands of Cardinal de la Tour d' Auvergne Lauragais, Bishop of Arras. Having completed the collegiate course of studies in 1826, he went to the Diocesan Seminary at Arras, receiving minor orders on December 22 of the following year. On May 21, 1828, he was ordained subdeacon, and on December 20 of the same year, deacon. The same prelate who gave him tonsure also ordained him to the priesthood on March 14, 1829.* The parish of Wismes, a small village near Fauquembergues, district of St. Omer, was his first appointment. There he remained till 1834, meanwhile also attending a neighboring mission church. The chaplaincy of the Ursuline Convent at Boulogne-sur-Mer having become vacant and the sisters knowing the sterling worth, indomitable zeal, and great prudence of Father Rappe, were desirous of having him appointed their chaplain and spiritual director. Mother Ursula, the superioress of the community, petitioned his bishop to this effect, and her request was granted. Father Rappe remained chaplain to the Ursulines of Boulogne from January, 1834, till May, 1840. During this time he read with intense interest the "Annals of the Propagation of the Faith," which excited in him an ardent desire to devote himself to the American mission. In 1839 Bishop Purcell, of Cincinnati, passed through London on his way from America to Europe, and whilst in that city he was requested by the parents of three young English ladies to take them under his protection as far as the Ursuline Convent at Boulogne. There he met the zealous chaplain of the community, and future missionary, Father Rappe, to whom he made known the spiritual destitution of his large diocese. The Rev. Amadeus Rappe then offered to go with him to America. This he did, however, with great diffidence, owing to his age, thirty-nine, which he felt would be no small hindrance

*The facts in connection with Bishop Rappe's home, college and seminary life were furnished the writer in July, 1888, by a gentleman intimately acquainted with the lamented prelate, who was his cousin—Dr. Dewulf.

in adapting himself to the life of a missionary in a strange land. Another great obstacle for him was the fact that he was unacquainted with the English language. But he would allow none of these obstacles to hinder him from entering upon the toilsome and self-sacrificing life of a missionary. After receiving the necessary permission from his Ordinary to leave his diocese, he bade farewell to his convent charge, which deeply regretted to lose him, who had been its wise counselor and prudent director. He set sail for America, in September, 1840, arriving at Cincinnati the following month. He was immediately sent by Bishop Purcell to Chillicothe, in order to learn English. Mr. Marshall Anderson, a convert and most estimable gentleman, was his teacher. But Father Rappe found it very difficult to master even the rudiments of the language. In a few months, however, he was able to speak it sufficiently well to make himself understood, though his pronunciation always remained defective. About 1836 the present flourishing city of Toledo was founded. Catholics there were very few in number and had neither church nor priest; Tiffin was the nearest place whence sick calls were attended. The Miami and Erie canal was being built about that time, and there came quite a large influx of Catholic laborers who settled along the line of the canal and the Maumee river. There was much sickness then, the dread Maumee fever undermining the strongest constitution, and hurrying many of its victims to an early grave. There was also much intemperance among the laborers, who spent their hard earned money in drink and allowed their families to want. To this uncultivated and uninviting field of labor Father Rappe was sent about six months after his arrival at Cincinnati. His "parish limits" extended from Toledo to the Indiana State line and as far south as Allen county. From the summer of 1841 till the spring of 1846, his labors, privations and difficulties of all kinds were indeed trying; he never lost courage, but full of missionary zeal and self-sacrifice he labored faithfully among his people. It was here he first saw the terrible effects of intemperance, which so filled him with a horror of this vice that he fought it then and during the remainder of his life by word and example. Thousands bless his memory for the energetic measures he took in rescuing them from a drunkard's grave. For five years, 1841-46, Father Rappe was alone in this section of the State, but his work grew

beyond his strength. Hence Bishop Purcell sent him a co-laborer in the person of the Rev. Louis De Goesbriand, who arrived at Toledo in January, 1846. At that time Toledo and the surrounding country, even as far west as the State line, were full of malaria of the most malignant type. Bishop De Goesbriand, in his reminiscences of Bishop Rappe's missionary life, says: "At certain seasons it was impossible to meet a healthy-looking person, and frequently entire families were sick and unable to help one another. Apart from the terrible malarial fever, we were occasionally visited by such epidemics as erysipelas, and towards the end of 1847 we saw ship-fever stricken emigrants, landing on the docks, to die among strangers a few hours after arrival." After the Miami and Erie canal was finished many of the laborers left with their families to seek homes in a more healthy climate. As the majority of them were Catholics, Father Rappe's missions were greatly weakened. Very few Catholic families remained between Toledo and Defiance. Mass was said, however, each Sunday at Toledo and frequently at Maumee City, and on week days at Providence, Defiance, Poplar Ridge, and occasionally at Fremont and La Prairie. The roads were often almost impassable, but Father Rappe and his faithful companion found neither bad roads nor the inclemency of the weather a sufficient obstacle to prevent them from visiting each of their scattered missions at the time appointed. In his intercourse with his people, Father Rappe was most affable, and he knew well how to win their respect and confidence. He was acquainted with every family, and knew every member of each family. He had a special gift to teach catechism, and would spend weeks in a settlement preparing a few children for the reception of the sacraments. During this time of preparation he would instruct the children for hours each day, and always managed to rivet their attention. He was ever watchful of the spiritual welfare of the adult portion of his flock, urging them to frequent confession, and to attend Mass with regularity.

To assist him in instructing the children at Toledo he secured several Sisters of Notre Dame from Cincinnati. They were of the band of *Religeuses* that had come with him from Namur, Belgium, in 1840, and established a branch of their community in Cincinnati. He secured a house, near the present site of St. Francis de Sales' Church, Toledo, which was fitted up as a convent and select school

for the little band of sisters that shared with him the trials and hardships of missionary life. They remained at Toledo from 1846 to 1848, when, owing to lack of support, they were recalled to Cincinnati.

Bishop Purcell finding the labor of properly attending to his vast diocese, comprising the State of Ohio, too much for him, he petitioned the Holy See for a division of his jurisdiction, and suggested Cleveland as the most fit city in Northern Ohio for the Episcopal See. Consequently, the new Diocese of Cleveland was established, and Father Rappe chosen as its first bishop. Although his appointment was confirmed on April 23, 1847, the Papal Brief, issued to that effect on the same day, did not reach Cincinnati until the following September. He was consecrated in St. Peter's Cathedral, Cincinnati, on October 10, 1847, by Bishop Purcell, who was assisted by Bishop Whelan, of Richmond, Va. On October 12, just before setting out for Cleveland, Bishop Rappe published his first Pastoral letter. Its full text will be found on pages 76 to 78, in the first volume of this work. In plain but unctuous language the Bishop outlines in his letter the work before him. He addresses his brethren of the clergy and his children of the laity in most kindly words, that make the Pastoral letter mirror him as a man full of apostolic zeal and love for souls.

Within a very short time after Bishop Rappe came to Cleveland and to his diocese he impressed all, the non-Catholics, as well as Catholics, that his sole aim was the betterment of his flock, to work indefatigably for God's glory and the spread of religion. As an evidence of the Bishop's wonderful endurance in his most arduous labors, which were of well-nigh daily occurrence, the following account is taken from the "Reminiscences," written by the Rev. E. W. J. Lindesmith, at the request of the writer:

"When I came to the Seminary, in the fall of 1849, Bishop Rappe lived on Bond street. The Seminary was then located in the rear of the Bishop's house. The students would all rise at 5 a. m. After morning prayers at 5:30, the Bishop would walk down to St. Mary's on the "Flats," hear confessions, and then say Mass. On Sundays, when the Bishop was at home, he would hear confessions from 6 to 10:30 o'clock, and then sing High Mass and preach. He had already said Mass at 8 o'clock and preached, and

commonly the confessions were not all heard. He would then go to the confessional again after last Mass and hear all that were there. On several occasions I saw him hear confessions on Sunday evening after the sermon and Benediction, at 8:30 p. m., and give communion to people who had fasted over twenty-four hours, and could not get a chance to go to confession. One Sunday I served the Bishop's 8 o'clock Mass at the Cathedral where he preached. Then I drove him in a buggy to St. Patrick's, where he dedicated the church. He said a second Mass and preached. Then I drove him to St. Mary's on the Flats, which at this time was the German church, with Father Luhr as pastor. There we had dinner. After dinner we went to the church, where the Bishop confirmed the German children and preached. After that I drove him in the buggy to St. Vincent's Orphan Asylum, where he gave the veil to several Sisters, and then gave Benediction and preached. After that I brought him to the Ursuline Convent, where he gave Benediction and preached. Then I drove him in the buggy to his house, where we got supper. After supper he walked to the Cathedral, where he preached and gave Benediction. Then I went to the Seminary, and how many sick calls the Bishop attended to that night I don't know."

In order not to repeat here the record of Bishop Rappe's long and laborious work, of his many difficulties, sore and severe trials, the reader is referred, for a full account of these, to pages 78-92, in the first volume of this work. The summary of that account is, that in every good work Bishop Rappe was in the front rank, never shirking his part, never refusing his aid or countenance. Though often meeting with disappointment, or receiving insult for his pains, he never halted, but courageously went on in his work. He knew no such word as *fail*. But time, incessant labor, and great mental strain caused by opposition, began to tell on him. He had also lost the use of his right eye, and was in danger of losing his sight entirely. In 1869, whilst he was at Rome, in attendance at the Vatican Council, accusations against his character had been sent to the Apostolic See. This was too much for him to bear. A just God, he felt, would vindicate his innocence. He was tired of opposition, strife and calumny, and so concluded that it would be for the best interests of religion if he retired from the diocese he had served so long. He therefore resigned as

Bishop of Cleveland on August 22, 1870. After a short stay in Cleveland, on his return from Rome, he went to the Diocese of Burlington, whose bishop, his old-time friend and co-laborer, the Rt. Rev. Dr. De Goesbriand, gladly welcomed him. Not wishing to eat the bread of idleness, and feeling that he had still strength to work for the salvation of souls, he again entered the missionary field, as he had thirty years before, preaching and catechising in the villages and settlements of Vermont now, as he had done in the then uninviting parts of Northwestern Ohio.

When Bishop Rappe came to Cleveland, in 1847, he found a sparsely settled diocese awaiting organization at his hands. He left it flourishing, well provided with priests, churches, schools and religious institutions. The episcopal city in 1847 had but one small church; in 1870 there were eleven, with as many congregations, most of them of considerable size. His work as a missionary priest and as a missionary bishop, his burning zeal and noble self-sacrifice enshrine him in the history of the Church in the United States as an apostle of Catholicity in Ohio.

When the Rt. Rev. Dr. Rappe was informed that Bishop Gilmour had been appointed his successor he sent him a letter in which, among other things, he expressed his great satisfaction at the appointment. Following is a copy of his letter, now on file in the diocesan archives:

"Rutland, Vt., May 6, 1872.

"Rt. Rev. Bishop:

"It is just now I have the pleasure of receiving your kind letter of the 27th of April. For twelve days I had been engaged in the North of this State, and my correspondence had been detained at St. Albans. I state this to justify my silence, which may have appeared strange to you. On hearing of your appointment to Cleveland I thanked God from the bottom of my heart. It is a consolation for me that the diocese of my affection has been entrusted to your care.

"I shall be engaged here for one month more, but will remain at St. Albans, or in the vicinity, from the 20th of this month till the 7th of June. My home is with Very Rev. Father Druon, at St. Albans, * * where I will be most happy to see you. I am not forbidden to visit Cleveland, but for the present, the interests of religion demand I should remain at a distance.

"I will not cease to pray for peace and harmony among my ever beloved children. I have not neglected to advise them to avoid everything scandalous. I have already exhorted some of my

friends to receive you with respect and confidence, and to assist you to overcome the many difficulties you have to encounter.

"Please let me know when I may expect you, and pray for

Your devoted friend in Xt.,

A. RAPPE."

In this connection, and in justice to the memory of Bishop Rappe, the following account is put on record:

Cardinal Simeoni, Prefect of the Propaganda, in a letter sent to the Rt. Rev. Bishop Gilmour, May 8, 1885, referring to Bishop Rappe, says:

"* * *in illa miserrima conspiratione contra episcopum Clevelandensem, prædecessorem Amplitudinis Tuæ, in qua ille sanctus et apostolicus senex falso * * accusabatur.*" (*)

Five years after Bishop Rappe resigned, the Holy See offered him another diocese, as appears from the subjoined letter addressed to Bishop Gilmour by the Rt. Rev. Bishop De Goesbriand:

"Burlington, Vt., 21st December, 1884.

Rt. Rev. R. Gilmour, Bishop of Cleveland:

Rt. Rev., Dear Sir:

"After consulting my records I find that Mgr. Roncetti, Ablegate of the Holy Father, arrived at Burlington, from Portland, in company of Father Ubaldo Ubaldi, Very Rev. Father Quinn and Rev. Father O'Farrell, of New York, on Saturday evening, July 24th, 1875. The object of his visit was to see Rt. Rev. A. Rappe, whom he thought to be living in Burlington, but who was living at St. Albans with Father Druon.

"The Ablegate expressed himself disappointed in not meeting him. I remember distinctly that after inquiring concerning Bishop Rappe, he opened in my presence, and read with much attention, a letter of Cardinal Franchi to himself, and said to me that he had been commanded to see Rt. Rev. A. Rappe, and authorized to offer him another diocese. The Ablegate left Burlington the next day and did not see Bishop Rappe. Whether or not he wrote to him I cannot tell, but it was certainly intended to speak to him of another See, for I remarked to Mgr. Roncetti, that the charge of a diocese would be too much for Bishop Rappe, who at that date must have been seventy-four years of age.

"What I have here written I am ready to swear to.

†LOUIS,

Bishop of Burlington, Vt."

(*) "In that most wretched conspiracy against the Bishop of Cleveland, Your Lordship's predecessor, in which that holy and apostolic old man was falsely accused * *." —Trans.

Dr. John Gilmary Shea in his history of *The Catholic Hierarchy in the United States,* (page 206), referring to the resignation of Bishop Rappe, says:

"Bishop Rappe had built up the diocese and might have been expected in his declining years to enjoy a happy old age amid the clergy and people whom he had guided as a faithful pastor for twenty [twenty-three] years, but this was not to be. An ungrateful opposition sprung up, calumny assailed even the venerable bishop, who with a broken heart resigned his See on the 22nd of August, 1870, and retired to the diocese of his good friend Bishop De Goesbriand, of Burlington."

In his *Lives of Deceased Bishops,* Dr. Richard H. Clarke says of Bishop Rappe: "While attending the [Vatican] council his reputation was assailed unjustly at Rome, by calumnies forwarded from the very diocese he had served so well. This movement was limited to a few. * * * Rome, misled by calumnies, which it afterwards discovered and pronounced to be the fruits of a conspiracy, counseled his retirement. But he was never removed from his office as Bishop of Cleveland. On his return to Cleveland from Rome, he resigned his bishopric August 22, 1870. He had been Bishop of Cleveland not only in name but in deed, and left that title unsullied before God."[1] * * "Since his death I have seen the original letter, one from the Holy See, in which the means resorted to, to compel his retirement from his See, are spoken of as a 'miserable conspiracy,' the accusations against him are characterized as 'false' (falso accusabatur), and in which Bishop Rappe is himself spoken of as 'that holy and apostolic old man,' (ille sanctus et apostolicus senex.")[2]

At the Pontifical Requiem High Mass for the deceased prelates of the Cincinnati province, celebrated at St. Peter's Cathedral, Cincinnati, March 7, 1882, at the time the Fourth Provincial Council of Cincinnati was in session, Bishop Dwenger, of Fort Wayne, preached the sermon on the occasion. Referring to Bishop Rappe, he spoke as follows:

" * * We remember today the first Bishop of Cleveland, Amadeus Rappe. Having known him from the days of my childhood, it is today a pleasant duty to do justice to his memory. He was elevated to the episcopal dignity, not so much on account of brilliant talent, as on account of piety and apostolic zeal. It was an edifying sight to see the hard working apostolic bishop visit every church of his wonderfully growing diocese every year,

(1) Vol. 3, pp. 244, 245.
(2) Vol. 3, pp. 248, 249.

preaching, giving confirmation, hearing confessions; nothing was too hard for him; nothing could tire him. When I conducted missions and forty hours' devotions, I sometimes would feel a delicacy to urge the priests to go in the confessionals; but if the good bishop was present I never hesitated to ask him to hear confessions, if I knew there was a crowd. Witness the wonderful growth of the Diocese of Cleveland from the year 1847 to the time of his resignation. I do not deny that the saintly apostolic bishop, relying upon the advice and judgment of men whom he considered more learned than himself, did commit some error in the administration; but the austere, hard-working, apostolic man was innocent of the cruel accusations that were concocted against him, and saddened the last days of his life. I know how these accusations were concocted. I have spoken with the principal witness. I know he [the Bishop] was innocent. Beautiful were the words the good bishop used, when in 1870 he tendered his resignation to the Holy See: That for the good of his diocese he not only resigned his dignity, but also his good name; that for the sake of peace and harmony he desired no vindication."*

For obvious reasons all the details of this sad chapter in Bishop Rappe's saintly and self-sacrificing life are not yet for publication. Those that can now be given will be found on pages 89-92, in the first volume of this work.

Immediately after his resignation Bishop Rappe retired to St. Albans, Vermont, making his home with the Very Rev. Z. Druon, V. G., until his saintly death, at St. Albans, September 8, 1877. He was incessantly engaged in his former and favorite work of giving missions and catechising the young throughout the Diocese of Burlington. He conducted a very successful mission in the great parish church of Notre Dame, Montreal, preaching the entire course of sermons himself. Immense audiences heard his eloquent and impressive sermons, and thousands took from him on that occasion the pledge of total abstinence. He was the Father Mathew of Montreal. The last mission he gave was at Grand Isle, near St. Albans. Although seriously ailing of what proved to be his last illness, he closed the mission exercises, after one week of intense pain and suffering, September 7, 1877, the day before he died. On the same day he left for Milton, twelve miles from St. Albans.

*Catholic Telegraph, March 9, 1882.

The following particulars of Bishop Rappe's fatal illness and death were given to the writer by the Very Rev. Father Druon, in a letter dated September 20, 1888: "He arrived at Milton in the morning (Friday, Sept. 7th), when Father Cardinal telegraphed to me. I reached Milton at 12.30 P. M. and found Bishop Rappe a little delirious, though he had taken a good fish dinner. I brought him to St. Albans without any trouble, in the afternoon, when I telegraphed to Bishop De Goesbriand, who arrived in the evening. He heard his confession, for at that time he had entirely recovered his consciousness. Dr. Fasset, who came to see him in the afternoon, found him fairly well, so that he then had hope of his recovery. After the Bishop's arrival at St. Albans, when he was still a little delirious, he wished to start for his missions, and it was then that he said: *'I have a grand mission to perform; I want to go to Cleveland by the way of Buffalo.'* On the following day he fell into a comatose state from which he never recovered; he died peacefully that night at 11:30 o'clock. The last words he breathed were: *'I have prayed for my friends; I have prayed for my enemies; now may God bless them all!"* Words of apostolic benediction, of forgiving and loving charity; an echo of the Last Words on Calvary!

His remains were brought to Cleveland—to the city he loved so well. On arrival Thursday evening, September 13th, they were met by an immense concourse of people, Catholic and Protestant, all vieing to do honor to the dead Bishop whom in life they loved and venerated. By torchlight the immense funeral cortege passed from the Union Depot to the cathedral, where, on a magnificent catafalque, Bishop Rappe's mortal remains were placed in state for the night. Next day a Pontifical Requiem Mass was celebrated by Bishop Dwenger, of Ft. Wayne. Bishop Ryan, of Buffalo, preached the panegyric, pronouncing a beautiful tribute to the memory of the sainted dead. The remains of Bishop Rappe were then enclosed in a vault beneath the cathedral he had built, and beneath the altar at which for eighteen years he had offered up the divine sacrifice.

Tuesday, October 16, the Rt. Rev. Bishop Gilmour preached in the cathedral at the Month's Mind of Bishop Rappe. The following passage is taken from his sermon on that occasion: "Bishop Rappe came as a missionary, he abided as a missionary, he perse-

vered as a missionary. The same brave old missionary bishop! Seeking his people far and wide; preaching incessantly to them from the pulpit, day after day and year after year; patiently awaiting them in the confessional; by the bed of the dying, consoling and exhorting, or by the side of youth, guiding and protecting, encouraging or chiding, he was ever the same—the indefatigable bishop, who knew no self, only God and the things of God. Preaching retreats, erecting temples, founding convents, giving instruction in his universal character of missionary, he died as he had lived—a true soldier of Christ, a man of God. It is the most beautiful episode, perhaps, in the Catholic annals of the United States. His last public act was to celebrate Mass and ask the prayers of the people for the grace of a happy death; his last words were an invocation of charity. It was meet that he should have been brought here to repose under the altar that he built; it was right that he should have come among his own for their prayers—those to whom he had given a life's earnest labors. It was fitting that his virtues and his memory should be placed before the people whom he so loved, for whom he had so labored."

The following communication to the *Cleveland Leader,* September 10, 1877, was written by one of the ablest lawyers of the Cleveland bar, and by one who had no "church affiliations." It voiced the kindly feeling universally entertained toward Bishop Rappe on the part of non-Catholics:

"THE DEAR BISHOP."

"And so the good Bishop has gone. Permit one who is neither Catholic nor Protestant, but who knew him well during all the long period of his ministry in Cleveland, to pay a tribute to his memory. Whatever were his personal accomplishments they were far surpassed by the qualities of his heart. All who knew him will concur in praise of his candor, his inviolable fidelity, his courtesy, his frankness, his freedom from the least tincture of unkindness or uncharitableness, his attachment to his friends, his gratitude, his deeds of charity, his patience amid the trials and perplexities of his charge, his mildness, his purity of life and manners, his fervent and unfeigned piety. Born a gentleman, he possessed in an eminent degree all the personal graces and suavity of manner which such birth implies. He was modest and unobtrusive. He preferred retirement and peace to the tumult and strife of the

world. In the performance of every duty he was energetic, faithful and cheerful. In a word, he was a great and good man; but because he was great and good, envy and jealousy conspired to drag him down. Relentless opponents, while they attempted to despoil him of his exalted office and good name, were totally unable to charge him justly with a single moral stain; and though he suffered much, he was certainly exempted from that most merciless of all sorrows, the anguish of remorse. His name will be enrolled with the names of other good and worthy men who by their lives and example have contributed to the culture, prosperity and happiness of the human race. I think I see the good Bishop at the approach of the last mortal pang, closely embracing the crucifix, his gaze steadfastly fixed upon the world beyond the stars, with the words upon his lips, 'Into Thy hands, O Lord, I resign my spirit.' And though he died in a distant State, who can doubt that in the moment of dissolution he breathed forth a sweet and holy benediction for the diocese for which he had done so much!

"Faithful and loving hands have borne back to our beautiful city the remains of the beloved Bishop, and they shall repose in a crypt beneath the dome of the Cathedral which he erected for a people he loved so well. S. E. Adams."

The *Cleveland Leader* said of Bishop Rappe in its issue of September 10, 1877: "A dispatch from St. Albans, Vermont, announces the death of Right Rev. Amadeus Rappe. Bishop Rappe was of French birth and education. * * * His fine qualities as a courteous, cultivated man made him many friends among people of all classes and religions, and many well remember the indignation of his American friends when * * * he was elbowed out of the diocese which he had so laboriously created. * * * Few Catholic prelates have shown such a broad, intelligent liberality and so many winning qualities as a public-spirited citizen. Though always a zealous and aggressive Catholic, he had a manly respect for the rights and opinions of others."

In 1887, Bishop Gilmour authorized his vicar-general, Mgr. Boff, to raise a fund by collections in the churches of the diocese for a monument, to be erected to the memory of Bishop Rappe. The response of the diocese was most generous. Since then a fine marble bust of the deceased prelate has been executed and placed in the Bishop's residence, and in October, 1888, a life size statue in bronze of Bishop Rappe, in full pontifical robes, was cast in Rome. It is now temporarily placed in the vestibule of the Cathedral.

Few men on the missions of America ever excelled Bishop Rappe in the line of his work. Untiring in zeal, patient in hardships, generous, unselfish, no labor seemed to weary or exhaust him. Good his aim, suffering and sorrow the objects of his charity, he lived for religion and his kind. Ill-versed in English, because learned late in life, defective in early education, yet by nature's gifts and his own energy of character, he ranked as an orator of more than ordinary powers. The Bishop was not a polished orator, but he was singularly expressive in his language, in which there was a vein of sympathetic poetry. This, coupled with his peculiar pronunciation and emphasis, made him a most interesting speaker. Though his diction was far from pure English, it was plain, his delivery animated, and his appearance in the pulpit full of deep earnestness. While preaching he had a habit of brushing his brow and gesticulating freely, without much regard for the rules of gestures. He never preached for effect; his aim at all times was "to preach Christ," not himself. He was also a ready speaker and on short notice would preach a sermon full of emotion and spiritual food, evincing the fact that he was a man given to reflection and mental prayer. He was perfectly at home in the pulpit. His sermons had these very desirable qualities—they were understood and remembered; they never failed to win the attention of his hearers. One of his favorite themes was Total Abstinence, of which he was a consistent and practical advocate for many years and up to the time of his death. He had a horror of saloons, or "grog-shops," as he called them, and in sermon or lecture would attack them in scathing language.

His wont was to preach thrice every Sunday—frequently four or five times—always to a different audience, and often in churches miles distant from each other.

Bishop Rappe was most courteous in manners; every act and motion indicated grace itself. Tall in stature, erect and rapid in his gait, he walked, cane in hand, with the agility of a young man of twenty, and with the air of a soldier. Approachable to all without distinction as to age, creed or social condition, he was universally respected by those who had the good fortune of his acquaintance. The prominent Protestant gentlemen of Cleveland, Toledo and elsewhere in the diocese, with whom he had business

or social intercourse, had the highest esteem for him, based, as it was, on his integrity, affability and tolerance. In a word, he was acknowledged to be "every inch a gentleman."

He had a tender love for the orphans of his diocese, and frequently visited them in their respective asylums, entertaining them with anecdotes and instructing them by plain and fatherly explanations of Christian doctrine and morals. His visits to the orphanages were the delight of the inmates.

Bishop Rappe possessed remarkable business ability, and his work in this direction gave unmistakable evidence of his practical knowledge of financial affairs. He would have become a millionaire had he been a banker or merchant. He could see things clearer and more readily than some of the sharpest and keenest business men; the result of his early investments proves this. The purchases of the Ursuline Convent property, the lots on which Charity Hospital stands, and the Seminary grounds on Lake street, were all made at times when ordinary business prudence would not have ventured to invest, but they have, long since, increased in value a hundredfold.

In disposing of his savings in his last will and testament, Bishop Rappe did not forget the Diocese of Cleveland. Charity Hospital, the Orphan Asylums, the Ursuline Convents of Cleveland and Toledo, and a number of poor churches shared largely of his generosity now, as they had so often whilst he was their spiritual head.

He was great as a missionary rather than as a bishop, and excelled as a pioneer who explored and outlined, leaving to others to shape and consolidate. A lover of his native land, he gave not only his allegiance but his most ardent support to his adopted country. A true patriot, a Christian man, tolerant of dissent, conceding to others what he asked for himself—religious and civil liberty—he died at the ripe old age of seventy-six, thirty years of which he had spent as priest and bishop on the missions of Ohio. He died amid the tears of his people, and the respect of his fellow citizens, with the well-merited reputation of a life spent for God and the good of his fellowmen.


FIDES ET CARITAS
THE RT. REV. RICHARD GILMOUR, D. D.

THE RT. REV. RICHARD GILMOUR, D. D.,

SECOND BISHOP OF CLEVELAND.

Richard Gilmour was born in the city of Glasgow, Scotland, September 28, 1824. His parents, John and Marian (Callender) Gilmour were of the middle class, and in religious belief Scotch Covenanters. With a view to bettering their position in life they set out for America in the spring of 1829, Pictou, Nova Scotia, being their objective point. There they lived but a short time, however, as that part of the new world did not meet their expectation. They then sought a home in Pennsylvania, which they found on a farm near the village of Cumbola, Schuylkill county, about five miles from Pottsville.

As soon as their son was of proper age they sent him to the village school, located on the hilltop, near Cumbola, where he showed more than ordinary proficiency in the branches taught. With his retentive memory and varied reading he soon outstripped his school companions, so that he longed for other fields of learning to master. But lack of means on the part of his parents prevented him from realizing this desire. A kind Providence, however, opened the way to him in a direction unexpected, as will be seen later on in this narrative.

The Gilmour family had for their nearest neighbors the family of Michael Quinn, excellent Catholics, who soon were on intimate terms with them. Young Richard was a favorite in the household of Mr. Quinn, and felt as much at home with these good people as though he belonged to the family.* Mrs. Quinn, at his own request, taught him Catholic prayers, and often at her knees he recited the Lord's prayer, Hail Mary, and Creed. And this he did as earnestly and devoutly as any Catholic child, although, as he often related, he found it difficult for a while to properly bless himself.

As time went on he formed a strong attachment for one of the sons of the family, about his own age. This young companion of his, Bernard J. Quinn, invited him to accompany him to the nearest Catholic church, located at Pottsville, which the Quinn

*The facts in connection with Bishop Gilmour's home life were given to the writer by a member of the Quinn family: those of his college and seminary days were communicated to him by the Rev. Henry L. Wright, a life-long friend of the Bishop.

family attended. Richard's first visit to the Catholic church of that town so pleased him that he gladly repeated it, not only once, but every Sunday for nearly four years, the two lads walking the entire distance, five miles, to and from Pottsville. Thus early did he show a religious turn of mind, and a desire to be in the House of God, though not a member of His household. In this connection it may not be out of place to mention this further fact of his boyhood days, as related to the writer by one who knew him intimately then, that never was he heard to utter an improper word, nor was he ever seen to do an improper act. His deportment as boy and young man was at all times and on all occasions in strictest conformity with good morals and propriety, which won for him the esteem of his youthful companions and his elders. His love for truth and abhorrence of deception, in whatever form, so notable in his later career, were strongly marked characteristics in him, at a time when these noble traits of character are often sadly wanting in thoughtless and flippant youth.

Richard was sixteen years of age when he first spoke to a Catholic priest, the Rev. James Maginn, at that time (1840) pastor of St. Patrick's Church, Pottsville. It was on the occasion of a procession in that town of the Father Mathew Total Abstinence Society, organized in 1840 by Father Maginn. The procession, widely advertised, drew many persons from the neighboring towns and villages. Among them were Richard Gilmour and his young friend, Bernard J. Quinn, who banteringly asked him to call on the priest, whom both had seen viewing the procession on the streets that day. Although Richard had heard the priest frequently preach in the church at Pottsville he never had mustered courage enough to call on him. To Master Quinn's surprise and pleasure he agreed to accompany him to Father Maginn, who received his young visitors very kindly, and at their request also administered to them the Total Abstinence pledge, to hold for five years. The good priest was in the habit of giving medals to those taking the pledge from him, but it happened that on this occasion his supply of medals was exhausted. He therefore asked Richard and his companion to call for them the following Sunday, as by that time he would have a new supply. Sunday came, and the boys called as asked, but the expected supply of medals had not arrived.

Thus several Sundays came and passed before the priest was able to redeem his promise, but with each visit Richard's first shyness diminished and finally disappeared. He took a fancy to the kind-hearted priest, which was reciprocated by the priest, and was the beginning of a friendship that lasted till the death of Father Maginn, in 1889. These meetings had also the effect of so setting young Richard's keen and enquiring mind on edge as to the teachings of the Church, that he read with great avidity, and unknown to his parents, all the Catholic books, especially those of a controversial kind, which came within his reach. Hence in a short time he was as fully equipped with arguments in defense of the Church as the best informed Catholic laymen thereabouts.

The Rev. Patrick Rafferty, an intimate friend of Mr. Michael Quinn, was pastor of St. Francis' Church, at Fairmount, at the time of this narrative (1842), a suburb of Philadelphia. He had for a number of years the very laudable practice of training in his own house a number of boys, with the ultimate object of a seminary course. To these he gave daily lessons in Latin, mathematics and English literature, for two or three years, as the needs of his students demanded, besides giving them free board and lodging. A vacancy occurring, he expressed his desire of taking another youthful aspirant for the priesthood. He was told that young Richard Gilmour had expressed himself desirous of becoming a priest, though not yet a Catholic; that he was well behaved, and had good talents. Father Rafferty at once consented to receive him. He wrote him to that effect, but the letter conveying this information failed to reach its destination as soon as was expected. Meanwhile another Protestant young man, who had applied to fill the vacancy which Richard was to fill, received the coveted place. When finally Father Rafferty's letter reached Richard he bade farewell to his parents, who were unwilling their son should take this step. Arriving at Philadelphia, he found the vacancy in Father Rafferty's hospitable home filled. But kind Father Rafferty made room for him, even though at some inconvenience. Richard, thankfully appreciating the favor extended, at once set to work on his first Latin lessons, with his host as preceptor. His fellow-student was Henry L. Wright, who became his lifelong friend, and was received into the Church, with him, on August 15, 1842.

Father Rafferty baptized them in the presence of Richard's mother, who had by this time become reconciled to her son's step, to become a Catholic and a priest.* Eighteen months were thus spent in Father Rafferty's house by these two young aspirants to the Holy Ministry. In the autumn of 1843 Bishop O'Connor, of Pittsburg, called to see his friend, Father Rafferty. The Bishop was in search of students for his recently opened seminary, and on recommendation of Father Rafferty took Mr. Gilmour's offer to affiliate himself with the diocese of Pittsburg. His stay at Pittsburg was of short duration, however, as the Bishop was obliged to close his seminary at the end of June, 1846, for lack of support. Richard, nothing daunted, at once applied to the President of Mt. St. Mary's College, Emmittsburg, the following September, and was kindly received.

In that "nursery of bishops" Richard Gilmour showed much of that force of character which marked his priestly and episcopal career. The college superiors soon recognized this trait in him and appointed him prefect of the college boys, at best a thankless position, though one of responsibility. Acting in this capacity he was not long incurring the displeasure of some of his fellow students who disliked his decisive mode of enforcing rules and tolerating no injustice or deception. With such he was not "popular," but he cared not for popularity that had to be purchased at the cost of dereliction of duty imposed.

Unable to pay the tuition and board fees, he asked to be allowed to teach some classes, besides attending to his own. This he felt competent to do as he was considerably in advance of many of the students in mathematics, history and English literature. His offer was accepted and he was pleased thus to refund to the college by teaching what it gave him as a student. That he was kept busy doing double duty, as teacher and student, is selfevident. To keep up with his classes he had to "burn the midnight oil" during all of his college and seminary course of studies. But he never lagged in them. Before entering the seminary proper he passed his examination for the degree of Master of Arts, which he obtained in 1848.

While attending to the duties of prefect he was taken seriously

*A few years after the ordination of her son, Mrs. Gilmour became a Catholic. Her husband did likewise shortly before his death, about 1860.

ill with pneumonia, which left him in a very precarious condition. As soon as he could be removed, for better medical care than the college could afford, he was taken to his first preceptor and kind friend, Father Rafferty, in whose house he was made welcome. Regaining by slow stages his former strength and health he occupied his leisure time taking lessons in French from a competent master, and very soon he was able to speak and write that language with considerable ease. Nor did he neglect his seminary studies, so that when he returned to Emmittsburg he found his absence from class had not left him much behind his fellow students. With indomitable zeal he resumed his studies, completing the prescribed course at the end of the scholastic year, June, 1852. During the following vacation he set out for Cincinnati, for which diocese he had been received by Archbishop Purcell a few months previous, and by whom he was ordained subdeacon and deacon. August 30, 1852, he received priesthood at the hands of the Most Rev. Archbishop Purcell, who a few days after sent the young priest to Portsmouth as resident pastor, with charge of Ironton, Gallipolis, Wilkesville, and a number of stations in Northeastern Kentucky and West Virginia. His zeal found plenty to feed upon in that vast and to a great extent undeveloped field of labor assigned him. At Ironton he found it necessary to build a church, but had no means with which to do so. He was obliged to seek outside aid and was thus enabled to put up a chapel of planks; not even planed boards could his poor people afford. His earnestness of purpose and frankness of character soon won his way for him among his people, and prospects brightened. As his work grew his energy kept apace with it. At Portsmouth he at first found strife, but fair, firm and kind in his dealings, he quickly put an end to contention, arising largely from a spirit of nationalism, to which he was ever a foe. He taught his flock to be Catholic first and then thoroughly American.

In April, 1857, he was promoted to the pastorate of St. Patrick's congregation, Cincinnati, made vacant by the consecration of the pastor, the Rev. James F. Wood, as coadjutor to the Bishop of Philadelphia. Here again his administrative qualities and priestly zeal had full sway, and well did he realize the expectations of Archbishop Purcell. During his pastorate St. Patrick's

grew and flourished as never before; a well appointed school was built, the parochial school system was brought to a high degree of perfection, and all else pertaining to the spiritual and temporal interests of his charge was done with most gratifying results. During this time he translated his well-known and now widely circulated Bible History, the original being in French, which he greatly improved and amplified. He also arranged a book of school hymns, known as "School Recreations," whose circulation reached far beyond St. Patrick's parochial school, so popular did it become. Feeling the want of suitable readers for Catholic schools, he offered to compile a series if the Catholic publishers securing his manuscript guaranteed to do their part, so as to make the readers, in point of print, paper and binding, equal to the best of readers used in the public schools, at no greater cost, however, than these. His offer was accepted by Messrs. Benziger Bros., who fully complied with their part of the contract. The result has been that the Gilmour "Catholic National Readers" at once sprang into public favor. They soon reached a very wide circulation, each edition excelling the previous one in contents, arrangement and mechanical perfection.

Father Gilmour felt the need of some respite from his incessant strain in connection with pastoral work, done unremittingly since his ordination. He desired also to devote some time to literary pursuits, so congenial to his taste. Hence, to realize this double object, he asked for and obtained a professorship in Mt. St. Mary's Seminary, Cincinnati. But his valuable services as a pastor were not long to be dispensed with, as he remained at the seminary but little more than a year—from April, 1868, to July, 1869. He was called to fill a vacancy in the important and at the same time disturbed parish of St. Joseph's, Dayton. His prudent management and business tact soon brought things to rights in this new field of labor, so that when he was called, in 1872, to wear the mitre, he left his congregation in a most prosperous condition.

On April 14, 1872, he was consecrated Bishop of Cleveland, by Archbishop Purcell, in the Cathedral of Cincinnati, his appointment to that See having been made by Pius IX, on February 28, 1872. About two weeks after his consecration he took possession of his Cathedral church at Cleveland, thus relieving the Very Rev.



THE "GORDON" MITER, (PRESENTED TO BISHOP GILMOUR IN 1888.)

Edward Hannin, who had filled the office of administrator of the diocese since the resignation of Bishop Rappe, in August, 1870. Cares, difficulties and trials were again his lot, but in a greater degree and of graver form than during the years of his priesthood. Within his sphere of office he had contentions to meet and opposition to encounter, that were of much the same character as those which saddened the life of his predecessor, Bishop Rappe. From without he was considered with disfavor by the non-Catholic friends of his predecessor. This disfavor was intensified when he published his first pastoral letter, in February, 1873. In it he fearlessly discussed and defended the political rights of Catholics, who had till then been looked upon as "hewers of wood and drawers of water," and seemingly took that position, rather than that of equals of their non-Catholic fellow citizens. In the same letter he also explained and defended the parochial school system, and made it incumbent on the parishes of his diocese to establish and maintain parochial schools when at all possible, and to make them at least equal to the public schools. In this he but continued his line of action, begun by him when a parish priest. As a promoter and defender of the Catholic parochial school system he now gained, and ever after had, a national reputation.

For his pastoral letter he was fiercely attacked by the local press and pulpit, as well as by the press at large. But in spite of assault, calumny and misrepresentation, he pursued the path of duty as he saw it and forced the public to at least acknowledge that he cared not for its opinion, if it ran counter to what he considered himself bound to do and say.

Recognizing the power and influence of the press, and desirous of giving the large and influential Catholic body of Northern Ohio a defender of Catholic thought and rights, as also to meet the almost daily assaults and insults of an antagonistic press, notably those of the *Cleveland Leader*, which the Hon. Senator B. F. Wade had bluntly, but fittingly characterized, the Bishop established, and supported at great personal sacrifice, the *Catholic Universe*, its first issue appearing July 4, 1874. The Rev. T. P. Thorpe was its first editor. Mr. Manly Tello succeeded him in September, 1877, and remained in charge till July, 1892, when he resumed his former profession as attorney-at-law.

Meanwhile the strain of incessant work, worry and care told

on his constitution. On June 24, 1874, while attending the commencement exercises at St. Mary's Academy, Notre Dame, Indiana, he fell seriously ill of nervous prostration. For two years he was unable to attend to the affairs of the diocese, and for months was at the brink of the grave. His physicians ordered him to take absolute rest, and in compliance with their direction he went to Southern France, for the benefit of his shattered health. On June 1, 1876, he returned to Cleveland, to the great joy of his people, who received him with an ovation of welcome. Though not fully restored to health, he resumed his Episcopal duties by degrees and gradually regained his former strength and vigor. In 1877 he began to systematize the business affairs of his diocese. He had all the deeds of church property indexed and plats made of every parcel of land. Blank forms and registers covering all the details of diocesan and parochial affairs were also introduced, so that within a few years the Diocese of Cleveland took front rank with the best regulated dioceses of the country for its thorough system and order.

In 1876 and 1877 he tested before the courts what he considered the unjust taxation of the parochial schools of Cleveland. Although the Supreme Court of Ohio had decided the question in the celebrated Purcell-Gerke suit, that Catholic schools were not taxable, one of the Cuyahoga county auditors (Mr. Benedict), regardless of this decision, placed the Catholic schools of Cleveland on the tax duplicate. The Bishop entered suit of restraint, the Common Pleas, Circuit and Supreme Courts, successively, deciding in his favor.

Above it was stated that Bishop Gilmour was held in disfavor by the non-Catholic citizens of Cleveland for his public utterances. This soon became thoroughly changed. Until 1881 he never had an opportunity offered him of addressing his fellow citizens as such. His first appearance in public as a citizen was on the occasion of the Garfield meeting held in the Public Square, July 4, 1881, when the citizens of Cleveland assembled to give expression to their sympathy for the assassinated president, then at the point of death. To most of that vast audience the Bishop was a stranger. After his speech, most eloquent and patriotic, Bishop Gilmour gained and ever after held the esteem and respect of Cleveland's

citizens. At the congress of churches, which held its sessions at Cleveland, in May, 1886, he was invited to speak. The subject assigned to him, "Religion in the Public Schools," was treated in a thoughtful and masterly manner, and he held the undivided attention of his immense and varied audience. The address was copied fully, or in part, by the leading journals of the country. After 1881 he was called upon repeatedly to speak in public, always receiving a most respectful hearing, even on the part of those who dissented from his views.

In the Church he also held the position of a thoughtful and prudent prelate. In the IV and V Provincial Councils of Cincinnati, he took a prominent part in the deliberations. In fact, at the request of the bishops assembled in the latter Council (May, 1889), he wrote their Pastoral letter. He was also a conspicuous figure in the III Plenary Council of Baltimore, held in 1884. In the summer of 1885 he was delegated by the Archbishops of this country to go to Rome in the interests of the decrees of the Council, sent there for review and approval. He went there at his own expense. As he had no means to defray his expenses to Rome and return, he was obliged to borrow the money. He had been there three years previous on his official visit in connection with his administration of the Diocese of Cleveland. He was, therefore, no stranger to the Roman authorities, who now, as then, received him most kindly. The above mentioned mission, performed in connection with two other bishops who had preceded him to Rome, was most successful.

Owing to overwork, lack of proper exercise, as also to great mental strain, caused by dissensions and trouble in the diocese, as recorded in Vol. I, Chapter V, of this work, Bishop Gilmour became seriously ill in July, 1890. For eight months he was a patient in Charity Hospital, under the skillful treatment of Dr. Reuben A. Vance and the careful and attentive nursing of the Sisters in charge. He rallied sufficiently, it was thought by his physician, to undertake the long and tedious journey to Florida, there to escape the rigorous winter of the lake region, and under God's providence to recover his old time health and vigor.

But Almighty God had ordained otherwise. This was to be the Bishop's last of his many journeys in life. He arrived at St.

Augustine, Fla., on March 18th, 1891, very much weakened, and took to his bed, from which he was never again to rise. For over two weeks he suffered intense pain, but was always full of courage, and hoped he might yet rally and finally recover. During all of his illness and pain he never showed signs of impatience, but frequently gave expression to his perfect resignation to God's will. The whispered words: "Thy will be done," were constantly heard from his lips.

On Easter Sunday, March 29, he had another severe attack, which he took as an admonition that the end was near. He sent for his confessor, the Rev. Father Camillus, O. F. M., and for his secretary, the writer. Both reached him the following Friday and found him at the brink of the grave, but his mind as clear as ever. Having attended to his spiritual and temporal affairs, and having received the last rites of the Church he loved and served so well, the dying Bishop said he was now ready to meet his Judge. He repeatedly thanked God for the grace of having been called to His Church and altar, saying: "This call was worth immeasurably more to me than all I have suffered from calumny, assault and misrepresentation, while honestly trying to serve God, religion and the diocese committed to my care. I forgive all as I wish God to forgive me for any error I may have committed. I tried to do my honest best. It may not have been the best, but it was the best I could do with the lights and talents God gave me." One of his oft-repeated prayers was: "I rejoice that God has sent suffering to me here. I rejoice that this is sent for the atonement of my faults and sins. I suffer gladly in union with my Redeemer."

The final struggle came on Monday evening, April 13, 1891. The agony lasted less than 15 minutes. The Bishop's dying words were: "My God, Thy will be done!" At 7.50 p. m. his soul went to God; an honest minded man, a great bishop passed from time to eternity!

Bishop Gilmour died of a broken heart! His death-bed communication to the writer clearly explained the sudden collapse of the Bishop, who had greatly changed for the worse in less than two weeks before he died. The facts then communicated were given to the Bishop but two days before he left home for Florida, and so shocked him in his weakened condition that he never

rallied from the blow, which was aimed at his personal character—and that he could not bear.

For publishing this statement, shortly after Bishop Gilmour's death, the writer was attacked and maligned by persons who knew nothing of the inner history of this mortal assault on a defenseless man. He was also attacked in the newspapers by one who had assailed Bishop Rappe's character in like manner, but he made no reply, preferring out of charity to be misjudged, rather than publish the details of the perfidy, and expose the assailants of Bishop Gilmour. After a lapse of nearly ten years the writer sees no reason to retract the statement then made, and once again he fearlessly reiterates it. Let those who are to blame answer to a Just Judge for their criminal act.

The Bishop's remains were brought to Cleveland, and after a most imposing Requiem service, attended by a large number of the hierarchy and clergy and a vast concourse of people, they were placed to rest in a stone sarcophagus beneath the altar of his Cathedral church. Archbishop Elder was celebrant of the Mass and Bishop McQuaid delivered the panegyric; both these distinguished prelates were the deceased Bishop's bosom friends.

On May 14, 1891, a Memorial mass meeting, composed of Cleveland's citizens of every creed, and of no creed, was held in Music Hall, which was packed to suffocation. All the speakers were non-Catholics and held prominent positions in the various professions. Among the ministers was a Jewish rabbi, and all spoke in admiration and praise of him in whose honor the immense and remarkable meeting was held.

Bishop Gilmour was a man of strong individuality, firm, bold and courageous. As a preacher and public speaker he was eloquent, logical and full of earnestness. As a writer he was pointed and wielded a strong pen, even trenchant at times. His style was as simple and clear as his speech. He was an indefatigable reader, as also a judicious collector of books. Only the best in literature found shelf room in his fine library of about 3,000 volumes, which he bequeathed to the Diocesan Seminary.

Tall, commanding in appearance, with a markedly intellectual countenance, he would easily be singled out in any assembly as a man of force and strength of character. Not quick to express his

views, he seldom receded from them when expressed, and only then when he was convinced that they were untenable. Strictly honest, just and fairminded in his dealings, he resented keenly any injustice or deception. Kind and forbearing toward weakness, he was just as ready to measure swords with insult or assault, within the limits of his official position. Always dignified in his bearing, at first sight he impressed one as stern and reserved, but those who knew him as he was, knew also his kindness of heart and generous impulses. As a conversationalist he had few superiors. With a fund of anecdote and quiet humor, and a retentive memory of his reading and travels, he was most entertaining in any circle. He was frugal in his habits, methodical and painstaking in his work. A man of system, he had "a time for everything; a place for everything, and everything in its place." Few men in like position spent more hours at desk work than Bishop Gilmour. He governed his diocese as much with his pen as with his crosier. Thoroughly American in sentiment, he had, nevertheless, an impartial respect and a kindly feeling for all nationalities composing his flock.

His fatherly care and watchful solicitude for the orphans under his charge as also his tender love towards children in general, formed a distinctive trait in his character. He was happy with them and they too were happy when he was among them. He introduced the Orphans' New Year call, when hundreds of orphans from the various asylums in Cleveland paid him their annual visit at his residence, and were in turn loaded with candies, etc. It was always a mutual feast for host and guests.

He took special interest in the Diocesan Seminary, and when in health he never failed to attend and take part in the examination of the students and of the junior clergy. He also regularly attended the annual commencement exercises in the various academies, and addressed words of kindly encouragement to teachers and pupils, and of fatherly advice to the graduates.

Bishop Gilmour was a man whose slender purse was always open to calls of charity. Of this feature in his character, Bishop McQuaid, in his feeling and eloquent funeral sermon, at the obsequies of his bosom friend, Bishop Gilmour, spoke as follows:

"I felt a little curious to know what ample provision he had

made for somebody; to know how he had invested his money, and what disposition he had made of it in his last will and testament. If the diocese does not pay the simple expenses of his burial, there will not be found enough in his treasury to pay them. * * He died after thirty-nine years of hard work in prominent positions, I might say, penniless. He distributed a few trinkets to bosom friends, always true and loyal, as touching reminders of affectionate gratitude. No one need trouble himself about his will; there is no wealth to be disposed of. What a beautiful record is this to leave behind him! The Diocese of Cleveland, liberal with its Bishop, not stinting to his absolute wants; yet what became of the money and his opportunities? They went for religion and sweet charity; the cause of education, of suitable reading for the people, and the maintenance of a Catholic press worthy of the name, and so scarce. They were not used to further his personal ends. This is a record of which any bishop may be proud. Resembling St. Paul in native energy and steadfast purpose, he was not unlike him in disinterestedness, self-reliance and personal independence. St. Paul preferred to earn his bread by the work of his hands, that he might be able to preach the Gospel without fear of the judgments of men, dreading only those of God. Blessed has this diocese been for having had over it for so many years a truly apostolic Bishop like Bishop Gilmour, and blessed have his priests been in having had before their eyes the example of a chief who looked to God in all things, having remained faithful to the end."

The following anecdote, taken from the *Catholic Universe*, is in line with the above:

"One day as Bishop Gilmour sat in the *Universe* office a poor woman entered and asked him for an alms. He searched his trousers pockets—in vain. With a smile, he put his hand in his vest pocket, pulled out a folded two-dollar bill from it—all he had—and handed it to her. He died without possessing a cent—except the arrears of his current year's salary; without owning a foot of land—except his mother's grave!"

He was a man of deep, unostentatious piety, with a tender devotion for the "Queen of the clergy." His faith was simple and generous. To the personal knowledge of the writer, who was in close relations with him for fourteen years, the Bishop was in the

habit of spending hours in his private chapel, before the Blessed Sacrament; and his beads were his constant *vade mecum*. He was a man of prayer in the privacy of his chapel or chamber, as he was a man of speech and action in public. He was always earnest, never frivolous; true to his friends and forgiving to his enemies.

THE RIGHT REV. IGNATIUS F. HORSTMANN, D. D.

THIRD AND PRESENT BISHOP OF CLEVELAND.

Ignatius F. Horstmann, the third of ten children born to Frederick and Catharine (Weber) Horstmann, is a native of Philadelphia, Pennsylvania. At the time of his birth, December 16, 1840, his parents resided in that part of Philadelphia then known as the District of Southwark. His parents were natives of Cloppenburg, a thoroughly Catholic town in the Grand-Duchy of Oldenburg, Germany, and came to this country in early life. They were married at Philadelphia in 1836. Mr. Frederick Horstmann was a prominent, prosperous and wealthy business man in the city of his adoption. He was also no less prominent as a Catholic layman. For many years he was a member of the Holy Trinity parish. During the long period of the "Trustee troubles" in that parish, which caused Bishops Kenrick and Neumann great anxiety, Mr. Horstmann stood loyally by them, and was most helpful in removing the scandal. At all times during his long and useful career he contributed generously towards the support of churches and charities in the Diocese of Philadelphia. He died on June 29, 1872, at the age of sixty-two years.

The subject of this sketch began his education in the parish school of Holy Trinity, when less than six years old. After a short time his parents sent him to the private academy conducted by Madame Charrier, and her daughter, Mlle. Clementine. The academy was situated on German street, east of Third street, Philadelphia. From that institution he passed through the Secondary school, and then was promoted to the Mt. Vernon Grammar school. After he finished the regular course there with distinction, he was admitted to the Central High school, from which he was graduated in 1857, with an exceptionally high aver-



THE RT. REV. IGNATIUS F. HORSTMANN, D. D.

age. He then entered St. Joseph's College, Philadelphia, which was conducted by the Jesuit Fathers. Having a strong desire to study for the priesthood, to which he felt himself called, he entered the Preparatory Seminary, at Glen Riddle, in 1859, being among its first students. So pleased was Bishop Wood with him that he chose him, in 1860, as one of the first band of students he sent to the American College in Rome. There he soon took foremost rank in the classes of the Propaganda, and won a number of medals in Theological contests. After completing the prescribed course of studies at the Propaganda, he was ordained by Cardinal Patrizzi, on June 10, 1865. After his ordination he continued his studies at Rome for the Doctorate in Theology, which degree he won in 1866. Returning to Philadelphia in the latter part of the same year he was given the Chair of Mental Philosophy in the Diocesan Seminary of St. Charles Borromeo, which at that time, and until 1871, was located at Eighteenth and Race streets. He continued to fill a like position in the new and present Seminary, at Overbrook, now a part of Philadelphia. Whilst in the Seminary he edited an introduction to the Holy Bible, and also an English edition of Catholic Doctrine, as defined by the Council of Trent. He remained at the Seminary until the close of 1877, when he was appointed to the pastorate of St. Mary's Church, Philadelphia, as successor to the Rev. Michael F. Martin. With tact and ability he managed the parish, and drew to the church large audiences by his learned and interesting discourses. So well and carefully did he conduct the financial affairs of the parish, which he found deeply in debt, that when he left it in 1885, there was the handsome sum of nearly $20,000 to the credit of the church. The chancellorship of the archdiocese having become vacant in September, 1885, Archbishop Ryan filled the vacancy by the appointment of the Rev. Dr. Horstmann. His extensive learning now became of special use to the intelligent Catholic reading-public in his valuable labors on the *American Catholic Quarterly Review*, which he conducted as assistant editor until December, 1891, in addition to attending to the Chancery office work. He was also during this time the spiritual director of the Catholic Club, of the convent of the Notre Dame Sisters, and of the convent of the Ladies of the Sacred Heart. The spiritual directorship also included the direction of

three organizations which met at the academy of the Notre Dame Sisters, and were composed largely of former pupils of that academy, viz., the Children of Mary, the Tabernacle Society, and the Christian Mothers. The last mentioned society was the first established in the United States, and Dr. Horstmann was their first spiritual director.

The twenty-fifth anniversary of Dr. Horstmann's ordination to the priesthood was celebrated with becoming solemnity in the Cathedral of Philadelphia, Archbishop Ryan preaching the Jubilee sermon. Many of his friends among the laity gave him a reception at the Catholic Club, and presented him with a purse of $4,200, which sum he at once turned over to the St. Vincent's Home.

Many rumors were current regarding the succession to the See of Cleveland, which was left vacant since April, 1891, by the death of Bishop Gilmour. These were put to rest on December 11, 1891, by a telegram sent on that day to Dr. Horstmann from Cincinnati by Archbishop Elder. Following is a copy of the telegram:

"To the Right Rev. Ignatius F. Horstmann, St. Peter's Cathedral, Logan Square, Philadelphia:

"I joyfully salute you Bishop-elect of Cleveland. Cardinal Simeoni's letter to you, mailed here this afternoon.

WILLIAM HENRY ELDER."

The news of Dr. Horstmann's appointment, made by Leo XIII, on November 29, 1891, soon spread from the Cathedral. Letters of congratulation began to pour in from his friends among the clergy and laity, near and far, and many telegrams were also received. In answer to the many telegrams he received from priests and laymen in the Diocese of Cleveland, the Bishop-elect sent the following expressive message to the Editor of the *Catholic Universe*:

"Philadelphia, Pa., December 14.—Having just received official notice of my appointment to the Diocese of Cleveland, allow me, in answer to the many telegrams of congratulation from clergy and laity of Cleveland, through your columns to thank all sincerely, and to ask humbly their prayers in my behalf, that this choice of the Vicar of Jesus Christ may be for the greater glory of

God, the salvation of souls and the true welfare and prosperity of the great Diocese of Cleveland.

IGNATIUS F. HORSTMANN,
Bishop-elect of Cleveland."

Archbishop Ryan was informed of his Chancellor's promotion on his arrival home from St. Louis, the following day, and cordially saluted him as Bishop-elect. Although sincerely congratulating him on his elevation to the hierarchy, he expressed his deep regret at losing the invaluable assistance of his able and loyal Chancellor. Dr. Horstmann received Cardinal Simeoni's letter, above mentioned, on December 14, 1891. His consecration, however, was deferred until February 25, 1892. The imposing and solemn ceremony took place in the Philadelphia Cathedral. Archbishop Elder, of Cincinnati, was the consecrator, assisted by the Rt. Rev. Bishops O'Hara, of Scranton, and Chatard, of Vincennes. Archbishop Ryan, of Philadelphia, preached the consecration sermon, which was a masterly effort, worthy of the noted orator. The magnificent and spacious Cathedral was filled to overflowing with an attentive audience. Fifteen bishops and over two hundred priests assisted at the impressive ceremony. About sixty priests of the Cleveland diocese were also present to witness the consecration of their new chief pastor. Among the most interesting spectators in that vast audience was the venerable mother of the Bishop-elect, who immediately after the consecration services were finished went down to her pew and gave her his first Episcopal blessing. It was a touching scene.

Bishop Horstmann arrived in Cleveland on Tuesday evening, March 8, accompanied by about twenty-five priests from Philadelphia, and a large delegation of his own priests, who had gone to Alliance during the afternoon of that day to meet him. The splendid ovation that was given to the new bishop was a revelation to Catholics and Protestants. Although the weather was unpropitious for parading, or for any outdoor demonstration, yet the streets, from the Euclid Avenue station to the Cathedral, were crowded with a vast concourse of people, welcoming to the echo the successor of the sainted Rappe and the valiant Gilmour.

In the presence of nearly one hundred and fifty priests, and an immense audience, the installation ceremony of the Rt. Rev. Dr.

Horstmann, as the third Bishop of Cleveland, took place in the Cathedral on the following morning. He pontificated and Bishop Foley, of Detroit, preached the installation sermon. At the conclusion of the ceremony Bishop Horstmann addressed the clergy and laity present in very feeling words. The full text of his eloquent and paternal address will be found in the first volume of this work, on pages 165 to 168. It won the hearts of all his hearers.

Immediately after his installation Bishop Horstmann took in hand the work that awaited him. He found a well-regulated diocese, a willing clergy, and a well-disposed, generous laity. By degrees he familiarized himself with the condition of the diocese and in a very short time realized that his two predecessors built on deep, broad lines a diocese that was an honor to religion and to the Church. For many months during that and the following two years he was kept busy administering confirmation throughout the diocese, thus at the same time coming in actual touch with all parts of his widespread jurisdiction. Within less than three years he administered the Sacrament of Confirmation to over 30,000 of his flock. During all of the years since his consecration—well-nigh ten—he has been incessantly and busily engaged in the discharge of his various duties, which tax to the utmost his strength and energy. As this is not the place to particularize in this respect, the reader is referred to chapters VI and VII, as also to the historical sketches of parishes and institutions, in the first volume of this work.

The Rt. Rev. Bishop is a lover and an indefatigable collector of books. His library, comprising over 5,000 volumes, contains a very choice collection of the best in literature. It includes the Greek, Latin, English, German, French and Italian classics. His special aim is to gather the Latinists of the Restoration, of which he has already a large collection. Besides these he has also a costly and very select array of paintings, statuary and engravings, representing the best in art. His object in gathering these art treasures is, to give pastors a choice of subjects for the artistic decoration of churches, and many have already availed themselves of this privilege. A few years ago he assigned his entire library to the Diocese of Cleveland, to be known as "The Bishop's Library."

Bishop Horstmann has also given large sums from his patrimony for the benefit of the charitable institutions of his diocese. To these donations his venerable mother also added generous sums. She likewise aided him in founding a free bed in each of the following hospitals in Cleveland: Charity Hospital, St. Alexis' Hospital and St. John's Hospital. In her annual visits to her distinguished son, between whom and herself there was a most tender affection, she always remembered generously the orphanages and other charitable institutions of the diocese. She also joined her son in founding a scholarship for the education of a student in the American College at Rome; it cost $6000. Mourned by all who knew her, she died most edifyingly at Philadelphia, on March 2, 1896, at the advanced age of eighty-five years. Her impressive obsequies were attended by her Rt. Rev. son, by many priests of the dioceses of Philadelphia and Cleveland, as also by a very large number of the laity. Archbishop Ryan preached a touching eulogy on the sad occasion.

Bishop Horstmann is a fluent speaker. His sermons and addresses are devoid of oratorical flights, or display; they are earnest, practical and instructive, and show a wide range of reading. He has also a facile pen, as is evidenced in his Pastoral letters. They are not of an aggressive tone, but rather didactic, and full of apt and telling Scriptural quotations. He has an excellent command of language, especially of the English, and is able to converse also in German, French and Italian. Nowhere is he so much at ease as in the company of his priests, who are made to feel by his kindly, affable manner that he is rather their "elder brother" than their bishop and superior. He does not impress so much by his dignity of office as by his frankness and simplicity of manner. In a word, he is democratic in dress, speech and action, and this has made his presence and company sought. He is lithe, tall of stature—over six feet—and of commanding appearance. He has a sharp eye and a frank, open countenance that brooks no deception. He governs his diocese with a gentle hand. May he long be spared to those over whom Providence has placed him.

MR. NICHOLAS C. ALTEN.

Mr. Nicholas C. Alten is a leading and successful hardware merchant, of Lorain, Ohio, and a prominent member of St. Mary's congregation of that city. His excellent traits, combined with his business ability and public spiritedness, render him a successful, well respected, and influential citizen. This high estimate of him is entertained not alone by his Catholic neighbors but also by the entire community in his adopted city.

He was born on a farm in Avon township, Lorain county, Ohio, March 8, 1858. He received a very good high school education, and continued on the farm until his twenty-third year. His father, Clement Alten, died there December, 1897, and his mother, whose maiden name was Miss Margaret Puetz, sister of the Rev. Father Puetz, of Tiffin, Ohio, passed away January, 1900. Both sides of the family are represented in the clerical and community life of the diocese.

In 1881 he removed to Lorain and engaged in the very difficult work of settling the accounts of a hardware house there. In less than six months he became the owner of the business, and he has since continued to systematically and profitably conduct it. During the past twenty years he has given the evidence of his business ability and enterprise, and the success that has attended his efforts is an indication of his methods, and of the appreciation of them by the public.

Outside of conducting his general hardware, plumbing, and ship chandlery business, he has other interests to which he gives attention. He was one of the promoters of, and is yet a director in, the Lorain Savings and Banking Company. He was also one of the founders of the First National Bank, of Lorain. He helped in the organization of, and yet retains his interest in, the Automatic Shovel Company, which is one of the local industries, giving employment to more than two hundred men. The American Ship Building Company's plant is another, the location of which at Lorain he, as a director of the Chamber of Commerce, helped to secure. This important enterprise gives employment to eight hundred men, and its weekly pay-roll is $15,000. These important facts are part of the enviable record of the subject of this sketch.



Walter. Florence Lucile and Corinne Alice.
Gerelda. Thelma.

MR. AND MRS. NICHOLAS C. ALTEN AND FAMILY.

Mr. Nicholas C. Alten was married February 12, 1884, to Miss Mary E., the daughter of Mr. and Mrs. Joseph Libs, of Adrian, Michigan. She was reared and educated in that city and enjoyed, both at home and in school, the sort of training which fitted her to become a model Catholic wife and mother. Her home life is, therefore, her pleasure and her pride, and the doves that nestle around the family hearth are the seven sprightly children who are her joy. Their names are: Alice, Florence, Walter, Lucile and Corrine born the same day, Thelma, and Geralda. They are all bright and promising, and with the exception of the last born, the baby, are attending St. Mary's Parochial School.

For over twelve years Mr. Alten served as one of the councilmen of St. Mary's Church, and during the erection, in 1895, of the present splendid edifice, he was a member of the building committee. He has been foremost among the generous and regular contributors in support of religion and education, and his liberality yet continues with him as a habit. His good example is becoming quite contagious under the administration of the present pastor, much to the satisfaction of all the good members of the congregation.

In justice to the subject of this sketch it ought to be mentioned that he performs his good works unseen of men—that is, without ostentation or flourish. A sense of duty enlivened by zeal for religion is the power that moves him. Hence he neither looks for, nor desires, recognition or thanks for doing that which he knows to be his duty. In keeping with his native modesty are the facts that he avoids politics, membership in societies, and office-seeking or office-holding. The one exception to his desire to live a private life was his election to the office of township trustee over his strong protest. He, however, discharged the duties of the office for the term of his election, but he gave notice that he would again serve in no public capacity.

Mr. Nicholas C. Alten is fully aware of the noted absence of generous and exalted aims in life. His experience has taught him the great need society has of kindly traditions and shining personal examples. Every community is more or less adversely affected by the absence of these, and it may be that he has adopted his present methods and formed his character by contemplating the requirements of an improved future even among Catholics everywhere.

THE REV. ALBERT ANDLAUER.

The Rev. Albert Andlauer has, even if he does not glory in it, the distinction of being the pastor of the oldest parish in northern Ohio. The Church of St. Philip Neri, at Dungannon, in Columbiana county, is the mother church of the Diocese of Cleveland, and the memories that cluster around it are a sort of holy haze through which he may be seen as he patiently but persistently and zealously pursues the even tenor of his way of duty.

Having been a member of the Capuchin Order during the first eleven years of his priestly life, the negation of self thus implied would seem a fitting preparation for him to stand on the altar of old St. Philip's and take up and continue the good work at Dungannon and at the mission at Lisbon, which was so faithfully performed by his reverend predecessors. In obedience he assumed the charge; in humility he performs his part; and he would prevent, through modesty, the coupling of his name with these landmarks of Catholicity were it not for the necessity and fitness of his being mentioned.

He was born to Charles and Kunegunda (Zabler) Andlauer, at Kappel am Rhein, Baden, October 31, 1856. From childhood the ecclesiastical state was his choice of calling. In keeping with his desire, he was sent to the gymnasium at Ettenheim and to that at Freiburg, Baden, to finish his classics. The Franco-Prussian war of 1870 closed these institutions, thus interrupting his plans, and the Kulturkampf forced him, like thousands of others, to leave his native land. During five years thereafter he engaged in commercial pursuits in the city of Metz, after which he spent four more years similarly employed in Switzerland.

His desire to devote his life to religion was always present with him, a fact which inclined him to keep up his studies whenever opportunity offered. When, therefore, he emigrated to the United States, in 1879, and entered the Capuchin College at Pittsburg, Pennsylvania, he was well advanced in his classics. Completing the required course in the Pittsburg institution, he was promoted to the Seminary of the Capuchin Order, at Cumberland, Maryland, where he made his divinity studies, and was ordained priest by Cardinal Gibbons, December 23, 1884. During one year



THE REV. CHARLES ANDLAUER

after ordination he devoted himself to study, aiming to perfect himself for the better performance of the duties which are his to discharge in the holy ministry.

As a member of the Order he spent six years in the State of Illinois, principally in the city of Peoria, where he faithfully performed pastoral duties, gave missions and retreats, and was also spiritual director of two religious communities. He was similarly engaged in the Diocese of Concordia, Kansas, during the following three years, after which he spent one year in Wheeling, West Virginia.

December 28, 1895, he was received into the Diocese of Cleveland, and was made pastor of St. Michael's Church, Kelley's Island, Ohio. He labored there during two and one-half years, or until his appointment, September 1, 1898, to his present parish at Dungannon, Columbiana county, Ohio. He built the new tower and spire on the Dungannon Church, and otherwise improved the property.

Father Andlauer is a philosopher and theologian of note. He speaks German, French, and English, is a pleasing and fluent preacher, and is as zealous for religion as he is capable in the management of his congregation. He delights to be about the business of his Father, but dislikes to have his activity heralded abroad. His humility would have his light put under a bushel were it not that it is written that it should so shine before men as to glorify his Father, who is in heaven. It is in this sense, not any other, that this mention is made of him.

THE REV. JOHN P. BARRY.

The pastor of St. Ann's Church, Youngstown, Ohio, was born in Boston, Massachusetts, October 7, 1861. His parents were Thomas and Ann (Ryan) Barry. They came from Ireland and settled in Boston, where they became widely and favorably known in the business, social, and Catholic circles of that far-famed "City by the Sea." Mr. Barry died there January, 1892, and Mrs. Barry, November, 1894.

Young Barry received his early education in the public schools of his native city. Completing the course he was graduated

from the justly famed Boston High School. At the Jesuit College in Boston, then under the personal supervision of that great student and scholar, the Rev. Robert Fulton, S. J., he began his classical studies. He remained in that institution two years, when he went to Nicolet College, at Nicolet, Province of Quebec, Canada, where he graduated in June, 1881.

Having since early life evinced a vocation for the sacred ministry, he began his theological studies under the direction of the Sulpician Fathers, in the Grand Seminary, at Montreal, Canada, an institution known throughout the continent as the nursery and the school of hundreds of priests who have done nobly and well the work of God in the United States and Canada. After three years devoted to the study of theology, he was adopted as an ecclesiastical student for the Diocese of Cleveland by the late Bishop Gilmour, and was sent by him to complete his divinity course in the Diocesan Seminary, where he was ordained to the priesthood July 9, 1885, by the late Bishop de Goesbriand, of Burlington, Vermont, who officiated on that occasion, in the absence of Bishop Gilmour.

Father Barry's first assignment to duty was as curate at St. Columba's Church, Youngstown, Ohio. He remained there until December 23, 1887, when he was appointed pastor of St. Ann's Church, Youngstown, which position he has satisfactorily filled ever since—thus enjoying the unique distinction of having spent the entire sixteen years of his ministry in the same city and practically among the same people. As curate at St. Columba's, Father Barry endeared himself to the Youngstown people; but it is as pastor of St. Ann's that his marked personal qualities and talents have become fully known and appreciated. Of the work accomplished by him, often under the most discouraging financial conditions, the mere subjoined statement of facts will be sufficient to indicate the character of the man.

Entering upon his duties as pastor of St. Ann's he found a debt of $2,000. Having paid this, he built a school and parochial residence at a cost of $7,000. The Catholics of Girard then formed part of his care, and with an eye to their future needs he bought property for church purposes which cost $1,800. On this property he built, at a cost of $12,000, the present beautiful Church of



THE REV. JOHN P. BARRY

St. Rose. Wisely judging that St. Ann's first Church was too far removed from the populous center of his parish, and too small, he purchased the new site, at Youngstown, at a cost of $5,500, and there erected his present beautiful new church, 132 feet in length by 60 feet in width, with a large, airy and lightsome basement under the entire building. He finished and occupied the basement in 1896. This structure, in its present state of completion, cost $25,000. To this outlay he added $8,000, the cost of the new school building and the new parochial residence.

While these facts show the tangible ends attained, there is other work no less difficult of accomplishment and certainly more far-reaching in its effects. In no department of his work does the priest take greater pride than in that which directly concerns the the little ones of his flock; and it is in his school, among the children, that the Rev. Father Barry gives strong evidence of his character both as priest and guide. No day passes, if at all possible, that does not find him there, not paying a merely passing visit, but rather showing a deep practical interest in each individual child. In the test of examination his children give evidence of the thorough training received at his hands, and this training extends not alone to religious but also to secular science. As far as possible he keeps his school abreast of the best in every useful and modern improvement. He associates with the children, aids and encourages them in their labors, and cheers them in their sports and games. Although intimate with them, he always commands and receives their respect and affection. Into the minds of the children he early instills those qualities of uprightness and candor, so marked in himself; for in these children he sees the hope of the future Church and State. His interest follows them long after their school days are over; for he is always able to even go into details concerning the lives of the young men and women who some years before were boys and girls in his school. This implies in part that, under his pastorate, his parish has become thoroughly organized and complete. He actually knows every nook and corner in it.

Father Barry's devotion and attention to the sick and the aged, and his charity for God's poor and the afflicted are proverbial in Youngstown. His particular and earnest devotion to the Sacred Heart of Jesus, to the Mother of God, and to the helpful Saint of

Padua, has, like some holy contagion, affected his people to no small degree. "From their fruits, ye shall know them," so spake the Master many years ago. Equally true are His words today, and upon this divine declaration the pastor of St. Ann's might well be content to stand. But when to these fruits of his priestly labors are added the influence of a personality and character clear as crystal and devoid of all sham and pretense; an ability not ordinarily to be met with; musical talent of exceptionally high order; strikingly neat in his personal appearance, and exacting in his demands for neatness and order about God's house, as well as in all other affairs subject to his care and direction; straightforward and outspoken almost to a degree of seeming bluntness; and having a heart confiding as a child's and tender as a mother's, one can easily understand the esteem, love, and popularity which Father Barry enjoys among all classes and creeds in Youngstown.

If an appreciation for the beauty of God's house, and for the solemnity of God's service is no uncertain mark of the earnest and true priest, then most fittingly might the Rev. John P. Barry be quoted as saying with the Psalmist: "The zeal of Thy House hath eaten me up."

THE REV. SERAPHIN BAUER, D. D.

A short account of his many labors and of the chief distinctions received by him during the nearly forty-three years of his priestly career thus far (1858-1900) is made the principal part of this sketch as well to serve the purposes of history as to aid in forming an intelligent estimate of the character and great ability of the Rev. Dr. Bauer, rector of St. Joseph's Church, Fremont, Ohio. Ordained and held ever afterward in loving companionship by the first Bishop of Cleveland, the saintly Amadeus Rappe; highly prized and signally favored by the succeeding Bishop, the distinguished Richard Gilmour; greatly appreciated, esteemed, and honored by the present Bishop, the Rt. Rev. Ignatius F. Horstmann, and by His Holiness, Leo XIII, it is impossible not to adjudge Dr. Bauer a man of parts and a worthy priest of the Catholic Church.

Descended of an ancestry uniting good old German stock



THE REV. SERAPHIN BAUER, D. D.

with Spanish blood, the seeming paradox of his Teutonic steadfastness and philosophy combined with the brilliancy, activity, and fervor of the Celt is thus most happily and completely accounted for. Hence his manly and convincing outspokenness in defense of truth and right on all occasions, and also the magic charm of his matchless and logical method of defending; hence his devotion to duty and his loyalty in friendships as well as his dignified indifference to misled or poorly-equipped enemies; hence his living forth in broadest daylight the great fact that the priest dwells also in the man, the citizen, the patriot, four-square to every beholder, and to be circumscribed by no mere small-minded, angular limitations. In Dr. Bauer is fully realized that other fact that the leader, not those to be led, leads; that the teacher is not to be taught. The plain name, Father Bauer, stands for all it means spiritually in every home in Fremont, and to its priestly significance is added by even the simplest citizen the temporal notion also of neighbor, friend, benefactor. The late President Hayes, for many years Dr. Bauer's neighbor and admirer, thus recognized it; so have the local and State officials, and so also did President McKinley, who was his long-time friend. There is no mistaking or wonderment touching the garb, personality, or calling of Dr. Bauer. All know both him and his mission. All know his principles, and where and when to find the flag under which he does battle.

He has never withheld the light he might shed on political issues. Patriotism being a matter of conscience, one's political stand should also be of conscience. Since no true man fears to say and do the right, so no good citizen shirks his political duties. Dr. Bauer is not a partisan, for he holds that parties are not to propound questions, but to openly answer them. Parties ought not to make questions, but questions should make parties. In this light he has participated in politics, sometimes on this side, sometimes on that, according to the issues or the merits of the candidates. Over and above all party issues he is and has always been for the Union and the Government, and for the brave men who risked all in defense of both. Accordingly he is the ideal, so to speak, of the local Grand Army of the Republic. He has delivered numerous memorial addresses for them, notably two in his own church, one in 1892 and the other in 1900. Thither flocked the

rank and file to join with this priest and the Catholic Church in honoring patriotism, and to be honored in turn by them. The following paragraph is taken from one of his Memorial Day discourses to the veteran soldiers in his own church:

"St. Paul found in Athens an altar dedicated and inscribed: 'To the Unknown God.' In our National cemeteries we meet long lines and immense circles with the inscription: 'To the Unknown Dead.' Here unknown soldiers, in unnumbered companionship, sleep the sleep of that peace that fell upon their eyes, when the Angel of Death closed them in the tempest of destruction. 'Who were they?' is the question uppermost in the mind of the visiting pilgrim as he stands there mute and with awe in the presence of the sacred dust. No headstone mentions a name, no epitaph gives even a meager record! As silent as is that dust below, so silent is the world above. No mother or sister kneels beside the grave to whisper down the name of son or brother! The unknown dead soldier died a most complete death—the death of the body and of individual memory! His country mourns him, but it does not know him. The universal natural desire to be remembered is born of the instinct of immortality. Man may despise the life of the body; none wants his name blotted out from memory. The rich suicide provides a monument to himself; and thousands have sought destruction for the purpose of becoming celebrated. With unutterable grief and emotion let us pray the Judge of the world to let us once look into the book where the names and the deeds of the unknown dead soldiers are inscribed in shining and indelible characters."

The Rev. Seraphin Bauer, D. D., was born October 17, 1835, in the city of Sainte-Marie-aux-Mines, France, where his father, having left the army in Germany, resided for twenty-three years. When eleven years old he was orphaned by the death of his mother. His father then returned with him, his only child, to his old home in Griessheim, county of Staufen, Grand Duchy of Baden, Germany. There young Bauer continued his studies, a remarkable feature of which was his mastery of the German language in a marvelously short time. The pastor at Griessheim took the greatest interest in the studious boy and soon gave him free access to his library. A sign of this child-scholar's progress in learning and of his vigorous mentality was his reading with keenest zest, in his fourteenth year, the historico-political papers of the celebrated Görres.

Having received a solid education, and after mature reflection,



THE REV. SERAPHIN BAUER, D. D.
(Delivering a Memorial Day discourse before the local G. A. R. in his church, at Fremont.)

in which he was aided by the advice of his confessor, the renowned Father Philipi, who became later a member of the German Reichstag, Seraphin Bauer resolved to enter the priesthood and devote his life to the Church. He found an obstacle in the Kulturkampf which then raged in the ecclesiastical province (Freiburg) of the Upper Rhine. The Archbishop of Freiburg, Hermann von Vicari, regretted very much that he could not receive him under existing conditions, as the government of Baden had threatened to close his seminary and disperse the students. He, therefore, advised the young man to seek in free America that which was denied him in his father's country. Fortunately our young hero had a friend, a former neighbor, in St. Mary's Seminary, Cleveland, Ohio, in the person of the late Rev. Jos. Lais, of Masillon. Through this dear and close friend he was received by Amadeus Rappe, the great Missionary Bishop and Patriarch of the Diocese of Cleveland.

July 1, 1854, the emigrant youth presented himself to his old friend in the Cleveland Seminary, and later to his new friend, the Bishop. He was well received by both. The following October he entered St. John's College, newly established in Cleveland, to learn English, which he quickly mastered, and to otherwise prepare himself for his theological course. He soon became the prefect of the institution, and also assisted in teaching. In the autumn of 1855 he entered the Diocesan Seminary, and, in 1858, was singled out to go to the famed St. Sulpice, Paris, with the late Rev. F. A. Sullivan, to take an advanced course of studies. Scarcity of priests, however, forced Bishop Rappe to ordain him for the missions, which he did June 13, 1858. Rev. Seraphin Bauer was one of the youngest priests ever sent out from St. Mary's Seminary to labor in the missions, being at the time of his ordination only twenty-two years and seven months old. While in the seminary he was teacher of ceremonies, and was first master in the Cathedral during those years.

The first appointment of Father Bauer was to St. Joseph's Church at Maumee City, in Lucas county, Ohio, where he remained from July 1, 1858, to September 13, 1862. In the extreme northwestern part of the diocese a priest's life was truly missionary in that early time. The work in that entire district was divided between the Rev. Father Hoeffel, then of Defiance, and

the Rev. Father Bauer. In recounting the hardships of their missionary labors these two priests could weave in many interesting episodes as to how they often had to pick their way through wilderness and trackless, sandy waste to the homes of the scattered Catholics, where now there are numerous flourishing congregations, of which these two pioneers laid the foundations.

September 21, 1862, the Rev. Father Bauer was made pastor of St. Joseph's Church, Fremont, Ohio, where he still resides, having labored there successfully nearly thirty-nine years. At the time he took charge the congregation was small, deeply in debt, with resources barely sufficient for the scantiest common expenses. The ground on which the church stood, and which was all the congregation owned at the time, was so limited that it was impossible to erect decent buildings on it for school and residence purposes. However, the receipts of the parish were soon increased, ground for a cemetery was bought, and in the course of time five pieces of the finest and best property were purchased at an outlay of thousands of dollars, extending the old contracted lines and making the grounds of St. Joseph's of today very valuable and exceedingly beautiful. In 1864, the Rev. Father built the pastoral residence, which was greatly enlarged and improved in 1900. In 1878, the new school house was erected. In 1890, the magnificant new church of St. Joseph was finished and furnished, and on the day of its dedication, July 9, 1893, the congregation had no debt. Few other congregations, if any, have been privileged to rejoice in such successful financiering. In 1893, the old church was changed into a hall, with a stage; and, in 1898, a fine house was constructed for the sexton. The people of St. Joseph's earnestly pray that their reverend pastor may be spared long enough to finish some other edifices which they have in view, and thus give the finishing touch to his great work in Fremont.

The Rev. Father is noted for his extraordinary capacity for work and for most assiduous study in almost all lines of mental accomplishments. To be able to thus constantly apply himself there is need of physical robustness, and he is not now the strong man he used to be. Infirmity causes him to travel at times. After a severe sickness, lasting from 1868 to 1872, he voyaged February 5, to November 28, 1872, visiting Greece, Asia Minor, Palestine,

Egypt, Italy, Switzerland—making the 471st ascension of Mont Blanc, as recorded at Chamonix, August 20, 1872. While in Jerusalem he was created a Knight of the Holy Sepulchre, and was adorned with the cross of the Order. The Patriarch of that city, Valerga, invested him with the distinction, to which was added the honor of having for the space of one day and one night full charge of the Holy Place. This Order is the mother of all other knighthoods, is the highest in character and mission, and requires the most exacting conditions as to family, nobility of lineage, vocation, character, etc., in its members. There are few members in this country. From Jerusalem he traversed Italy, Germany, France, Spain, England and parts of Ireland, seeing almost everything of note or interest in those countries. In our own country he has visited all parts and is acquainted with its famed and historic localities.

When he returned from his extensive travels November 28, 1872, his entire congregation celebrated the day in a manner that will be ever memorable in Fremont, their hearts overflowing with love and gratitude toward their pastor. June 13, 1883, the Rev. Father celebrated his silver jubilee in the priesthood; September 21, 1887, he commemorated the 25th anniversary of his pastorate in St. Joseph's; November 27, 1894, in acknowledgment of his attainments in ecclesiastical and sacred learning, he was created Doctor of Divinity by His Holiness Leo XIII; February 7, 1895, he was invested with that distinguished honor amid grand solemnity, the Rt. Rev. Ignatius F. Horstmann, Bishop of Cleveland, officiating; June 13, 1898, he solemnized his ruby jubilee—forty years in the priesthood. On all those feasts and solemnities the people of St. Joseph's evidenced their high appreciation of their deserving pastor.

In 1876, he was elected Secretary of the Board of the Infirm Priests' Fund of the Diocese of Cleveland, which office he has held, with the exception of one year, up to the present. He might well be called the father of that great beneficent fund. He spoke for it in the Synod of 1865; he helped frame its first "Rules and Regulations"; he assisted in the revision of the "Rules" in 1876; he drafted the "Constitution" of July, 1882; he prepared all its books, forms, and papers; he worked for the fund with singleness of

purpose. As is generally acknowledged, very much of the credit is due to him that the fund is so prosperous. In 1877, he became a member of the Board of Examiners of the Seminarians, to which he still belongs. In 1886, he was appointed a member of the then organized Diocesan School Board. In 1887, he was appointed president of the said Board by Bishop Gilmour. In 1887, he wrote "The Consitution and By-laws for the Government of the Parochial Schools of the Diocese of Cleveland." In 1888, he wrote "The Rules and Regulations for Examinations and Reports by District Boards." August 15, 1889, he published "The Conspectus of the Subject-Matter of Examination for Diplomas of Competence to Teach in Parochial Schools."

Time and again the Rev. Father was a member of the "Board of Census Revision," the rules of which he mainly originated, as also the form for the work. In 1886, he became a member of the Bishop's Council and is still a member. In 1889, he was selected by Bishop Gilmour as one of his theologians for the 5th Provincial Council of Cincinnati. In the Synod of January 3, 1889, the Rev. Father was proclaimed by Bishop Gilmour an Irremovable Rector. After having been named, January 2, 1885, Examiner of the Junior Clergy—the first examination was held January 15th and 16th, 1885—the Rev. Father was raised to the dignity of Synodal Examiner in the above mentioned Synod. He had been a member of the "Commission of Investigation" since 1878, but in the said Synod of 1889, the "Commission" was replaced by the "Curia for Criminal and Disciplinary Causes of Clerics," and he was sworn in as Procurator Fiscalis of this Court, which office he yet holds. The office of Procurator Fiscalis, as is well known, is far more laborious in its secret than in its open work, and for eleven years the Rev. Father has had what some call "enough to occupy him" in that field. As lawyer for Bishop Gilmour, he won, in 1890, against Dr. S. B. Smith, the late celebrated canonist, the Primeau case, in the Archiepiscopal Court of Cincinnati. Nearly a half century of labors and honors is his record in the Diocese of Cleveland.

Now in the sere of life, and in the evenfall of days, the Doctor prays that the few years wanting for his golden jubilee may be granted to him, to which petition there is a grand chorus of amens in the Diocese of Cleveland.



THE REV. PETER BECKER

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The close of the nineteenth century marks the completion of the sixty-sixth year of the life, and the thirty-third of the labors of the subject of this sketch as a priest of the Diocese of Cleveland. To John and Catherine (Kraus) Becker, of the village of Herbisheim, Province of Alsace, France, were born nine children, the sixth oldest of whom is the Rev. Peter Becker, pastor of Holy Trinity Church, Cleveland, Ohio. His natal day was November 25, 1834. The family emigrated to the United States in 1843, four years before the establishment of the diocese, and located in the city of Cleveland, Ohio. With limited advantages the boy, Peter Becker, made an heroic struggle to acquire an education. After what might be termed a desultory and long continued preparatory training, he entered St. Mary's Theological Seminary, Cleveland, where he pursued both his classical and divinity studies until his ordination by Bishop Rappe November 16, 1867.

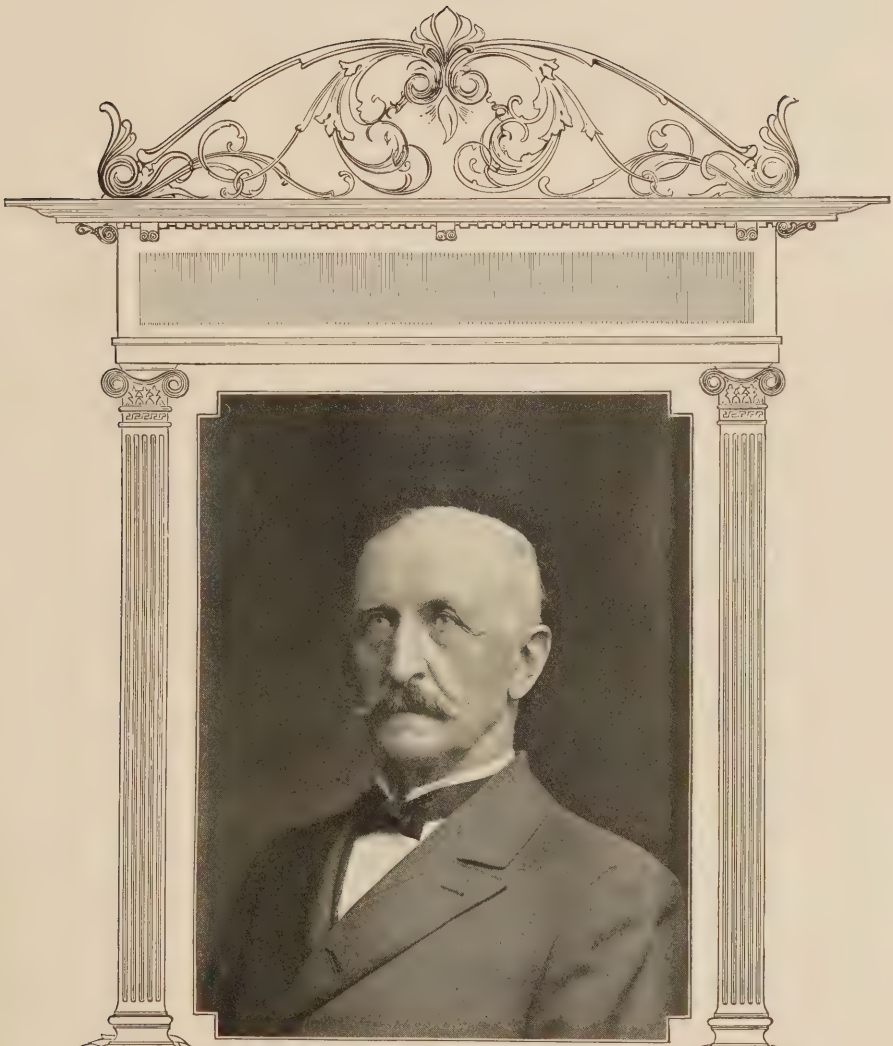
Immediately after ordination he began his priestly labors as pastor of St. Mary's Church at Edgerton, Ohio, with several missions and stations in the northwestern section of the diocese attached. With the unflagging zeal of the newly ordained priest he faithfully ministered to his scattered flocks during sixteen months. Not having a knowledge of the French language, which was generally spoken by a large number of his people, he was at his own request relieved of the charge and was transferred to Youngstown to organize the (German) congregation of St. Joseph. He accomplished his task, built a church, remained sixteen months and, under the administratorship succeeding Bishop Rappe's retirement, was appointed pastor of St. Joseph's Church at Maumee City in Lucas county. He labored there during eight years and nine months. He was next placed in charge of Holy Family parish, now known as St. Edward's, in the city of Cleveland. After one year and four months, the parish being composed of people of several nationalities, he was commissioned, in 1879, to organize for the Germans in that territory, Holy Trinity congregation, of which he has since continued as pastor. He built the church and school and later the commodious pastoral residence, which are fair samples of his taste and work elsewhere.

Temporalities, however, have not always appealed to him with so much force as have spiritualities. Hence the record of his labors is not so much in monuments of stone and brick as in the good lives of those who hearkened to his teachings and followed his bright example. He has unceasingly striven to lead his people in the way of a truly Christian life, in which good work he has been most successful. The true ecclesiastical spirit may be said to have marked from the beginning the career of plain Father Becker. At no time has he yearned for human distinctions or parochial preferments. His consuming ambition has always been to perform well his part as a Christian teacher and guide. His love for the people both in and out of the fold has never stood in need of the teachings of pastoral theology to fan its flame. He possessed that love from his childhood. It influenced him when a youth of nineteen to lead in building the first church at Millersville, and this, too, before he even knew that such a system was in existence to inspire and direct his zeal.

It has always been Father Becker's custom to give attention to details, to look after little things. He has never deemed it wise to attempt to push over a distant hill while an impeding boulder remained unremoved in the way. Sufficient for the day to him has always been the work of performing his immediate duties. The reflex effect of quietly laboring in corners of the Vineyard unseen of men has stamped itself on his character. Hence he is humble, unfailingly courteous, considerate and kind, having great charity for the weaknesses of humanity.

MR. JOSEPH BIECHELE.

It is fitting that Mr. Joseph Biechele, of St. Peter's parish, Canton, Ohio, should be mentioned in this work; the reasons justifying it will be found in his record. He was born in Baden in 1833. When he was eighteen months old his father, Leopold Biechele, died; and when he was ten years old he was doubly orphaned by the death of his mother, whose maiden name was Caroline Egely. He lived with an uncle thereafter until he was eighteen, and received a common school education. He emigrated to the United States, in 1851, and landed in New York City July



MR. JOSEPH BIECHELE.

2nd of that year. He went direct to Canton, where his three brothers resided. He made his home with his oldest brother, Charles, and for nearly three years devoted himself to learning the business of soap and candle making. . In 1854 he went to Cincinnati, where he spent eighteen months perfecting himself in his trade, after which he returned to Canton and continued in charge of the business for his brother Charles.

The next important event in his life was his marriage to his present wife, Apolonia M., the daughter of J. B. Bernard, of Canton. To their union were born six children, one of whom, Emma, has passed away. She was the wife of Charles F. Bachel of Canton. The surviving members are: Emma T., the wife of E. Reinkendorf, director of the G. A. R. Band, Canton; Minnie E., the wife of Earl Clark, foreman of the Aultman Works, Canton; Ida P., wife of Edmund A. Balm, manager of the Illinois Roofing and Supply Company, Chicago; Anna M., who is the wife of Attorney N. P. Whelan, of Cleveland, and Joseph Victor Biechele, assistant manager of his father's soap works.

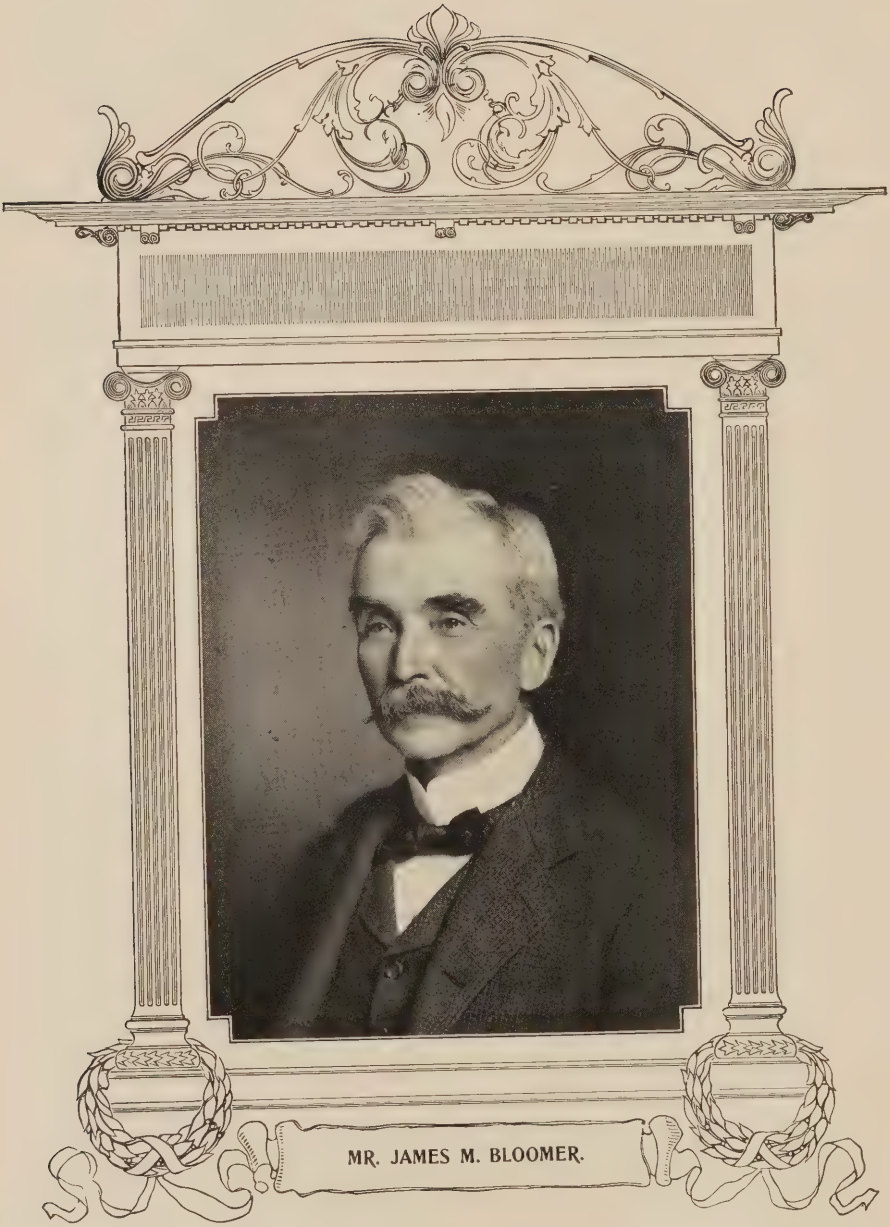
After his marriage he associated himself, in 1850, with his brother Charles as partner in the soap business. Ten years later he purchased his brother's interest, and continued the business in his own name. His energy and capacity brought a yearly increase of trade until today (1900) the annual output exceeds $125,000. October 1, 1897, his large interest in the Berger Manufacturing Company, of Canton, which does an annual business of nearly $1,250,000, caused him to assume the presidency and treasurership of that concern. His time being wholly occupied by the duties of these offices, he turned over the management of his large soap business to his son-in-law, E. Reinkendorf, and his son, Jos. V. Biechele. In their hands it continues to be pushed as before, with a number of traveling salesmen who keep it before the people of nearly every State in the Union.

It is not alone because of the large business interests owned and controlled by Joseph Biechele that he is well known and popular; it is rather because of his character. He has always been industrious, courteous, and devoted to his religion. As such he has the confidence of all and is respected by all. Even the veterans of the Civil War take to him kindly. They elected him president of the

grand soldiers' and sailors' reunion, held in Canton in 1880, which position entitled him as the personal escort of the late President Hayes, who was present. Later he was chosen officer of the day on the occasion of the State encampment, and at this writing (1900) he is treasurer of the Soldiers' and Sailors' Memorial Fund. All this is most remarkable in view of the fact that he himself has not served in the army.

Assisting, if not leading, in all undertakings for the advancement of Canton and its institutions, his worth has called him to fill numerous positions of honor and trust. He is first vice-president of the Central Savings Bank of Canton, vice-president of the board of trustees of the Aultman Hospital, a director of the Canton Board of Trade, and for eight years he has been a member of the board of trustees of the Ohio Institution for the Education of the Blind, at Columbus. He is at the head of all movements and demonstrations by the Catholics of Canton, whether as societies or congregations. The interests of education and religion are as close to him as is his business, and for the advancement of both he is a zealous worker and a generous contributor. During the years of greatest effort in making improvements in St. Peter's parish, he was treasurer of the building committee and a leading adviser touching all its undertakings. Non-Catholics, as well as his co-religionists, respect and trust him, conscious that his years of faithfulness and his character entitle him to both honor and confidence.

To enumerate his many society affiliations and tell of his devotion to the public service of the Church in his capacity as a musician might perhaps exceed not only the limits of this mention but also the proprieties. Enough, however, has been recounted, as has been promised above, to entitle Mr. Joseph Biechele of St. Peter's parish, Canton, to honorable mention in this work. This recounting has been done, as much to credit his honorable career and high character to his co-religionists and fellow citizens, as to pay a tribute of respect to himself personally; for his career has been the exemplary living out of the advice of Jean Ingelow: "Set your pride in its proper place, and never be ashamed of any honest calling."



MR. JAMES M. BLOOMER.

MR. JAMES M. BLOOMER.

In the city of Toledo there are few more distinguished citizens than James M. Bloomer, editor and founder of the "*Daily News*," an independent journal of that city. He is an unassuming but faithful member of St. Francis de Sales' parish, and as such a short sketch of him will be appropriate in this volume.

December 10, 1842, he was born to the late Thomas and Jane (Dunn) Bloomer at Zanesville, Ohio. He was educated in the public schools of his native city until his eighteenth year, to which he subsequently added a commercial training in a business college at Cincinnati. He learned the trade of a machinist and followed that calling for some time. He then devoted himself for several years to landscape painting, in which he met with noted success. In 1873 he removed to Toledo, where, during two years, he was principal of St. Mary's high school. Studying law during his leisure hours, he devoted all his time to it from 1875 until 1876, when he was admitted to practice. Continuing in that profession, he was elected city prosecutor on an independent ticket, in 1879. At the close of his term of office, in 1881, he declined a second term and engaged in journalism, which he has followed ever since. He then founded the *News*, of which, until recently, he has continued as editor.

The *Daily News* marked a new era in Toledo journalism inasmuch as it has ever been independent, an advocate of high ideals, a champion of the rights and interests of the plain people, and an opponent of those vices that by many are regarded as popular in public and social life. The editor of the *News* has for years been a close student of economic questions, and is surpassed by few as a writer on social science and industrial problems. He wrote several articles on these and kindred topics that have had a wide reading and which have been quoted extensively. Besides these, he wrote, in 1886, a work on "Industrial Co-operation and Profit-Sharing" that had an unparalleled sale, and which is yet in demand. As might be expected from his companionship of the interests of the working people, he took a deep interest in the success of the Knights of Labor, and was the first State Master Workman for the Order in Ohio. He was an honor to the cause.

James M. Bloomer, mechanic, artist, teacher, lawyer, journalist and champion of the plain people, cuts a unique figure in public life. He has enemies, but like other great men, he is loved the more by the appreciative masses because of the character and methods of these enemies. He is no respecter of persons; and whether in the press or on the platform he has fearlessly meted out chastisement to all who deserved it. He loves the democracy of the Catholic Church, where white, black, brown or yellow, rich or poor, all stand on a common level. As such, he is against classes, and to a degree against political parties, especially when they degenerate into classes. He is for the weak as against the strong, the people as against their would-be masters.

Editor Bloomer has been prosperous in business and can retire at any time with a competence. In 1898 it was known that he invested largely in gold mining stock. He is now one of the principal stockholders in the Dahlonega Consolidated and the Standard Gold Mining and Milling Companies of Georgia, representing $10,000,000 capital.

But Mr. Bloomer is today the same that he was when his dollars were few and his influence small. Independence of thought and action and correct principles have now, as heretofore, the same claim on his conscience and judgment. Money cannot change him, nor has poverty been able to unman him. He has had experience in both conditions and yet, like the foundations of the earth, he remains the same. To his mind money, and government, and law were made for man, not to buy him, tyrannize over him, or cheat him out of his inherent or acquired rights. The man comes before money and property. He is above all price, and it is the delight of James M. Bloomer to defend humanity under all circumstances, to be a champion of the rights and liberties of men. With George Banks, the poet, he can truthfully say:

"I live for those that love me,
For those who know me true,
For the Heaven that smiles above me,
And awaits my spirit, too;
For the cause that lacks assistance,
For the wrong that needs resistance
For the future in the distance,
And the good that I can do."



THE REV. CHARLES BOEHM

THE REV. CHARLES BOEHM.

This prominent and very zealous priest is the organizer and pastor of St. Elizabeth's Hungarian (Magyar) congregation, of Cleveland, Ohio. It is the first parish organized exclusively for Catholics of that nationality, not alone in Cleveland, but also in the United States.

Father Boehm was born in the city of Selmeczbánya, Hungary, June 13, 1853. His father's Christian name was Felix, and the maiden name of his good mother was Julia Urbanszky. Both have passed away. After his preparatory training he entered the gymnasium in his native city, where he spent six years as a student of the humanities. He then devoted two years to the study of philosophy in St. Stephen's Seminary in Esztergom (Gran). Following this he resided as an ecclesiastical student in the Pázmány Institute, in Vienna, Austria, from which he attended the great university there during four years. Completing his theology he was ordained priest by His Eminence, the Cardinal-Archbishop and Primate of Hungary, Mgr. John Simor, July 16, 1876.

Entering on his labors at once, July, 1876, he was appointed curate of the Church of the Blessed Virgin, at Maria Nostra, where he ministered until 1882. From that date until 1888 he was pastor of St. Michael's Church at Nagy Modro. During his pastorate there he accompanied the Hungarian pilgrims, November, 1887, to Rome to appropriately celebrate the Pope's jubilee. The following four years, 1888-1892, he served as pastor of the Church of the Blessed Virgin, the first charge to which he was appointed immediately after ordination. While there he also attended the Penal Institution for Women for all Hungary. In 1892 he came direct to Cleveland, Ohio, having been called and received by Bishop Horstmann. His mission was to look after the spiritual needs of the Catholic Hungarians in the diocese. He at once organized his present parish, the first for Catholics of his nationality in the country, in which good work he has been signally successful. He built St. Elizabeth's Church in 1893, and now (1900) he is completing, at a cost of $30,000, a fine brick school building in which to educate the more than three hundred children of school age in

his parish. For some time after his arrival in this country this priest had spiritual charge of all the Catholic Hungarians from Bridgeport, Connecticut, to San Francisco, California.

The Rev. Charles Boehm both ably edits and publishes the *Magyarországi Szent Erzsébet Amerikai Hirnöke*, "The American Messenger of St. Elizabeth of Hungary." It is a weekly publication in magazine form, intended for the religious instruction of Hungarians all over the United States. It has a wide circulation, is productive of much good, and is now in the sixth year of its existence. It tells of the zeal and ability of its reverend editor, and of the willing co-operation of the people of his nationality in this country. Having been sent and received as a sort of apostle to his countrymen who have emigrated to the United States, it would surely be supposed that a man of parts and great earnestness would have been selected for the work. The supposition is not only reasonable but is also founded on fact, for Father Boehm is all that might be looked for in view of the situation. He is learned, zealous, obedient and humble. He is constant in his efforts and tireless in his labors for the spiritual and temporal advancement of his people. As such he is esteemed and welcomed as a worthy accession to the valiant army of soldiers of the cross who fight the good fight and keep the faith in this quarter of the world.

Father Boehm is a gentleman of culture, refinement and generous impulses. His every-day life is an exemplification of his strong faith, his remarkable zeal, and his great love for humanity as God's children. The little ones of his flock appear to be his special care. Not only his commodious school building, but also its excellent management, attests his deep concern for the spiritual and temporal welfare of the children of his parish. They are taught the English language in connection with the Hungarian tongue, and are proficient in its use. They are instructed in the Christian doctrine also in that language, a wise provision for the day and for the future.

In all respects the pastor of St. Elizabeth's exhibits such zeal, wisdom, and fatherly solicitude as to have recognized in his character and career the Christian glories of his native land.



THE REV. HENRY E. BOESKEN

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If beauty of soul and brilliancy of intellect manifest themselves in mildness, illumination of countenance, and comeliness of person, then the attractive physical appearance of the Rev. Henry E. Boesken, pastor of St. Peter's Church, Loudonville, Ohio, is the evidence of the many fine qualities with which Providence has endowed him. A glance at the expressive portrait of him on the adjoining page will indicate this.

Who cannot read in the sum of his features and in his cranial development, as there represented, the evidences of a high order of intellect, pronounced spirituality, love for justice and humanity, fine feeling, gentleness of manner, and manliness? Not much scrutiny will be required to recognize in him not only these qualities, but also the evidence that the proverbial enthusiasm natural to the young priest is beginning to be superceded in him by a calm fixedness of purpose, and that back of his youthfulness of appearance can be seen much strength of character ennobled by religion and the obligations of duty.

Continuity, determination, and forcefulness of character are not always accompaniments of a lowering brow, coarseness of features, or severity of facial expression. These harsher outcroppings are but too often the evidence of a weak, struggling spirit condemned to earthy things through an unfortunate organization. The happy balance, therefore, of the spiritual, mental, and physical forces in the young ecclesiastic in question would be his redemption even if he were not musically gifted; but having a soul for melody and harmony, and a practical acquaintance with both, his spirit finds delight in higher flights, thus preserving the charm of those interior qualities which are reflected in his countenance.

Father Boesken was born in the city of Cleveland, Ohio, March 11, 1869. His early studies were made in St. Peter's parish school, and in the Cleveland Spencerian College, where he acquainted himself with the commercial branches. Thus prepared, he entered the Canisius (Jesuit) College, at Buffalo, New York. In 1889 he graduated from that institution in the classical course. In that year also he was admitted to St. Mary's Theological Seminary, Cleveland, Ohio, where, during the succeeding five years,

he cleverly pursued his divinity studies. Through his recognized musical ability he was appointed organist of the Seminary, which position he held during his stay in that institution. October 18, 1894, he was ordained priest by Bishop Horstmann.

Immediately after ordination he was commissioned as one of the assistants at St. John's Cathedral, Cleveland, which position he held for less than a week; for, on the death of Rev. L. Goebbels, he was appointed his successor as pastor of St. Barbara's Church, at West Brookfield, Ohio. He labored in that field with more than average success for nearly six years. Through his business talent and industry he kept the church property in good repair, paid off all debts, and left a considerable surplus in the parish treasury when he was called to take his departure to become pastor of the church, at Delaware Bend, and missions, in Defiance county, Ohio. He ministered there only one month, when the judgment of the Rt. Rev. Ordinary decided to appoint him to his present charge as pastor of St. Peter's Church at Loudonville.

In the management of St. Peter's parish he continues to exercise those capacities that have characterized him elsewhere. Considering the resources of the congregation his conduct of temporalities smacks of business prudence, and of a husbanding of the means at hand. Since his advent there the people have been stirred in the line of their duty in support of religion, and they have profited by it.

In the domain of the spiritual his accustomed earnestness and zeal are always to the fore. As moral teacher and guide he feels more at home than when handling business matters. His mission is in that field rather than in the sphere of the tangible, and it rejoices him to find his labors bringing forth good fruits.

Father Boesken preaches eloquently in English and German; chants the public service most acceptably, and is, in all respects, a worthy and useful priest. His many excellent qualities of head and heart commend him to all who have been favored with his acquaintance or blessed by his ministrations. He will doubtless have lost none of his excellent traits and charm of manner when riper years and wider experience shall have prepared the grape for the wine-press.



THE RT. REV. MGR. FELIX M. BOFF, V. G.

THE RT. REV. MGR. FELIX M. BOFF, V. G.

"Eyes that grow dim to earth and its glory
Have a sweet recompense earth cannot know;
Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow.
Growing old graciously
Purer than snow."

These words of a Catholic poet are peculiarly applicable to the physical, moral, and spiritual condition of the distinguished ecclesiastic who is selected as the inviting subject of this biography. From his childhood both his eyes, his ears, and the door of his heart have been closed to the allurements of the world and opened wide to higher and holier things.

In his youth, the profession of medicine was selected for Felix M. Boff, but he could not content himself with the prospect of being a healer of mere physical ills. He had a higher ambition, a nobler calling in view. It was vouchsafed to him from On High that his was to be the vocation of a physician of the soul rather than of the body. The "Follow Me," which is its sign, was written in light in the horizon of his youthful sky. That sign has been more constant to him in its guidance and inspiration than was the Star of Bethlehem to the Magi. It never hid itself from him in his youth, nor later when as spiritual physician he was called to enter the palace of the rich or the hovel of the poor. Its effulgence ever illumined his way and filled his soul with a radiance the reflection of which is the recognized spiritual beauty in his countenance.

"He that has light within his own clear breast
May sit i' th' centre and enjoy bright day."

The Rt. Rev. Felix M. Boff, Vicar-General of the Diocese of Cleveland, was born in Alsace, France, January 25, 1831. He was educated in Savernne College near his native place. When he had entered on his seventeenth year, he was well advanced in his classics. In that year, 1847, he emigrated to the United States and was accepted as an aspirant for the priesthood in the then newly-erected Diocese of Cleveland. He was one of the first students to enter what was the beginning of the present St. Mary's

Theological Seminary. He patiently bore his share of the many hardships and trials connected with its early history, and the hope and strength that were in his heart and life had a helpful and inspiring effect on his companions.

He was ready for ordination long before the ripeness of his years was abreast of his knowledge and virtue. However, September 5, 1852, deaconship was conferred on him, and thus his talents and zeal were utilized by Bishop Rappe who sent him to preach, baptize, and catechize in Holy Angels' parish, Sandusky, Ohio. He labored in that field until the middle of May of the following year, when he was called to Cleveland and was the first priest ordained in the new St. John's Cathedral by Bishop Rappe, May 26, 1853.

His first appointment as a priest was to the scenes of his previous labors as a deacon—St. Mary's Church, Sandusky. He ministered there in the capacity of pastor for about three months when, in August, 1853, he was advanced to the pastorate of St. Peter's Church, Canton. He there exercised the functions of his holy office till January, 1856, when he was again sent to Sandusky for a short stay—a sort of preparation for his being called to Cleveland, March, 1857, to fill a professorial chair in the diocesan seminary. He taught in that institution till April, 1859, when the needs of the Church in Toledo, St. Francis de Sales', constrained Bishop Rappe to appoint him to that charge. From that date until October, 1872, a period of over thirteen years, he labored with great zeal in that field doing much good. He built the present St. Francis de Sales' Church, the finest at that time in Toledo. He not only renewed and strengthened the faith of his own people, but by his life and labors, as far as observed by them, he constrained the non-Catholic portion of the citizens to respect and reverence the Catholic Church to a greater degree than they had done before.

October, 1872, he bade good-bye to his loving congregation in Toledo and returned to Cleveland to assume the pastorship of St. John's Cathedral, to which Bishop Gilmour, recently consecrated, had appointed him. In the following May, 1873, he was made Vicar-General of the diocese. He continued to discharge most acceptably the onerous duties of both offices till July, 1876,

and also that of Administrator of the diocese from 1874 till 1876. Again as Administrator he governed the diocese, in the absence of Bishop Gilmour, from July, 1882, to February, 1883, from May to October, 1885, and between 1891 and 1892. He was five times Administrator.

Up to 1876 he had already been twenty-three years in active spiritual and temporal work of the most trying and engrossing character. His arduous labors began to tell on his physical constitution. He was forced to resign and seek rest and recuperation. After a few months he undertook a journey to the scenes of his childhood, to Rome, and to Palestine, returning, in 1878, sufficiently recovered to undertake light work. This was provided for him in the chaplaincy of the Ursuline Convent, at Villa Angela, in the suburbs of Cleveland, the duties of which he continues to discharge.

The saintly Bishop Rappe was grateful to Mgr. Boff, as was also Bishop Gilmour, for his many labors and great faithfulness. Even Pope Leo XIII exhibited his appreciation of his loyalty and devotion by conferring on him, in 1885, the rank and title of Prelate of the Papal Household. Bishop Gilmour invested him in St. John's Cathedral, November 8, 1885.

Mgr. Boff is the possessor of a kindly and exceedingly emotional nature. His heart is as tender as a child's. He is an intense lover of music, and from his violin, like Cardinal Newman, he loosens prayer-sounds that are soothing to his soul. That soul he pours forth in chanting the sublime preface in the Mass, the music of which he links with that of the hymn which Christ and His Apostles sang at the first Mass, which was the Last Supper.

Since this work has been in press he has entered on the seventy-second year of his age and the fiftieth of his priesthood, and with the trodden road of his long and laborious life stretching far behind him, he can be thus approvingly and admiringly addressed:

"Rich in experience that angels might covet,
Rich in a faith that has grown with the years;
Rich in a love that grew from and above it,
Soothing thy sorrows, hushing thy fears.
Growing old wealthily
Loving and dear."

CAPTAIN PATRICK BOYLAN.

Captain Patrick Boylan, of Cleveland, Ohio, is made the subject of this biographical sketch, not alone in recognition of his stanch Catholicity, but also because of his honorable record, and the prominence in Ireland of the family which he represents.

The Boylans trace their history in Ireland for five hundred years. They were originally from the northern part of France, and joined William the Conqueror in his invasion of England in 1066. After aiding in the conquest of England and participating in the battle of Hastings they joined the enemies of Ireland, took the Pale, and settled in that country. They soon "became more Irish than the Irish themselves." Accordingly four of the Boylan brothers, great-grandfathers of Captain Patrick Boylan, bore arms with James II in defense of Ireland, and took part in the battle of the Boyne. Thomas was severely wounded in the first day's fight, and was borne to his castle, at Hilltown, in the county Meath; but the others continued even to the siege of Limerick. Their prominence in the struggle, together with the fact that one of them slew the Duke de Schomberg, occasioned the confiscation of their estates by the English king. The sword that killed the Duke is yet a relic in the family in Ireland, while the only other relics of the battle of the Boyne, taken by the government from Boylan castle, three flags and three flint guns, are now in the British Museum.

The father of the only representative of the family in Ireland was the richest man and the most extensive land owner in that country. When O'Connell was arrested in Dublin and Thomas Boylan was sent for to bail him out, he found on his arrival at the capital that the great Agitator had already secured bail. Boylan thereupon appeared on the balcony of the Queen's hotel and in a speech to the vast crowds assembled said: "I am worth four million pounds sterling in gold ($20,000,000), besides my estates not measured in acres, but in miles. All I possess and also myself in person are at the disposal of Daniel O'Connell for the freedom of my country."

Thomas Boylan, of Hilltown, in the county Meath, is yet one of the richest men and largest land owners in Ireland. There



CAPTAIN PATRICK BOYLAN

are but four members of the family living, and one of them is Captain Boylan, of Cleveland, Ohio, between whom and this great wealth there is but one heir. He has already registered his ancient lineage and immediate descent from the Boylan family who owned estates, not only in Meath, but also in every other county in Ireland, except three.

Captain Patrick Boylan, of Cleveland, Ohio, the noted sailor, was born at Baltray, county of Louth, Ireland, about the year 1833. His father and grandfather, Christopher, and Nicholas, were the first branch pilots of the port and harbor of Drogheda on the river Boyne. They owned a pilot boat called the Gazelle, of sixty-five tons, the only one at that port. As a boy our hero first went to sea with his father in the ship Gazelle, in 1845, remaining with the vessel until 1847. From the Gazelle he went to serve his apprenticeship in the full rigged brig Lady Florence. Later he spent part of his time on the schooner Lord Byron. From the Byron he was sent on board the bark Jeanette, in 1848, loading railroad iron at Cardiff, Wales, for Boston, Massachusetts. From there he went to St. Andrews and loaded lumber for Drogheda, Ireland. He then returned to the brig Lady Florence, and remained on her until 1850. He next shipped on the brigantine Isabella, loading railroad iron at Newport, Wales, for New York, and arrived there in June, 1850. At Brooklyn, New York, he helped load a cargo of Indian corn for Belfast, Ireland, and arrived in Belfast, October 10, 1850. He then went back to the brig Lady Florence where he finished his apprenticeship in 1851. He became mate of the vessel, which position he held until January 3, 1852, after which he was made mate of the schooner Monkey. He shipped at Liverpool, March 15, 1852, in the full-rigged ship Joseph Walker, for New York, the vessel carrying six hundred and fifty passengers to America.

Leaving the Walker at New York, he went to Oswego, where he shipped before the mast in the schooner Oregon. Then he went to the schooner Mary Francis, and to the brig Halifax, both in the same year. In 1853 he became mate of the schooner Elizabeth. In 1854 he sailed as mate of the brig Arabian, leaving her in July to become master of the schooner Elizabeth. This vessel was lost December 5th of that year through springing a

leak off Long Point, Lake Erie. In those years he was the only Irishman in Cleveland who owned and sailed his own vessels.

Captain Boylan sailed the schooner Albian in 1855, and the brig Arabian in 1856. The Albian was in the service of the British as a gunboat against Commodore Perry on the Lakes. He purchased the Arabian three years later and sailed her for eight years. He then sold her and bought the schooner E. P. Ryerse, spending the next eight years on board that vessel. The Ryerse, in September, 1874, collided with the schooner Bahama, off Dunkirk, and was lost. Captain Boylan libeled the Bahama for the loss of his vessel and won the suit, receiving the Bahama in return. He sailed the Bahama until the fall of 1879, when she went ashore in a storm at Sand Beach, Lake Huron, with a cargo of coal for Racine. He abandoned her to the underwriters as a total loss, received the insurance of $7,500, and, in 1882, he purchased a half interest in the schooner Orontes. Disposing of his interest in her that fall, he purchased the schooner Arcturus, the following year. He sailed the Arcturus until 1888, when he sold her, and retired. And thus on the ocean, and on the Great Lakes, he was sailor, ship-owner, and master for forty-three years.

Captain Boylan was married, January 29, 1855, to Miss Julia Curran, of Cleveland. Their children are: Margaret J., wife of Joseph Meehan; Annie, wife of Manly Tello; Nicholas J. and Thomas E., coal merchants; Mary Francis; and Christopher, who is an oil merchant in Cincinnati, Ohio. Mrs. Boylan died in 1866, and in 1884 Captain Boylan married Miss Mary Prendergast, a native of Cleveland, Ohio.

The Captain is a large man physically. He stands six feet, and is well preserved. His heart is generous and patriotic, and he is true to Church, to country and to friends. He is the type of gentleman of the old school. His memory for dates, places, and names is remarkable. His education consists more in an acquaintance with facts obtained through observation, trav and tradition than through books. Although nearly seventy years old, his intellect is as bright and his memory as reliable as when he was less than fifty. He has never been sick, and an accompanying spiritual blessing, which he has always enjoyed, is the habit of soul which never fosters secret or open displeasure at the welfare or prosperity of his neighbors.



CAPTAIN GEORGE F. BRADY

CAPTAIN GEORGE F. BRADY.

The city of Norwalk, Ohio, can boast of no better citizen than Captain George F. Brady, and the Diocese of Cleveland has few better Catholics than is he. To know him is to respect him.

He was born at Eyrcourt in the county of Galway, Ireland, January 19, 1831. His father, Mr. Martin Brady, married the daughter of a wealthy English family. Her maiden name was Miss Jane Banbury. She was disinherited and disowned by her family and friends because of her matrimonial alliance with "a mere Irish Catholic." In consequence, when their son George, the subject of this sketch, was in his seventh year, they emigrated to the United States, taking up their abode in Cecil county, Maryland, where they remained two years, and where the elder Brady passed away.

The family then removed to Wilmington, Delaware, where later young George was indentured to learn the business of a tobacconist. In 1847, when in his seventeenth year, he enlisted in Company A, 11th U. S. I., and served bravely during the Mexican war. In 1849 he re-enlisted in the U. S. Dragoons and remained in the regular army until 1854. Returning to civil life, he located in Philadelphia, Pennsylvania, where he was married to Miss Ellen L. McNamee by the Rev. Father Cantwell in St. Philip Neri's Church, August 4, 1854. He was then well acquainted with the present Rt. Rev. Bishop of Cleveland, who, at the time, was a youth attending the local schools.

Mr. Brady remained in that city until 1858, when he removed his family to the town of Elyria, Lorain county, Ohio. On the breaking out of the War of the Rebellion, in 1861, he enlisted as first lieutenant in the 42nd O. V. I., the late President Garfield's regiment. He served with his regiment until 1862, when he was transferred by Governor David Tod to become captain of Company H, 103rd O. V. I. He remained actively at the front until June 9, 1863, when disabilities received in the line of duty forced him to resign his command.

Returning to Elyria to recruit his shattered health, he remained there for some time. He then visited Philadelphia, and finally decided to make the city of Norwalk, Ohio, his home. He

removed there in 1875, and has since been identified with the place. In 1889 he was elected as a Democrat to the State Senate and served with distinction in the 69th General Assembly. He is now a member of the Norwalk board of equalization and revision, and, although in his seventieth year, is most active and energetic.

Mrs. Captain Brady died in Norwalk, August 29, 1897. The three children born to Captain and Mrs. Brady are: Anna, who is Mrs. Thomas Dowd, of Oakland, California; Martin B., residing at Oakland, California; and George F., Jr., who is engaged in business in Norwalk. Captain Brady's ancestors for seven hundred years suffered persecutions for faith and country in Ireland. His grandfather, Bartholomew Brady, was engaged in the rebellion of 1798, and was brutally treated after he was taken prisoner by the British at the battle of Ballinahinch. The Captain is full of their patriotism, fire, and love of liberty. He is both a soldier and a statesman, and on every occasion has exhibited the courage of his convictions. He esteems physical fear as the "virtue of slaves," while an unjustifiable right-about-face he regards as cowardice both physical and moral. He is most decided in character, is tender of heart, and loyal to faith, to country, and to friends. In all respects he is a manly man who may always be found in the open, fighting under the flag across whose folds are inscribed his principles and his convictions, which, in political life, are those of Andrew Jackson: "Equal rights to all and special privileges to none."

In matters religious, and touching Church discipline, Captain Brady is a soldier in his faithfulness, obedience, and bravery. He is devoted to the cause, is prompt in fulfilling commands and in carrying out instructions, while in the battle against vice and in behalf of virtue he almost anticipates the orders of his General. His humility is not inconsistent with his bravery, nor is his readiness to obey at all in conflict with his intelligence. He is a faithful, practical Catholic, is generous in support of religion and education, and at all times gladdens the heart of his pastor by his exhibition of good will, and his soldierly zeal for God's honor, the spread of religion, and the salvation of souls.



THE REV. CHARLES JOS. A. BRASCHLER

THE REV. CHARLES JOS. A. BRASCHLER.

The Rev. Charles Jos. A. Braschler, pastor of Holy Trinity Church, Bucyrus, Crawford county, Ohio, was born at Lachen, on the Lake of Tarich, Switzerland, October 30, 1842. He is the only survivor of an interesting family of eleven born to Jacob and Elizabeth (Baechtiger) Braschler. When twelve years of age he was sent to work in a large cotton mill, where he continued four years. By applying himself during his spare hours he had, when sixteen years old, acquired the rudiments of an excellent education. He subsequently attended a normal school for a year, studied Latin, and otherwise prepared himself for college. At the age of seventeen he was admitted to Maria College, at Einsiedeln, conducted by members of the Order of St. Benedict, where he studied four years. Later he attended the college at Fribourg one year, and during the following two years he studied philosophy and physics at Monza, Italy. He accompanied Bishop Rappe, in 1867, to America, having been accepted by that prelate for his diocese, and at once entered St. Mary's Seminary, Cleveland, where he studied theology three years. July 17, 1870, he was ordained priest by Bishop Mullen of Erie, Pennsylvania, who officiated in the absence of the Rt. Rev. Ordinary.

Father Braschler began his pastoral labors at Edgerton, Williams county, Ohio, where for three years he had charge of six missions, extending over three counties. He was appointed, in 1873, to Upper Sandusky as pastor of St. Peter's Church. He erected there a splendid brick church, 60 x 140 feet in dimensions, and also a commodious parsonage. In the autumn of 1888 he was transferred to Ft. Jennings, Putnam county, as pastor of St. Joseph's Church, where he faithfully exercised the functions of his holy office until May, 1899, when his fourth field of labor became his present charge—Holy Trinity Church, Bucyrus, Ohio.

Father Braschler possesses a strong, harmonious character. He is firm, but considerate and kind. While serious, as his sacred calling requires him to be, he is not averse to that which now and then is relished by the best of men—a little nonsense. In fact his phrenological organ of mirthfulness is well developed, while his large faculty of comparison, after doing service as an aid in

practical instruction, is also of use as a mirth-provoker by compassing those contrasts that show the droll and the ludicrous sides.

The congregations over which he has presided as a priest, and the thousands who have been cheered and bettered by his ministrations and example are a unit in testifying to his devotion to duty, his fatherly care for those placed in his charge, especially the children, who soon learn to run to him rather than from him, and whose characters develop under the mild influence which he knows well how to exercise, just as the tender plant grows in the warmth and brightness of the sunlight. Not only the older people but even these children know how to distinguish as to his character. They know there is nothing of weakness connected with it, but everything that means strength. They know that where he leads they are safe to follow, and when he commands theirs is the duty of obedience. Hence the confidence, respect, and reverence thus begotten are to a degree the measure of the character of the Rev. Father Braschler.

These considerations, independent of his character, would indicate a spiritual wisdom and constancy in this good priest. They imply that, while at times mirthful and enjoying the lighter things, his life is serious, and the powers of his soul are rapt to higher flights than worldlings can conceive of. His life and record would indicate his adoption of the thought in the lines of the Catholic poet, Christina G. Rossetti, that,

> "The wise do send their hearts before them to
> Dear blessed Heaven, despite the veil between;
> The foolish nurse their hearts within the screen
> Of this familiar world, where all we do
> Or have is old, for there is nothing new;
> Yet older far that world we have not seen;
> God's presence antedates what else hath been;
> Many the foolish seem, the wise seem few."



THE REV. JOHN OTTO BREDEICK

THE REV. JOHN OTTO BREDEICK.

The late Father Bredeick was the founder and pastor of St. John's congregation, Delphos, Ohio. He ministered there from 1844 till his death, which took place August 10, 1858. In 1848 he established also the parish at Ottoville, in Putnam county, and attended it from Delphos during the last ten years of his life. That little settlement was dear to him since he called it after one of his own Christian names. His great labors at Delphos for fourteen years, and at Ottoville during ten years, are evidenced by the developments made on the foundations which he laid. Much of the prosperity of the city of Delphos itself, and of St. John's congregation in particular, is due to him.

Full of the wisdom of the Church he anticipated the future in everything he did. On his arrival in northern Ohio, he purchased a large tract of land, in what was known as "Section Ten," from the government. A part of this land is now the site of the flourishing city which he called Delphos. St. John's Church and school property, which he donated to the people, is the most extensive in the Diocese of Cleveland. The church property at Ottoville he also presented to the few who, at the beginning, comprised that congregation. With his own private means he bought and paid for these lands, thereby saving to the present generation a large amount of money, and much of the worry and labor connected with the raising of money even in the present prosperous times. In truth, what he saved to the people of Delphos of today is duly appreciated by them.

He built St. John's first Church and also the pastoral residence at Delphos at his own expense. He never accepted his salary, to which he was entitled, from either of the congregations where he labored. On the contrary he spent his private funds, and also himself, for religion's sake and in the interests of the people. He shared the hardships and privations of pioneer life with his associates and fellow citizens. When these complained or became disheartened he spoke glowingly to them of the future both in time and eternity, and encouraged them to persevere and to labor. He established an order of Sisters to teach in the schools, and he paid all the expenses out of his own purse. When death called him, in

1858, he had the happiness of seeing well developed and in daily increase the things which he had undertaken for God's sake. He saw the triumph even with his own eyes, and he heard his name gratefully spoken on every hand as a household word.

The Rev. John Otto Bredeick was born at Verl, in the province of Westphalia, Germany, January 22, 1789. He was ordained a priest at Osnabrueck, Hanover, in 1822. Consequently when he died he was in the seventieth year of his life and the thirty-sixth of his priesthood. Twenty-two of these latter years he devoted to the labors of the ministry in his native land, where he attained to various ecclesiastical distinctions. One of these was membership in the Cathedral Chapter at Osnabrueck. He left these and also a degree of comfort at home for trying missionary and pioneer life in America, to the performance of the arduous duties of which he felt himself called. That Providence had to do with directing his steps few acquainted with the results of his labors will question. Much of the spiritual and temporal prosperity of the southwestern section of the diocese is generously credited to his efforts and his foresight.

He was a man of great force of character, which exhibited itself even in little as well as in great things. He was contented in the midst of toil and complained not even when suffering multiplied discomforts. Much of the time when he did not choose to fast he would prepare his own scanty meals. His humility and simplicity evidenced not only the spiritual and the moral in the man but also the strength begotten of these. He was equal to imparting that strength to others. The well-disposed readily experienced it, while even the indifferent were not unimpressed. Hence this good priest was a leader and guide to those about him. He was the director and inspirer of the people of Delphos, many of whom have vivid and pleasant recollections of good, generous, zealous Father Bredeick.

This humble priest, judging from his character and career, might be supposed to have used these words of Browning as a prayer:

> "Maker and High Priest,
> I ask Thee not my joys to multiply,
> Only to make me worthier of the least."



THE REV. JOHN B. BROUN

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In Lorraine, near Metz, in the diocese of Nancy, Rev. John B. Broun, pastor of St. Bernard's Church, Akron, Ohio, was born March 2, 1834. His parents were Nicholas and Catherine (Noel) Broun. He was but thirteen years old when he came to this country. Father Broun began his classical studies under the Basilian Fathers in Assumption College, at Sandwich, Canada. After considerable progress in that institution he entered St. Thomas' College, at Bardstown, Kentucky, where he continued as a student for more than two years. He then returned to Assumption College, at Sandwich, where he received minor orders, and later was ordained priest, at Ste. St. Marie, by Bishop Baraga, August 30, 1863.

His first appointment, immediately after ordination, was as pastor of the Church of the Holy Redeemer, at Eagle Harbor, Michigan, Diocese of Marquette. In fact, his charge consisted of three churches and sixteen missions. His robust health and zeal were tried by his labors in that field. Many Indians were among his people. Most of these knew French, their parents having been taught by French missionaries; and as Father Broun's native languages are French and German—the tongues of Alsace and Lorraine—he was understood by his people both in pulpit and confessional. He labored there nearly three years, doing much good.

In June, 1866, he was received into the Diocese of Cleveland, and Bishop Rappe appointed him, July 19th of that year, pastor of St. Bernard's Church, Akron. He at once took possession of his charge and at this writing, the last days of the 19th century, he is in the thirty-fifth year of his continuous pastorate in that city. He enlarged the old church when the increase in his congregation demanded it, and later he built the substantial and imposing parish school. He is now (1900) preparing for the erection of the new St. Bernard's Church, at a cost of $100,000. In architectural style, dimensions, and appointments it is to be the finest church edifice in Akron, and will be a credit to both pastor and people.

Rev. John B. Broun is a splendid specimen of manhood and a true representative of the good old stock. He is tall, robust, and

proportionately developed—a large man who possesses both mental and physical energy. He has never had an assistant and does not need one today. Although in his 67th year, he is yet able to do much hard work. His high sense of duty and his zeal have such a backing in the forcefulness and naturalness of the man that he has succeeded in making his people practically one in parochial temporalities, just as he has kept them a unit in the faith. This implies not only great moral power, but also the kind of ability that gives a practical turn to every-day affairs among men. He is a controlling and directing force among his people. He has been in their midst so long that the old and the young not only know him well, but love him for his constancy, his devotion, and his untiring energy in their interests. They, too, are well known to him, and by the exercise of his directive and executive abilities all obstacles to their harmony and enterprise as a congregation are speedily and happily removed.

Where great force of character and robustness are distinguishing traits in a pastor, one as a rule rarely looks for those finer and milder qualities which seem to be the inheritance of many less forceful and vigorous; but when these seeming opposites are met with an agreeable surprise is the result. This is exactly the experience of many who have learned to know the pastor of St. Bernard's. The paradoxical in his manner and character perplexes while it pleases. It invites a closer scrutiny of the man, which, when attempted by one not well acquainted with him, requires to be very exact and peering to get a clear insight as to the number, balance, and character of his mental and moral qualities. While a strong man in every respect—firm, decided and stern—there is yet a wealth of mildness, gentleness, and Christian tenderness to be found close to the surface in the veteran pastor of St. Bernard's.

He wisely considers rational man, and created things in their entirety—the whole universe

> "A gracious instrument on whose fair strings
> We learn those airs we shall be set to play,
> When mortal hours are ended."



THE REV. JOHN B. BUERKEL

THE REV. JOHN B. BUERKEL.

The parents of the reverend gentleman selected for this sketch were Francis and Catherine (Weiss) Buerkel. They were natives of Lorraine, France. The former died in 1870, and the latter in 1855. Father Buerkel was born at the village of Danne, in Lorraine, France, June 7, 1842. Following his preparatory training he spent four years in the college at Sarreburg, and three years in the Petit Séminaire at Pont-à-Mousson, where he completed his classical education. He then emigrated to the United States, and, in 1864, was accepted as a theological student in the Cleveland diocesan seminary. Having fulfilled all the requirements, he was ordained by Bishop Rappe, May 18, 1867.

Speaking French and German he was in demand in congregations made up of these nationalities. It was fitting, therefore, that his first appointment was to St. Nicholas' Church, Berwick, in Seneca county, where for four years he preached to the people in both these languages. He was next placed in charge of the French congregation worshipping in the Sacred Heart of Jesus' Church at Harrisburg, Stark county. He remained there over seven years. His third appointment was as assistant priest in St. Mary's (German) Church, Massillon, from which, after one year, he was removed to become pastor of St. Joseph's Church, Maumee City, Lucas county. After three years there he was made assistant at St. Peter's Church, Canton, where, with his usual zeal, he ministered to the people for the long period of fourteen years. Finally, in 1896, the people of St. Paul's Church, New Berlin, Stark county, were blessed by his being sent to them as their pastor. He is there at this writing (1900), having been active on the mission for nearly thirty-four years.

Not only from observation, but also by reputation, the Rev. John B. Buerkel is known as a most deserving priest. Even his very instincts are ecclesiastical. Hard labor constantly and faithfully performed has always marked his career. The earnestness and simplicity of his manner and life have made him friends everywhere, as well among non-Catholics as among his own people. To the latter he has much endeared himself by his constancy, his devotion to their interests, and by his kind, generous, and friendly

disposition. Of the thousands yet living, who have known him both as a man and as a priest, there is not one who has not a kind word to say of Father Buerkel and who is not delighted to meet and greet him.

THE RT. REV. EDMUND BURKE, V. A.

This distinguished ecclesiastic and zealous missionary was Vicar Apostolic of Nova Scotia from July 4, 1817, till his death at Halifax, December 1, 1820.

If it be enquired why he should be biographically and pictorially presented in this work, it can be answered that he was the first resident pastor in the territory now comprising the western section of the Diocese of Cleveland, and as such he certainly has strong claims to recognition. There are those yet living who are said to have from the lips of several who saw and heard him many things regarding his manner and character and also touching his record, especially during the two years 1795-1797, which he devoted to the sowing of the good seed in northwestern Ohio. For a time, however, that record was lost sight of, but, about 1880, it was discovered and revived by Bishop Maes, of Covington, Kentucky.

Providence surely had to do with sending him to minister to the white residents and the unsettled Indians on the banks of the Maumee, for his services to both were much needed at the time, and, doubtless, were welcomed and keenly appreciated. He was the connecting link between the time of the desultory labors of the Jesuit Fathers, who left northern Ohio, in 1751, and the arrival, in 1817, at Dungannon, in Columbiana county, of Father Fenwick, who later, 1821, became the first bishop of Cincinnati.

The Rt. Rev. Edmund Burke was born in Ireland about the year 1743. It is said that the major portion of his education was obtained in France, and that after ordination he labored in his native land for several years. He emigrated to Canada, May 16, 1787, and was parish priest at St. Pierre, and at St. Laurent, Isle Orlean, from 1791 till 1794. For a short time in the latter mentioned year he held a professorship in the theological seminary at Quebec. His ability and erudition eminently qualified him for



THE RT. REV. EDMUND BURKE, V. A.

the position, but his desire for missionary work militated against these and rendered him somewhat discontented.

Accordingly, at his own request, he was sent by the bishop of Quebec to the Indian missions in Michigan and northwestern Ohio. After a wearisome and tedious journey, but with his missionary spirit exulting, he arrived at his destination. He was the first resident pastor of St. Antoine de la Riviere aux Raisins (now St. Mary's Church, Monroe, Michigan). He later resided or rather made his headquarters near Fort Meigs, on the east bank of the Maumee river, adjacent to the town of Perrysburg, in what is now Wood county, and just across the river from what is called Maumee City, or South Toledo. He ministered to the Indians and the scattered whites in that section from February, 1795, till after February, 1797. In the latter year he was sent to Fort Niagara, New York, where he remained till 1803. He was then transferred to Halifax, Nova Scotia, to become the first resident pastor of that place. He labored there about seventeen years, receiving, in 1817, the Vicarship Apostolic for that territory, in token of merit and as a favor from the Holy See. He filled this high office most acceptably during three and one-half years, when death put an end to his great labors in about the seventy-seventh year of his age.

His unique garb and his finely-chiseled features, as seen in the accompanying portrait, discovered through the untiring efforts of Bishop Gilmour, will incline the reader to attempt to form estimates of his manner, character, and ability. It may be a help to say that he was both dignified in bearing and truly ecclesiastical in demeanor, and that he exemplified the true Irish missionary spirit. He spoke more than one of the tribal or Indian dialects, also the French, and, of course, his native tongue, and the language of the Church, the Latin. He was forceful in everything, exhibited both moral and physical courage, and capped all his fine qualities with the crown-sheaf of great zeal for God's honor and glory and the salvation of souls.

In the earlier years of the Diocese of Cleveland the labors and character of the Rt. Rev. Edmund Burke were lost sight of, but on discovery later were much discussed. Doubtless, as far as known, his career there and elsewhere has been a source of edification and

encouragement to many priests who felt themselves sorely tried on the mission. His life and labors helped them to think that, if in those early days there were men who blazed the way, surely subsequent generations could furnish others to walk in that way and keep it clear of great obstructions, even if brambles and thorns must ever be present.

Such men have been and are now to the fore in those parts, and the lessons taught by the lives of the Burkes, the Fenwicks, the De Goesbriands and the Rappes have borne good fruit. Their record and bright example are inseparable from the history of the spread of religion in northern Ohio and the Diocese of Cleveland. They constitute an encouraging inspiration and a pleasing retrospect, for,

"Looking back along life's trodden way,
Gleams and greenness linger on the track;
Distance melts and mellows all today—looking back.

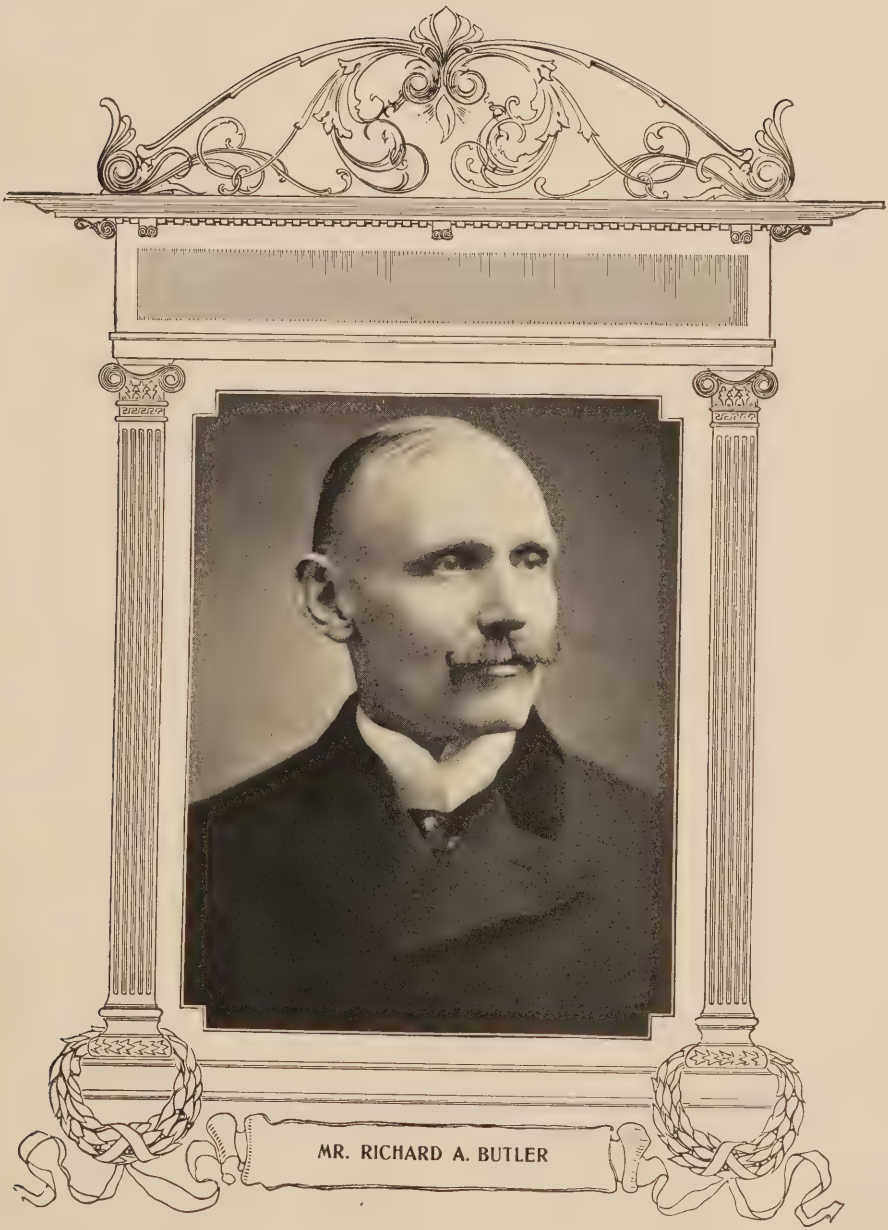
Rose and purple and a silvery gray;
Is that cloud the cloud we called so black?
Evening harmonizes all today—looking back.

Foolish feet, so prone to halt or stray;
Foolish heart, so restive on the rack!
Yesterday we sighed, but today—looking back."

MR. RICHARD A. BUTLER.

The subject of this sketch is the superintendent of the Cleveland, Ohio, house of correction. He was born at Lansingburg, Rensselaer county, New York, January 21, 1855, and was educated in the township schools until his fifteenth year. He is the oldest of a family of nine. His father was Mr. William J. Butler, a native of Ireland, having been born in Limerick, August 10, 1829. His mother's maiden name was Miss Catherine Lowrey. Both died in Columbus, Ohio, the former in 1893, and the latter in 1897.

The Butler family removed to Columbus, Ohio, in 1870, on the introduction in the penitentiary of the manufacture of brushes, a business his father and grandfather conducted on two continents for three generations. Mr. Richard A. Butler continued there for about three years, after which he spent one year in Pittsburg



MR. RICHARD A. BUTLER

doing journeyman's work. Following this he introduced the brush making business in the Cincinnati house of refuge, where he continued until 1877. He then accepted the position of foreman in the Cleveland house of correction. He remained in Cleveland until 1891, when he was appointed to the superintendency of the Southern prison, at Jeffersonville, Indiana. He conducted that institution until 1893, when, under Mayor Blee's administration, he was tendered the superintendency of the Cleveland house of correction, which he accepted and which he held until 1895. He then engaged in business for himself, but, in 1899, he was again called to be the superintendent of the same institution, which position he yet holds.

Mr. R. A. Butler is a man of rare intelligence, mechanical skill, and great executive ability. The forcefulness of his character is evidenced both in his countenance, his voice, and his physique. He stands six feet and four inches. His orders are issued in such manner and tone as to impress and require ready and prompt obedience. Even his facial expression is commanding without being severe. He is capable as a ruler of men, and when occasion requires he can both lead and direct. His knowledge of human nature is not confined to its criminal aspect alone; it includes also its higher and better side. The promptings of the heart are known to him. He almost divines the encroachments of appetite and passion on the moral nature, and these he counteracts as best he can by aiding the teachers of religion in the institution, and by enforcing tidiness and cleanliness, strict discipline, and good order. He has the will and the ability to carry out the work of reform and general betterment for which the institution which he governs was established. Because of these things he is credited with being the best superintendent the Cleveland house of correction has ever had.

Independent of his calling, and in the domestic and social orders, Mr. Butler exhibits many agreeable traits. His pride is in his family and in the large number of his friends who have learned to know and appreciate him. Among these stands first his good wife whose maiden name was Miss Margaret O'Connor, of Cincinnati, Ohio. They were married November 12, 1889. Of three children born to them only one, Richard A., Jr., survives.

THE HON. THOMAS E. CALLAGHAN.

The judge of the Insolvency Court of Cleveland and Cuyahoga county, Ohio, is selected as the subject of this mention, as well because of his personal worth and prominence as because he is the first Catholic elected to a county judgeship in the Western Reserve. Judge Callaghan well deserves the distinction.

He is a native of the city of Cleveland, and is the second oldest of a family of five born to Jeremiah and Bridget Ann (Heffernan) Callaghan. His birthday was August 21, 1865. His father is a native of Ireland, and his mother was born in Canada. Since 1872 the elder Callaghan has been engaged in the business of manufacturing sheet and metal ware, stoves, and furnaces. He has succeeded well, for it has always been his aim to do honest work, and to deal fairly with his patrons.

Prizing education highly Mr. Jeremiah Callaghan saw to it that his children enjoyed the best educational advantages. Accordingly, Judge Callaghan as a boy was sent to the Cathedral school, where he made good progress. This he followed by a course in literature and law at the University of Notre Dame, Indiana. He graduated with honors, and was admitted to practice in 1885. November, 1901, he was elected as a Democrat to the Insolvency bench of his native county. He triumphed by 2,000 majority, which, in a county normally Republican by 4,000, meant a change of 6,000 votes. This certainly was a great personal honor to Judge Callaghan.

Through his practice, and as a close observer, he saw the great needs for a juvenile court to try youthful offenders and look after the wants of unprotected youth. He originated the bill creating that court, and took care that the spirit of the law would be reformatory, looking especially to the work of providing official parents or protectors for the fatherless, neglected, or delinquent minors of Cleveland and Cuyahoga county. The bill was passed in 1901; the law went into effect in June, 1902, and he became the judge of the court thus created. It is needless to say that, for his successful efforts in that direction, he has the thanks of the entire community, and that he himself can not be other than conscious of the great good he has done and is daily accomplishing.



HON. THOMAS E. CALLAGHAN

If nothing else stood to his credit his work in this respect alone would be enough to commend him to all Christian, thinking men regardless of sect or party. In truth he is one of the most deservedly popular men in northeastern Ohio.

Besides being a good lawyer, Judge Callaghan possesses the judicial temperament, and is far from wanting in breadth of view and intellectual compassing capacity. Although but thirty-seven years of age, he is a man of mature judgment, remarkable prudence, great conservative power, and force of character. His mental balance and quiet disposition preclude the exhibition of any unbecoming vehemence in speech or act, and his high sense of justice, coupled with his keen discernment, bandages tight the eyes of the goddess, thereby shutting out all encroachments of passion or special interests in the determination of causes. A just judge is, indeed, an ideal character, and it ministers to Judge Callaghan's fame, as well as to the satisfaction of his army of admiring friends, to find him ever striving for the realization of the ideal—ever holding high before all the people the balance in which he weighs, with exactness and nicety, the human nature of the children and the older litigants, the facts, the law, and the circumstances.

Although new in the judicial office he has given no little satisfaction by his promptness, fairness, and great firmness. His reputation, in the sense of fame, has spread considerably, and is being daily added to by good friends who lose no opportunity to sound his praises, forgetting, however, in their benevolent enthusiasm, that, "Fame has no necessary conjunction with praise; it may exist without the breath of a word,—it is a recognition of excellence which must be felt, but need not be spoken. Even the envious must feel it." And this is true in the case of the excellent gentleman in question. His qualities do not need a crier, nor does his success depend on praise. Justice meted out and duty done are all an intelligent public requires to fix the status of a faithful public official.

Judge Thomas E. Callaghan was married, August 3, 1898, to Miss Marie Antoinette Voltz, of Buffalo, New York.

MR. ANTHONY CARLIN.

Mr. Anthony Carlin, of the Cathedral parish, Cleveland, Ohio, is prominent among the leading and notably successful business men and manufacturers of northern Ohio. Unaided he accomplished the great things that stand to his credit today in the business world. His remarkable success, instead of rendering him imperious or heartless, has had the opposite effect, and has even broadened and liberalized the man—that is if such qualities native to the true Irish gentleman can be heightened.

He was born at Tonduff in the county of Donegal, Ireland, August 2, 1857. His parents were John and Mary (McGlynchey) Carlin. In 1872 he emigrated to the United States, selecting the city of Cleveland as his place of residence. At once he bestirred himself in the way of selecting a calling, and learned the practical side of the iron-foundry business. As early as 1881 he embarked in the moulding business for himself, establishing, with limited means, what was then known as The Viaduct Foundry. Being honest, practical, and industrious, he prospered. In 1885, his enterprise became The Standard Foundry and Manufacturing Company. To it he added, in 1897, The Standard Steel Range Company, and this year (1900) he completed his large plant by compassing also The Standard Register Company. Besides considerable valuable and improved real estate he is the sole owner of all these industries, which give employment to over four hundred hands. His manufactured products find a market in nearly every State in the Union, and his several enterprises call for a large outlay of capital.

October 11, 1892, Mr. Anthony Carlin was married to Miss Mary Angela Daly, a native of Cleveland, the youngest daughter of the late Peter and Margaret (McManus) Daly, of the Cathedral parish, who were among the pioneer Catholics of that city. Their marriage has been blessed with three children, whose names are: John Elmer, Clarence James, and Mary Colette Carlin. Mrs. Carlin was educated in the Ursuline Convent in her native city. She gives the evidence of her culture not only by her brilliancy but also by her refined manner, agreeable disposition, and domestic traits. Few women in Cleveland are better or more deservedly esteemed and loved than is she, because of her graciousness to all, and her charitable considerateness of those conditions



MR. AND MRS. ANTHONY CARLIN.

and situations which, as lights and shades, serve to set forth the personality and qualities of others. The Hon. Mrs. Norton had Mrs. Carlin's prototype in mind when she wrote:

"And the lady dreamed
Of succor to the helpless, and of deeds
Pious and merciful, whose beauty breeds
Good deeds in others, copying what is done,
And ending all by earnest thought begun."

Mrs. Elizabeth Browning, with equal fitness and generous truthfulness might be quoted in point as follows:

"Her air had a meaning, her movements a grace;
You turned from the fairest to gaze on her face;
And when you had once seen her forehead and mouth,
You saw as distinctly her soul and her truth."

Some of the personal characteristics of Mr. Anthony Carlin are honesty and directness of speech and act, simplicity of manner, kindness and generosity, and a marked respect for the convictions and opinions of others. As well because of his own tolerant nature as because his experience attests the fact, he is proud to be able to state that his Catholicity, though well known, has never been a hindrance to him in his business, but that, on the contrary, it has always been a great aid. Naturally honest, his religion imparts to that virtue a supernatural character, and it at the same time enables him to have the credit of it even among non-Catholics. He therefore enjoys a twofold advantage, the reflex effect of the virtue on himself, and the direct effect which it has in the way of his reputation in business. He therefore concludes that no Catholic business man in this day and country need fear to suffer in trade because of his faith. If he suffers loss it will not be because he is known to be a practical and consistent Catholic.

These thoughts are Mr. Carlin's, casually expressed, and they imply more than the reader may gather at first glance. They hint that the man who conceives them must necessarily be an observer of both men and situations. He must have a clear, fair, logical mind. Fortunately Mr. Carlin is of just such mental make-up. He has succeeded in business more because he is a thinker than because of his muscle, or his practical skill as a mechanic. Through numerous assistants he personally conducts his large business, a feat which requires pronounced directive and executive ability.

THE VERY REV. ALEXIS CARON.

It is fifty-two years since the late Father Caron was adopted into the Diocese of Cleveland, 1848-1900; it is twenty-seven years since he passed to his reward, 1873-1900; and yet there are large numbers of Catholics in Cleveland, Sandusky, and other places where he labored, who are mindful of him and who bless him for his great zeal and his many good works. This fact means much both for the character of that good priest and for the individuals who have not forgotten him.

Alexis Caron was born, December 8, 1802, at Bilquem, in the Diocese of Arras, France. His parents, as if inspired, marked him from the first for the priesthood. From earliest childhood he, too, took kindly to the notion of the ecclesiastical state, and was docile and assiduous during the years of his college course. After finishing his humanities in the Petit Séminaire of St. Omer he took up his theological studies. Joining the religious order now known as the "Fathers of Mercy," he finished his divinity course and was ordained priest in 1827.

Father Caron's pastoral career in France may be thus outlined: The revolution of 1840 scattered the members of the religious society to which he belonged, and they sought homes and fields of labor in various parts of the country. The subject of this mention continued with the bishop of Arras, who appointed him curate in a small parish at Flechin in the Canton of Fauquemberg. Later he was transferred in like capacity to minister at Wimille. After over twenty years of labor in his native France, the opportunity was afforded him of carrying out his long-cherished desire of joining the American missions. Accordingly he offered himself and was received into the Diocese of Cleveland by Bishop Rappe. The date of his arrival was November, 1848.

His record in his new field began with his appointment as superior of the diocesan seminary. He remained in charge of that institution until June, 1856, seven and one-half years, when he was granted a six months' leave of absence to visit his native land. On his return, January, 1857, he was appointed pastor of Holy Angels' Church, Sandusky, where he labored during more than four years. In May, 1861, he went to Painesville to reside



THE VERY REV. ALEXIS CARON

with Father Coquerelle, who was then pastor. Although assigned to no regular charge, he volunteered to attend Ashtabula, where he ministered to the people, 1861-62. He was Administrator of the diocese during Bishop Rappe's visits to Europe, 1862-67, and from November, 1869, to August, 1870. He was, for about twenty years, one of Bishop Rappe's Vicars-General. From 1869 until his death, December 21, 1873, he resided at Charity Hospital, Cleveland, where he acted as chaplain whenever he was able, during his last illness. His remains are interred in St. John's Cemetery, Cleveland, where a monument erected by his brother priests marks his last earthly resting place.

The Very Rev. Alexis Caron was a very zealous, devout, and prayerful man. His faith was as remarkable as was that of Bishop Rappe, and his charity, in the sense of love, was quite consuming. He surely loved his spiritual children as he loved himself, which was an earnest of his great love for God. While not lacking in strength of character, he was noted for his gentleness and tenderness, and for his great desire to have the youth properly instructed in the truths of religion and inspired with a love for its Divine Founder. Those priests who knew him intimately as superior of St. Mary's Seminary and on the mission, and the laity to whom he ministered, bear testimony to his good life and deep piety, and to all those qualities of head and heart which are expected to adorn the character of the true priest. Plain, prayerful Father Caron will not soon be forgotten in the Diocese of Cleveland. The sweet aroma of his saintly life will be wafted from generation to generation, evidencing the truth of the saying that the just shall be in everlasting remembrance.

"In life our absent friend is far away;
But death may bring our friend exceeding near,
Show him familiar faces long so dear,
And lead him back in reach of words we say."

MR. AND MRS. JOHN CARR.

The degree of satisfaction afforded several by having their parents deemed worthy of biographical mention in this work, is measurably heightened in the case of the author of this volume by his enjoying the opportunity and pleasure of recognizing, not only their career, but also some of the qualities which were prominent in the character of his progenitors.

The late Mr. John Carr, of Toledo, Ohio, was a native of the county of Longford, Ireland. His parents were Patrick and Nancy (Hughes) Carr, who reared a numerous and creditable family. When he was twenty-one years old he was married, at Cloonfannon, Leitrim county, to Miss Ann McGuiness, a young lady reared and educated there. Her parents were Edward and Nancy (Kinney) McGuiness. She, with a sister and one brother, comprised the children. The sister having been provided with her marriage portion, the elder McGuiness was free to divide his land equally between the remaining daughter and son. He did so, and thus that daughter's husband, John Carr, became a county Leitrim farmer.

Mr. and Mrs. John Carr for a time enjoyed moderate temporal prosperity, and in the natural order they were happily mated. They reared a family of six, three sons and three daughters. In the order of birth they were christened: Bridget, Catherine, James M., Edward, Michael W., and Annie L. After the emigration of the family to this country, Bridget became Mrs. James McPartland, of Toledo, Ohio; Catherine, Mrs. James Malloy, of Indianapolis, Indiana; and Annie L., Mrs. Edward J. Phillips, of Toledo, Ohio. All have passed away except Mrs. Phillips and the writer.

The "bad times" of 1847-50 in Ireland, occasioned largely by the failure of the crops, had a maddening effect on the landlords, thereby rendering the condition of their serfs, the tenantry, correspondingly deplorable. Many thousands were dispossessed of their land holdings through their inability to pay the rackrents demanded, and John Carr was among this large army of unfortunates. In addition, his stone dwelling, erected by himself, was razed to the ground by the "Crowbar brigade," lest his family

should later find shelter in it; and a further evidence of landlord malice was the feudal ukase that, under pain of eviction, forbade the undisturbed tenantry to harbor or aid the evicted families. In consequence more people were without food and shelter in Ireland during those years than at any other period of its checkered history since English domination. American vessels were in the Irish offings freighted with supplies for the starving and landlord-cursed people, but the British local authorities delayed or red-taped the distribution of relief until the highways were strewn with the carcasses of thousands of men, women, and babes who died from starvation and exposure, that landlord rapacity might be sated, and indirect religious proscription gratified.

Confronted with such a sad state of affairs, and tagged, as were others, as "a mere Irish Catholic," what was John Carr to do! Husbanding his very scanty means, which were derived in great part from the sale of what personal belongings remained to him, he left a modicum to keep the wolf from the cabin door of his young family, and with the remainder he set out, in company with his two brothers, Thomas and James, for America. A younger brother, Captain Michael Carr, had preceded them, and was engaged in sailing a line of boats out of Toledo, Ohio, on the Wabash and Erie canal. The Carr brothers, with the exception of James, who went to Chicago, and yet resides there, joined in the business and continued it until the Wabash railroad, as a rival carrier, rendered it unprofitable. Captain Michael Carr died at Lafayette, Indiana. He was unmarried. Captain Thomas Carr reared a family and died in Toledo, where also the subject of this sketch passed to his reward August 23, 1885, when he was seventy-five years old.

With the first money earned by John Carr in America he paid the passage to this country of his oldest daughter, Bridget. This of course was in addition to his providing for those who remained behind. He soon was able to bring to him his second oldest daughter, Catherine. It was not, however, until 1861, that he was able to save money enough to bring out the balance of the family. Accordingly, June 21, 1861, he had the happiness of seeing himself surrounded by his wife and six children in Toledo, where a home was provided, and a kind Providence made ample

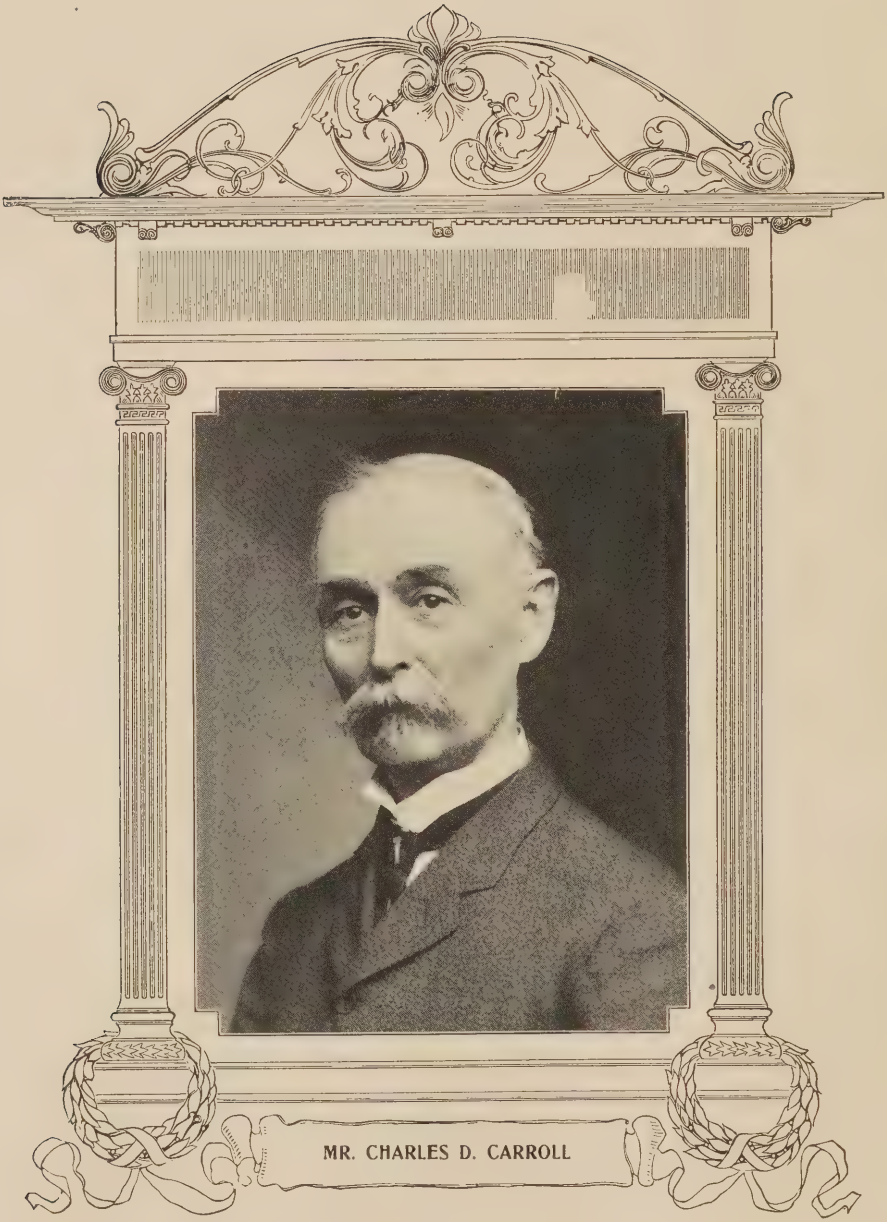
requital for all the sufferings they had endured at the hands of alien rulers in their native land.

If John Carr showed himself worthy of his trust and responsibility as the head of a family, from which family fortune early turned away its face, he was more than ably seconded in his efforts by her, of happy memory, who was his helpmate and the faithful Christian mother of his children.

> "She never found fault with him, never implied
> *His* wrong by ***her*** right; and yet men at her side
> Grew nobler, girls purer, as through the whole town
> The children were gladder that pulled at her gown."

She was a peace-loving, kind, and motherly woman, from whose eyes was never shut out by darkest cloud the bright star that both pointed out the way of duty and inspired love and hope. Her gentle heart was a fountain of wifely and maternal affection and tenderness. She was never known to speak uncharitably or even unkindly of a neighbor; and if this can be said of her touching the outside world how truly considerate and loving must she have been to those who were bone of her bone and flesh of her flesh. A man may respect, honor, and revere his good father, but for such a woman as Ann (McGuiness) Carr, it is impossible for her son not to recall with tenderest emotion the picture of her beautiful life, and the aroma of the many virtues which adorned her character. She was an humble, prayerful, and intensely Catholic woman. She passed away at her home, in Toledo, July 4, 1877, when she was sixty-four years old.

John Carr might be said to have been a fairly well educated man. He was a very interesting conversationalist and a voracious reader of good books. He delighted in controversial works. Aside from these "The Primacy of the Apostolic See Vindicated" was his favorite textbook. Few laymen were his equals in discussing the groundwork and history of the Catholic Church and its incontrovertible claims to primacy and Apostolicity. To him, even in the aspect of a human society, it was the greatest organization in the world, while in its spiritual character and mission it was, indeed, divinely established, guided, and preserved. His devotion to the Church and his solicitude for everything connected with it were so marked that he grew impatient when those whom he regarded as quite incapable essayed an explanation of its doctrine.



MR. CHARLES D. CARROLL

It was a favorite aphorism with him to repeat, if not verbatim, at least in substance, that, "The nearer a person attains to immunity from passion, the greater is his or her power for good." This he would follow with its corollary that, "Anger is as weak as grief, since both mean that we have been wounded and have succumbed." The practice of a certain local priest to invite non-Catholics to lecture on moral and semi-religious topics before his congregation always met with Mr. Carr's disfavor, if not his positive opposition. He held that, "What a man does not know and practice he can not teach effectively to others." Because of such things he was often angry in the sense of being indignant, but never was his anger a soul distemper. He was neither vindictive, nor given to defense of himself. On the contrary, his nature was unselfish, genial, and social, and it was his custom to salute everyone, even in the streets.

John Carr was a charitable, patriotic, manly man. He was very handsome; and the regret is that his portrait can not be presented here, because, owing to his notion of modesty, he always refused to sit for a picture.

MR. CHARLES D. CARROLL.

The capable and painstaking superintendent of the Catholic cemeteries, of Cleveland, Ohio, is very appropriately mentioned here in the person of Mr. Charles D. Carroll. For nearly twenty years he has been in charge of Catholic burial-places in Cleveland. He has always proved himself a valuable lieutenant to the Rev. Chancellor George F. Houck, who has been the efficient manager of St. John's and St. Joseph's cemeteries since 1878, and of Calvary cemetery since 1893. Through the directive and systematizing ability of Father Houck, and Mr. Carroll's faithful discharge of his duties as superintendent, these cities of the dead have been made places noted for orderly arrangement, system, and beauty. They are veritable parks, beautifully laid out, and studded with monuments whereon the imagination fancies angel fingers as having written the epitaphs of the departed.

The subject of this sketch is the second oldest of seven children born to Thomas and Annie (Denine) Carroll, at Lowell,

Massachusetts. His natal day was April 15, 1840. He received an excellent education at Cambridge, and was intellectually abreast of his cousin, the late Rev. Frank A. Quinn, of Fall River, Massachusetts, and of his brother, the Rev. W. H. Carroll, S. J., of Georgetown, D. C. He subsequently became a silk hat manufacturer, a business which he followed in St. Louis, Missouri, and Chicago, Illinois. In 1872 he removed to Cleveland, Ohio, where he continued in his line of trade until called to his present position.

In 1874, at East Cambridge, Massachusetts, he was united in marriage to Miss Mary Hawkes, a young lady of culture and good family. Returning to Cleveland their union was blessed, in later years, with a family of four, three boys and one girl. The boys, enjoying the advantages of excellent home training and good education, have grown up a credit to their parents. Charles F. has chosen law as his profession; William K. is a dental surgeon; Thomas J. is engaged in commercial pursuits; and Miss Helen Antoinette is a teacher in the high school, at Conneaut, Ohio. Miss Carroll is a capable instructor who combines with intellectual ability and great conscientiousness the quality of being able to govern well, and at the same time retain the respect and love of her pupils.

Mrs. Carroll is a lady of refinement, practical good sense, and marked domestic qualities. In the rearing of their children she has not only been an aid to her husband in the work of developing their character, but in many respects also her influence and motherly sway have been most potent in smoothing the little asperities and rounding off those angularities which are inseparable from the early life of all children. By her happy methods and knowledge of human nature she has mildly restrained them, and at the same time impressed them with both the duty and becomingness of obedience, and the necessity of respect for superiors and reverence for religion. The results of her teaching and example are happily evidenced in their lives.

Superintendent Carroll is a gentleman of excellent character, many attainments, unquestioned integrity, and marked faithfulness. He brings to the discharge of the duties of his responsible position an equipment which, from the beginning, assured his signal success. Being agreeable, prompt, and reliable, he has



MR. AND MRS. DAVID J. CHAMPION.

given satisfaction not only to the manager of the cemeteries, the Rev. Father Houck, and to the several pastors, but also to those whom bereavement has brought into business relations with him. This close and very satisfactory relationship has continued since the day he became superintendent, and it bids fair to continue so long as his health and strength will enable him to fill his position, which it is hoped will be for many more years. That position adds to Mr. Carroll's native thoughtfulness, renders tender his sympathies, and makes more manifest his religious fervor. With the poet he can truly say:

"Though a veil of shadow hangs between
The hidden life and what we see and hear,
Let us revere the power of the unseen,
And know a world of mystery is near."

MR. DAVID J. CHAMPION.

The subject of this sketch is of such consequence as a prominent Catholic of Cleveland, and as an extensive manufacturer, he being the president of The Champion Rivet Company, that not only himself, but also his ancestors, deserve mention in this work.

Since the days of Cromwell of unsavory memory, Mr. David J. Champion's ancestors on his father's side stood high in the county of Tipperary, Ireland. They early became connected with the Established Church of England in Ireland, and were in great favor with the ruling class and the nobility. His grandfather was an educated man who for years expounded the new catechism of King Henry and Cranmer to his Sunday school class. By teaching others he taught himself also, for he found himself investigating theological and historical questions. He kept on delving and thinking until by the force of his logic, aided by God's grace, he abandoned the heresy of the Established Church of England, and with his wife and their eight children was baptized into the Catholic Church.

Grandfather Champion fully realized his position and the consequences it entailed. It was temporal success on the one hand, or eternal loss on the other. He nobly sacrificed all his worldly prospects and adhered to the truth. He was the agent of one of

the leading landlords, and had the use of twenty acres of land, rent free. He was entitled to carry firearms, which was a high privilege in that day. He stood well with the governing and influential class; but lo! as soon as he forsook the new doctrine by becoming a Catholic he lost all temporal and social favor. He was dispossessed of his land, was deprived of the privilege to bear arms, and was, moreover, disfranchised and practically expatriated. He had to begin life anew in his fifty-fifth year, and to do this he emigrated with his family to the United States, locating at Springfield, Massachusetts.

One of Grandfather Champion's sons, Thomas by name, was married at Springfield, Massachusetts, to Miss Bridget Tobin. They removed to Cleveland, in 1847, and took their place among the pioneer Catholics of that city who then attended the first Catholic Church there, old St. Mary's on the "Flats." The youngest of five children born to Mr. and Mrs. Thomas Champion is Mr. David J. Champion, who is here mentioned as a fitting representative of the family.

He was born April 27, 1861, and is now in the vigor of his manhood. He was educated in the Cathedral schools, and in the Cleveland Spencerian College, where he compassed the commercial course, including phonetic writing, in which he excelled. He connected himself with the Telegraph Supply Company, and later with the engineering department of the Lake Shore and Michigan Southern Railroad. Finally he entered the employ of the Cleveland Rolling Mill Company, which company he served for over nineteen years both in the office and as traveling representative. In April, 1895, he organized the Champion Rivet Company, associating with him Mr. Wilson B. Chisholm and Mr. E. S. Page. Mr. Page has since withdrawn, and Mr. Champion and Mr. Chisholm are the sole owners of the business. The Champion Rivet Company manufactures all kinds of rivets and is the only enterprise of its kind in the United States. It bids fair to rank among the most prosperous business ventures of the day.

Mr. David J. Champion was married, May 15, 1888, in St. John's Cathedral, Cleveland, by Mgr. Thorpe, to Miss Rose, the second oldest daughter of the late Mr. and Mrs. Peter Daly. Like himself she is a native of Cleveland, and like him, too, she was baptized in the Cathedral, and there also made her first Holy

Communion. Mrs. Champion was educated in the Ursuline Convent in her native city, where she took the degree of Bachelor of Arts. Her training and culture, backed by good sense, have served to substitute the practical for the theoretical in her life. She is charmingly domestic, finding in her home duties and surroundings that sweetness and satisfaction which can be found nowhere else. To Mr. and Mrs. Champion have been born four children: David Joseph, Rose Ethel, Eleanor Marie, and Thomas Pierre.

The characteristics of Mr. David J. Champion are such as to commend him to the appreciative. He is plain, but practical, and is more cautious than venturesome. Reliable, steady, and conservative, he exhibits those qualities which are solid and lasting and which win success independent of "good fortune." Sound business principles faithfully adhered to and carried out appeal to his judgment as far outranking the whims of so-called "good luck." He believes that nothing can be accomplished without labor, and that money taken and not earned can not be honestly retained. In other words, he holds to the principle that full measure and good value must be given to both do and retain business. This is honesty in tangibilities. In the higher sense he is equally honest and loyal. With him the ties of home, of friendship, and all the moral and social obligations hold with such force of duty and conviction that neither opposition nor temptation can disturb them. The conscientiousness and decision of character which ennobled the life of his grandfather, and which blessed his father with a contented spirit, appear to be reflected in the subject of this personal mention.

THE REV. CHARLES VINCENT CHEVRAUX.

The pastor of the Immaculate Conception Church, Toledo, Ohio, the Rev. Charles Vincent Chevraux, was born in the little hamlet of Mandeure, in the eastern part of France, January 22, 1848. His parents, August and Justine (Poinsot) Chevraux, emigrated with their family to the United States, in 1854, and settled near Louisville, in Stark county, Ohio. It was there, in his sixth year, that the lad Chevraux began his American citizenship, and it was there also that he subsequently laid the educational foundation for his career as a priest of the Diocese of Cleveland.

The local schools afforded him his primary training. He later continued his advanced studies in Louisville College, from which he graduated in the classics in 1870. In September of that year he was received into St. Mary's Theological Seminary, Cleveland, where he pursued his philosophical and divinity courses during four years. At the close of the term of 1874 he was declared ready for ordination by the director of the seminary. Bishop Gilmour was then sojourning at St. Mary's Academy, Notre Dame, Indiana, where he was convalescing from a serious illness. The young seminarist journeyed thither and was ordained priest by that prelate in the chapel of the Academy, August 8, 1874.

Full of zeal and anxious for hard work he was at once commissioned as assistant priest at St. John's Cathedral, Cleveland. He found there during ten and one-half years a wide field for the exercise of his abilities. During those years he was recognized as a preacher of great force and eloquence, and as a chanter of the public offices of the Church than whom there have been few more masterly and soulful in the diocese. His voice has been pronounced a baritone by some, but it might be more properly called a robust tenor, compact and clear, which, once heard in chanting the preface, is never forgotten by those not deficient in the musical sense. During his long stay at the Cathedral thousands flocked to hear him sing, not merely through curiosity, but rather to enjoy the devotional effects of his almost inspired vocalization.

January 7, 1885, he was appointed pastor of St. Mary's Church, Norwalk, Ohio. The parish needed a new church and Father Chevraux set about the work of erecting one at once. He accomplished his task and the result is that the present St. Mary's of that city takes high rank among the most beautiful edifices in the diocese. It cost $33,000 to complete it, but its beauty of architecture and finish are worth much more than that sum. When he left Norwalk, September 16, 1897, to assume the duties of pastor of St. Ann's Church, Fremont, Ohio, his departure was a sore trial not only for the people of St. Mary's, but also for the citizens of Norwalk, who respected and loved him more than any other man of any denomination who ever labored among the Christian people of that city.

"Father Chevraux," says the Norwalk, Ohio, *Press*, of



THE REV. CHARLES V. CHEVRAUX.

September 17, 1897, "is a man of high culture and broad ideas. He is an untiring worker to whom is due the growth and strength of St. Mary's congregation. In the pulpit he impresses his hearers with his eloquence, ability, and sincerity; and outside the church he has won the respect and admiration of all classes by his genial and sympathetic disposition. We can say without exaggeration that Norwalk has never had a clergyman who was more popular both within and without his congregation. Father Chevraux' departure from this city will be personally regretted by all our citizens."

"The Rev. Chas. V. Chevraux, of Norwalk, Ohio," says *The Toledo Bee,* "sang solemn high Mass at St. Francis de Sales' Church Wednesday morning. Father Chevraux is considered to be and undoubtedly is the most celebrated vocalist in the American priesthood, and the people of St. Francis de Sales' parish were delighted to have an opportunity of hearing him. A voice of superb 'timbre,' a clear, powerful baritone of such volume that his notes could be often heard even outside the church, the lofty vaulted ceiling seemed alive with charming music. A cultured auditor remarked: 'There! in the sanctuary for once Madame Machen has found her match in church music.' Come again, noble-voiced Monsieur, and give our thousand cultured Toledo people due notice of your coming!"

At Fremont Father Chevraux devoted himself to the general advancement of St. Ann's parish, the improvement of the schools, and the giving of new life to the church choir. He later adopted the question-box method of instruction, which proved very popular and beneficial. Catholics and non-Catholics had their questions answered from the pulpit, and an unusual light began to shine for all, through which many found their way back to the right path, and all experienced the satisfaction of having either their faith strengthened or their doubts removed. From Fremont, November 17, 1900, Father Chevraux was advanced to his present important charge, the Church of the Immaculate Conception, in Toledo. His departure, just as it was in Norwalk, was a source of regret to all the people, particularly to his beloved parishioners of St. Ann's.

The Rev. Charles Vincent Chevraux is a man of modest bearing, kindly disposition, earnestness and great zeal in the performance of his duties. Descended of Celtic stock, he might be expected to be sanguine in temperament. On the contrary he is rather inclined to be phlegmatic—just enough to be self-possessed and resolute beyond the power of obstacles or opposition to thwart

or change him. His judgment directs him aright, and then he moves forward not impulsively but steadily and constantly. The good to be accomplished is the inspiration of his powers. He labors with equal effectiveness in the temporal as in the spiritual. He conserves all the interests of his people, and is always found to be the same sort of man, faithful, loyal—the true shepherd of his flock.

THE REV. JAMES CHRISTOPHORY.

Since this work was ready for the press the Rev. James Christophory passed to his reward, August 31, 1902, leaving footprints that tell of his zeal, humility, obedience, and piety. His life was not exactly an open book, but to such as could interpret his manner and character was revealed a picture both complete and inviting. The lights and shades were strong, and clearly outlined his numerous prominent qualities.

His diocesan record and some characteristics of the late pastor of the Church of St. Boniface, Oak Harbor, Ottawa county, Ohio, might be presented as follows:

He entered St. Mary's Theological Seminary, Cleveland, in the autumn of 1873, and was ordained priest by Bishop Gilmour June 15, 1878. From July 1, 1878, until June 15, 1881, he was in charge of St. Michael's Church, North Ridge, Defiance county, Ohio, with Mud Creek as a mission. He secured subscriptions to the amount of $3,000 to build the church at North Ridge, and established the Catholic school there. He bought the altar, the pews and bells at Mud Creek, after having paid the debts on the church.

He was pastor of St. Patrick's Church, St. Patrick's Settlement, Seneca county, from June, 1881, until September, 1887. While there he began the erection of the mission church at Liberty, purchased the pipe organ, and had the present slate roof put on the church at St. Patrick's Settlement. From September, 1887, until January 1, 1888, he was in charge of the Church of St. Francis Xavier, at Medina, having in addition four missions to attend to. He furnished the parish church and pastoral residence, and paid some of the old debts on the mission church at Wads-



THE REV. JAMES CHRISTOPHORY

worth. He resigned as pastor of Medina, and during the succeeding eight months was curate at St. Peter's Church, Cleveland.

By permission of the Diocesan Authority, and at the urgent request of Bishop Fink, of Leavenworth Kansas, he faithfully labored in that diocese from August, 1888, until January 1, 1891. His knowledge of both the French and German languages rendered his services most valuable to Bishop Fink. At Greenleaf, a place of only eighteen poor Catholic families, he built and paid for a church that cost $4,000. At the close of his labors in Kansas he was given leave of absence for eight months to recruit his health in Europe. Returning to his own diocese, August, 1892, he spent four months as assistant priest at St. Stephen's Church, Cleveland. December 27, 1892, he was appointed to his late position, that of pastor of the Church of St. Boniface, Oak Harbor, Ottawa county, with the mission at Toussaint also in his charge until 1895. He always improved the church property wherever he was stationed.

The above facts and general record would indicate a laborious and useful career, in which zeal is coupled with marked obedience. Father Christophory never needed an argument to make him conscious of the fact that wherever he was sent the object in view was that he might do the work of the Master among the people. Hence he was content to labor in any part of the Lord's Vineyard to which he was appointed, and he did so with a good will and to the best of his ability.

The ancestors of Rev. James Christophory were originally Italians. His grandparents on his mother's side spoke only the language of Italy, and spelled the family name after the old fashion, *Cristofori*. His parents were Michael and Mary (Boniface) Christophory. He was born to them in the village of Merl, near Luxemburg, April, (Good Friday), 1848. From boyhood he had the intention of becoming a priest. His preparatory training completed, he entered the Athenæum, at Luxemburg, where he studied seven years and graduated in the classics. He then spent two years in the military academy, after which he was appointed lieutenant in the Belgian army and saw active service during the year 1870-71. He emigrated to the United States, in 1873, and began his divinity studies and career in the Diocese of Cleveland.

MR. JAMES D. CLARY.

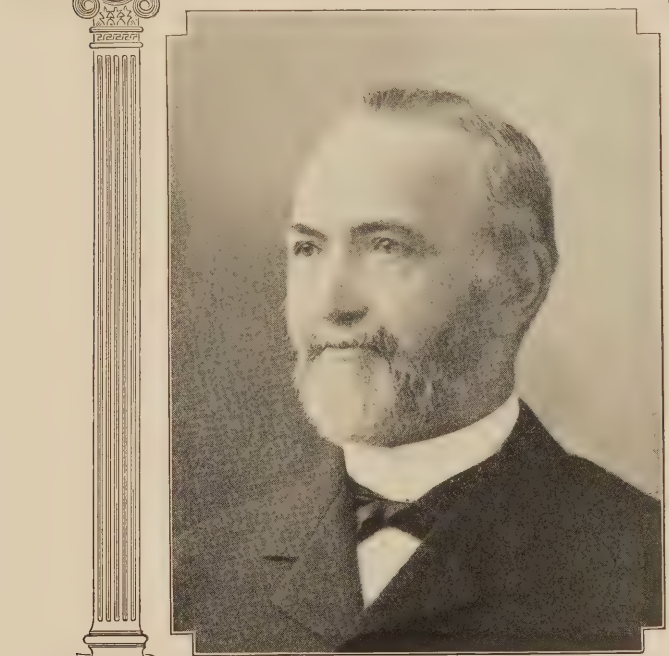
A plain business or professional man quietly pursuing the even tenor of his way is often likened to the buried granite block that when quarried takes on the highest polish. This figure holds in the case of the gentleman selected as the subject of this mention, for in a sense he has been buried from public view through his active and confining calling, but when out of his business haunts his social and higher qualities are found to be of the sterling kind.

Mr. James D. Clary was born in the county of Clare, Ireland, March 3, 1842. When a mere boy he came with his parents to this country, and, from 1850 to 1861, he attended school in New York State, in Duchess county, on the Hudson. In 1861, he attended the High School at Painesville, Ohio, and, in 1865, he graduated in the commercial course from the Eastern National Business College, at Poughkeepsie, New York. He became a permanent resident of Cleveland in that year, and accepted the position of bookkeeper for Mr. Morrison Foster, whose business, after various changes, became what is now The Bourne-Fuller Company of that city, a concern that does a large wholesale jobbing trade in iron and steel.

Mr. Clary is the only member of the original firm remaining. He early acquired an interest in the business, and, on the incorporation of the company, was made one of its directors and also its secretary and treasurer. He is at present one of the board of directors and also treasurer. He has a thorough knowledge of the business of the company, is master of his department, and brings to the discharge of his duties a willingness and capacity which his associates have not been slow to gratefully recognize and appreciate.*

In 1869, the 12th day of October, as the matrimonial records of St. John's Cathedral will show, Mr. James D. Clary was united in marriage to Miss Julia Norton, of Cleveland; the late Father Gallagher performed the ceremony. Mrs. Clary, like her husband, is a native of Ireland, having been born in the very garden of that

*Since this work has been in press Mr. Clary retired from active business, after a prosperous and laborious career of over thirty-five years.



MR. JAMES D. CLARY

country, the county Tipperary. To Mr. and Mrs. Clary have been born several children, only two of whom, a daughter and a son, are living. The daughter is now Mrs. J. W. Moran, of Cleveland, and the son, Mr. John F. Clary, is connected with The Bourne-Fuller Company.

Mr. James D. Clary has been, with the exception of a few months, a member of the Cathedral parish since 1865, and for years has been one of the councilmen of the congregation. He is quiet and unassuming, and takes a deep interest in the Catholic religion and the education which it fosters. Being a man of principle, he is mindful of his native land and links it with his religion. He never obtrudes either, but, as becomes a true American, he has no apology to offer for exercising his freedom of conscience or his right to his opinion, and he demands none of others. Back of his calmness and quiet bearing—just as the deep river is beneath the smooth surface—are a steadfastness and strength of character not met with every day. One might as well attempt to push a hill over as to change plain James D. Clary from his convictions and what conscience tells him is right.

THE REV. FATHERS CONLAN AND DILLON.

The late Very Rev. James Conlan, V. G., and the Rev. John Dillon, pioneer priests in northern Ohio, were both natives of the county of Leitrim, Ireland. The former was born in the town of Mohill, and the latter at a place called Drumcunny. Father Conlan's birthday was August 22, 1801, and Father Dillon's was in the year 1807. They were both ordained on the same day, September 20, 1834, at Cincinnati, Ohio, by Bishop Purcell, and both were destined to labor later in the See city of the Diocese of Cleveland.

Immediately after his ordination Father James Conlan was appointed by Bishop Purcell to be the assistant to the Rev. James Reid, pastor of St. Martin's Church, in Brown county, Ohio. After a few months he was transferred to become pastor of the church at Steubenville, whence he attended to the spiritual needs of the scattered Catholics in the adjoining counties. A journey of fifty or more miles to attend the sick or to say Mass was among the ordinary occurrences of his missionary life. Neither the season, the distance, nor any degree of hardship militated against the

cheerfulness and promptness with which it was his wont to respond to every call for priestly aid. He resided at Steubenville from 1834 till 1842, when he removed to the more central and thickly populated section at St. Paul's, near the present site of the village of Dungannon, in Columbiana county.

In October, 1849, two years after the erection of the Diocese of Cleveland, Bishop Rappe called him to the city of Cleveland. During four years he lived with the bishop and ministered at the Cathedral. For years he was Vicar-General of the diocese, and was always a staunch advocate of the virtue of sobriety. November, 1853, he was appointed the first resident pastor of St. Patrick's Church, in that city, which charge he held until his death, in 1875. He enlarged and improved the old church, built two school buildings, and the present splendid church, erected in memory of the patron saint of Ireland, was undertaken and placed under roof by him. During the more than twenty-two years of his pastorate in St. Patrick's he was incessant in his labors touching both spiritual and temporal things. The people caught the inspiration of his laborious and truly Christian life, and, as a consequence, his years were blessed with progress and piety, both for his parish and for himself. What he lacked in eloquence he more than compensated for by his wisdom and his dove-like gentleness.

He died at St. Vincent's Hospital, Cleveland, March 5, 1875, when his age was seventy-three years, six months, and fourteen days. The sad event was a great shock to the thousands who loved him for his great zeal and beauty of soul, and who respected and revered him as well for his many merits as for his thorough ecclesiastical spirit. He was kind, gentle, patient, forbearing, charitable, and truly fatherly in everything. Merited praise and holy prayer are yet associated with his name by the present generation who have learned of him through parents and friends.

The Rev. John Dillon labored in Cincinnati and vicinity from his ordination, in 1834, till early in 1835, when he was transferred to Cleveland by Bishop Purcell. He organized the first congregation in that city. A few of the old residents yet remain who recall the "astonishing occurrences" of Father Dillon's saying Mass in what was then well known as "Judge Underhill's office," a small room on Spring street; next on "Main Street Hill," opposite



THE VERY REV. JAMES CONLAN

Union Lane; then again on Prospect street in "Farmer's Hall," in the Mechanics' Block, which later became the "Prospect House."

Father Dillon took up a subscription for the erection of the first Catholic church in Cleveland, known after his day as "Old St. Mary's on the Flats," but he had not the happiness to begin its construction. He died October 16, 1836, as the first resident priest of the "Forest City," in the third year of his sacerdotal career. It is to be regretted that there is no picture or likeness of him extant. In his last illness he was attended by Father Badin, the first priest ordained in the United States. He was beloved by the citizens of Cleveland, irrespective of creed, and his life and record, even though short, were potent in allaying the asperities and sectarian animosities which were the plague and the bane of those early days.

Not only in his acts of devotion and in the administration of the sacraments did his great piety evince itself, it even gave tone and sweet flavor to his eloquence. His zeal for religion and the salvation of mankind was not limited by his waning physical strength; it went beyond this, for while on his death-bed this saintly young Levite was prayerfully mindful of those whose spiritual interests were entrusted to his care.

Having passed to his reward in his twenty-seventh year, his mortal remains were interred in the "Old Erie Street Cemetery," for at that time there was no Catholic burial place in Cleveland. But on the completion of St. John's Cathedral, in 1852, Father Dillon's body was transferred there and entombed in one of the vaults beneath the main altar. Thence, again, on the death of his beloved friend and classmate, the Very Rev. James Conlan, March, 1875, they were interred in the same casket with his, and now rest under a monument erected to the memory of both in St. John's Cemetery, Cleveland. It was the dying request of Father Conlan that the remains of his dear friend, Father Dillon, be entombed with his.

Although many years were vouchsafed to the one and but comparatively few to the other, they yet were actuated by a common consuming zeal, a deep piety, and a gentleness of spirit so inviting and tender as to render their memory a cherished inheritance and a blessing in the Diocese of Cleveland and northern Ohio.

THE REV. THOMAS F. CONLON.

The subject of this biography is the Rev. Thomas F. Conlon, assistant priest at St. Mary's Church, Tiffin, Ohio.* He was born at Ashtabula, Ohio, November 10, 1869. His parents are Felix and Ann (McDermott) Conlon, natives of Ireland. They yet reside at Ashtabula. With the proverbial concern of Irish parents for the education of their children, which concern is heightened touching those of them that manifest a desire to study for the priesthood, Felix and Ann Conlon did what they could for the intellectual advancement of their son Thomas. Their limited means alone stood in the way of their doing greater things for him.

Appreciating both the situation and the efforts of his parents, and at the same time evidencing his vocation and great determination, Thomas F. Conlon, when a youth, served for five years in the capacity of a dry goods clerk in his native city, in order to aid in paying his way through college. He spent six years in Assumption College, Sandwich, Canada, a house of learning conducted by the Basilian Fathers, and was prominent in the graduating class. He made his philosophical and theological studies partly in that institution and partly in St. Mary's Seminary, Baltimore, Maryland, where he was ordained for the Diocese of Cleveland by His Eminence, Cardinal Gibbons, December 17, 1898.

Returning to his native state and diocese, he was appointed assistant priest at St. Joseph's (German) Church, Tiffin. He served the congregation during five months, his zeal, ability and engaging manners endearing him to all the people. The English speaking congregation of that city being much in need of his services, Bishop Horstmann transferred him to St. Mary's, where, in the capacity of assistant to the Venerable Father Healy, he labored most faithfully.

The difference between a young priest and an old one is simply that of years and experience and, possibly, what is implied by such. It is most becoming, therefore, in the youthful clergy, no matter how great their abilities, to be obedient to, and show the

*Since this work was ready for the press Father Conlon was appointed, June 30, 1901, to Girard. This was revoked and he was made pastor of the Church of the Immaculate Conception, Grafton, July 14, 1901; and, June 14, 1902, pastor of St. Paul's Church, Salem.



THE REV. THOMAS F CONLON

utmost respect for, their ecclesiastical superiors. Father Conlon is a shining example of this beautiful spirit. Its good effects are both direct and reflex. It gladdens and mellows the hearts of those exercising the governing authority. By emphasizing the oneness of that authority it serves to unify both diocese and congregation, while at the same time it presents the young Levite before the people in the best possible light.

The young priest, in obedience to a native and laudable ambition, would be Chief in wider field, solely for the good he would thereby hope to accomplish; and yet, he would decline the too soon rôle of leader through a patient, prayerful biding of his time. He would, and would not,—all depending on the work to be done, and the wisdom directing; and with duty and obedience balancing ambition and zeal, he oft might find himself soliloquizing thus:

"When I reflect how little I have done,
And add to that how little I have seen,
Then, furthermore, how little I have won
Of joy, or good, how little known or been,
I long for other life more full, more keen,
And yearn to change with such as well have run;
Yet reason mocks me,—nay, the soul, I ween,
Granted her choice would dare to change with none."

It is in just such light that the young clergyman here mentioned continues in the strict performance of his priestly duties. His splendid talents not only attract general attention, but produce the best results for religion. Recovering from the effects of long years of study, he utilizes his moderate physical strength and his more than ordinary mental powers in doing the work of the Master. This work he does well in the pulpit; well in the public service on the altar; doubtless well in the confessional, where God alone is the judge; and well where all can see it, in the management of temporalities. Father Conlon ranks high among the younger native clergy of the diocese. The future is full of promise for him. This promise is not to the ear—empty, but is predicated on his talents and his good will. It is such as he who are the hope of the Church of the future. It is from the lives, ability, and bright example of such that the laity will receive both encouragement and inspiration.

MR. CORNELIUS CRONIN.

One of the best known and highly respected Catholic citizens and business men of East Liverpool, Ohio, is Mr. Cornelius Cronin. He is a member of St. Aloysius', the only Catholic Church in his adopted city, and in business he is secretary and treasurer of The Standard Pottery Company, which is one of the largest of the many pottery plants in East Liverpool. He is practical in the business, having passed from the workman's bench to the management of the financial department of his company.

He was born near the city of Cork, Ireland, December 13, 1861. When eighteen months old he, with the other members of the family, was taken by his parents, John and Johanna (Hickey) Cronin, to this country. The family pitched their tent at East Liverpool, in 1863, and have since been a fixture there. The elder Cronin connected himself with the Cleveland and Pittsburg Railroad. He died in 1876. His wife survives him and is now in her sixty-sixth year. Her declining years are gladdened by the excellent record, social standing, and business prosperity of her children.

To the matrimonial union of John and Johanna (Hickey) Cronin were born six children. Honora is the wife of Mr. D. E. McNicol, of East Liverpool; Daniel P. is a resident of Salem, Ohio; Cornelius is the subject of this sketch and the last born to them in Ireland; Johanna passed away in 1896; Ellen is Mrs. Luthinger; and Mary, the youngest, also passed to her reward in 1889.

Mr. Cornelius Cronin was married August 31, 1886, to Miss Mary A. Stephens, who was born in East Liverpool, in 1863. Her family is well connected and is of importance in Columbiana county, Ohio. Her education was of the proper kind, looking to domestic affairs and to the discharge of those duties which devolve on a Christian wife and mother. To Mr. and Mrs. Cornelius Cronin has been born a family of six. The first born was christened John. He was claimed by the angels when he was a babe of seven months. The other five are: Daniel M., John S., William Kress, Cornelius, and Harold who is the baby. Noth-



Cornelius E. Daniel M. Harold. W. Kress. John S.

MR. AND MRS. CORNELIUS CRONIN AND FAMILY.

ing can be said of the qualities of the individual members of a family so young, but it can be assumed that, owing to the appreciation and affluence of their parents, no advantage for education, social position, or business will be denied them.

Mr. Cronin is a man who takes a broad, practical view of things. He does not underestimate the value of education, or of those agencies that make for the formation of character. His judgment is that while money is power and is always a great convenience, yet it is not the highest good, not even when rightly used. At best it is but an agent, a means that may not always be properly and wisely employed. He would place conscience, intellect, and character highest, and to illuminate, brighten, and develop these he would bend his energies and expend his wealth.

Convictions and sentiments such as these are the index to his own character and scope of mind. His temperament disposes him to thoughtfulness and to not a little philosophizing. He thinks much but speaks seldom. As might be expected he is of a modest and retiring disposition, is anything but impetuous, and he crowns his numerous good qualities by trying to be just in his estimates of, and in his dealings with, his fellow men. With limited education outside of his particular vocation it is most creditable to him to have attained to such excellence of judgment, height of character and affluence. It is also to his credit that at no time has he been lacking in devotion to the Catholic Church.

The setting forth of these facts and deductions may mean little to the thoughtless and the unambitious, but to those who observe and weigh matters they mean much in the lesson which they teach and in the inspiration which they afford to those who have placed their mark high upon the wall of business success and social and religious standing. Especially do these considerations appeal to the young and to those who have the desire to get along in the world; for they, too, may reasonably conclude that what some have accomplished is not in the way of the impossible for them.

MR. JAMES A. DAILEY.

Mr. James A. Dailey, of St. Francis de Sales' parish, Toledo, Ohio, was born in the city of Dunkirk, New York, February 12, 1856. His father was James Dailey, who died there April 27, 1890. The maiden name of his mother was Hannah Hallanan. She also died in Dunkirk, January 1, 1885. Both were natives of Ireland. Young Dailey was trained both secularly and religiously in the parochial schools of his native city. Completing his preparatory education, he entered the Dunkirk Academy, from which he graduated in the commercial course, in 1873. Being then only seventeen years of age it was much to his credit that he was esteemed as quite competent in the science of accounts.

Immediately following his graduation he removed to Toledo to take the position of assistant cashier in the Lake Shore and Michigan Southern Railway offices in that city. He held that important position until 1895, a period of over twenty years, when he was elected supreme secretary of the Catholic Knights of Ohio. The duties of that office required his undivided attention and time, and in order to the full and satisfactory discharge of his obligations as such officer, he resigned his position with the railway company. Enjoying a wide personal acquaintance in Toledo, and having the confidence of the community, his friends induced him, since he had to open up an office, to conduct through assistants the business of real estate and general insurance also. He did so, and he yet continues in it as his regular calling.

Mr. Dailey was married February 8, 1882, in his native city, Dunkirk, to Miss Mary Toomey, also of that city, a most excellent lady whom he had known from childhood. They have since made the city of Toledo their permanent home, where eight children have been born to them, two of whom have passed away. The six living are: Mary Florence, Margaret Teresa, Grace Cecelia, Helen Anastasia, Regena Loyola, and one son, who is named Paul. Mrs. Dailey is a noted organizer of Catholic societies. She is the president and also the spirit and life of the local Ladies' Catholic Benevolent Association, and was its delegate to the National Convention at Asbury Park, in 1899, and at Detroit, in 1901. She has two sisters who are nuns.

The death of their little son Joseph, May 21, 1899, on the very



MR. AND MRS. JAMES A. DAILEY.

day he was to have made his first Holy Communion, was the sorest trial of the family; but since on the day preceding he made that Communion, for which he was so well prepared, and to which he looked forward so longingly, he must have, in the language of his pastor, witnessed greater things than would have greeted his mortal eyes had he been spared to be present with his class in the church. He was the best beloved boy in St. Francis' school, inheriting the temperament and traits of his father, whose many natural and supernatural virtues mark him as a typical Catholic father and gentleman.

James A. Dailey is intensely Catholic. During all his life he has been devoted to the furtherance of Catholic interests, notably in the line of education. On this account he was beloved by the late Rev. Dr. P. F. Quigley, pastor of St. Francis de Sales' Church, Toledo. He was for years, and continued as such until the death of that priest, his confident and bosom friend. He served ten years as a member of the councilmanic board of the congregation, acting at the same time as its secretary.

What he has been in devotedness and zeal in parish work he is also in the work of Catholic organizations. He is a member of the Catholic Knights of Ohio, the Knights of Columbus, the Ancient Order of Hibernians, and also of other societies. He has always represented in the capacity of delegate one or the other of these orders in their conventions, and has succeeded, by his courage and wise counsel, in effecting such legislation as befitted the occasion and the society. Being a gentleman of information, earnestness, and evenness of temperament, he often accomplishes without friction what on trying occasions others could not bring about without leaving behind the sting of harshness or of sore disappointment. His methods and manner have always commanded both endorsement and respect, and facts will verify the averment that he is among the most highly respected and best beloved of the Catholic laity of Toledo.

We can fancy Mr. Dailey saying with Charlotte Brontë: "The longer I live, the more plainly I see that gentle must be the strain on human nature; it will not bear much."

MR. CHARLES A. DAINZ.

Mr. Charles A. Dainz, founder and head of the Dainz Electric Company, of Cleveland, Ohio, was born in Philadelphia, Pennsylvania, May 9, 1850. He is the only son—the only child—born to Mr. and Mrs. Christopher Dainz, who were natives of Germany.

When he was only three years old his parents removed to Juniata county, Pennsylvania, where they engaged in farming. The local schools afforded young Dainz the only education he received, and carpentry, as practiced in the neighboring towns, appeared to offer the most promising field for his budding mechanical genius. He, therefore, learned the trade, and followed it there until 1867, when he removed to Akron, Ohio. In 1869 he took unto himself a wife at that place, and then went east, to Ogdensburg, New York, where he remained two years.

Ohio at that time was regarded as a western state by the easterners, and the "star of empire" wooed many, among them Mr. and Mrs. Charles A. Dainz, to seek prosperity in the direction of the setting sun. Accordingly they removed, in 1872, to Cleveland, Ohio, then a city of much promise, and there they have since continued to abide. During the succeeding four years Mr. Dainz followed his trade. He then connected himself with the Telegraph Supply and Manufacturing Company, out of which grew the Brush Electric Company. He remained with the latter company until 1880, at which time he embarked in the business on his own account.

Mr. Dainz modestly admits that while connected with the enterprises referred to, partly as a student of the electrical business and partly as a worker, he knew nearly as much about it as he does now, even 'though the experience of twenty additional years has been his portion. It would certainly be pardonable to mildly gainsay this in view of his reputation as an electrical constructor, and also because of the character and amount of business which he controls. The most prominent churches, public buildings and residences, not alone in Cleveland but in northeastern Ohio, have been electrically fitted out by him, and in each instance unqualified approval of his work has been unstintingly expressed. In fact his



MR. CHARLES A. DAINZ

professional knowledge and record, backed by his honesty, are guarantees that appear to be satisfactory to all concerned.

It is true he may not now know any more about the nature of that imponderable force called electricity than he did twenty years ago when he was a tyro in harnessing it; but who does? Does Mr. Edison? But he does know more about its habits and the phenomena caused by it. He does know more about how to deal with it, more about the laws that regulate its action when static or dynamic, than he did, and the proof is in his success.

Mr. Dainz is descended of Lutheran ancestors, and he knew no other form of Christian practice until he married Miss Susie A. McCann, a Catholic young lady, of Akron, Ohio, formerly of Ogdensburg, New York. He learned from her, and also by attending the Catholic Church with her, that that Church is the mother of all churches, the True Church. He made his profession of faith at Ogdensburg, New York, in 1871, and was then and there baptized into the Catholic Church. His six children have been reared in the faith, and are practical Catholics. Eva, the first-born, is Mrs. Joseph Naftel. Her promising little son, Joseph Dainz Naftel, has added the proud title of grandfather to the endearing names by which the subject of this sketch is known. The others are Lucy, who is Mrs. George Pinard; Mazie, who is Mrs. Robert A. McCann; and the Misses Lottie, Edna, and Ella, who are a unit with their excellent mother in the work of keeping the Dainz home a model in all respects—the dearest, sweetest place on earth to members of the family.

Mr. Charles A. Dainz is prominent in Catholic associations, such as the Knights of St. John, the Knights of Columbus, the Catholic Mutual Benefit Association, the Catholic Benevolent Legion, and others. He is active besides in practical parish work. For six years he was councilman of St. Bridget's Church, when he resided in that parish; and now that his home is in South Cleveland (South Brooklyn) he is one of the councilmen of the Church of the Sacred Heart of Mary, which is the parish church there. He is a citizen of unquestioned integrity, a Catholic whose daily life is along correct lines, and a neighbor who rejoices the community in which he lives.

MR. PETER DALY.

The late Mr. Peter Daly, of the Cathedral parish, Cleveland, was a very unassuming, charitable, liberal, and successful man. Notwithstanding his retiring disposition, he was prominent among the early Catholics who attended old St. Mary's, the first Catholic Church in Cleveland, and later among those attending St. John's Cathedral, which edifice he helped to build.

He was born in the county of Cavan, Ireland, and when a youth of eighteen, in 1848, he came to the United States and selected Cleveland as his home. He began in an humble way to earn a livelihood. Experiencing the need of an education, he attended the night sessions of the Rockwell street school in his adopted city, and also the day sessions during the winter months. From being employed by others to do teaming and care for horses he soon became ambitious enough to engage in a small way in the hauling business for himself. He was employed by the old firm of Stone, Chisholm & Jones, better known later as the Cleveland Rolling Mill Company. He had the implicit confidence of Mr. Chisholm and was given the contracts for unloading the company's vessels and railroad cars, carrying iron ore, coal and coke to the furnaces. He continued in the contracting business, took stock in the vessels, invested in real estate, and became prosperous.

Mr. Peter Daly was married, in 1854, to Miss Margaret McManus, a native of the county of Cavan, Ireland. Their nuptials were among the first solemnized in St. John's Cathedral by Bishop Rappe. Four children were born to them, all of whom are residents of Cleveland, where each received a good education in the Catholic schools and convents. The oldest daughter, Ellen, became Mrs. Hugh C. Quigley; Rose, Mrs. David J. Champion; and Mary, Mrs. Anthony Carlin. Peter J., the fourth of the family, is the only son. Mrs. Daly was an exemplary woman of good common sense. She knew the art of good housekeeping and taught her daughters to practice and prize it. She was very kind-hearted. She passed away December 7, 1888, only to be followed by her husband November 17, 1894. They were happy in their



MR. AND MRS. PETER DALY.

home life, and in their charity and kindness they gave liberally that others might be happy also. Representatives of religion and friends of the orphans calling at the home of the Dalys were never allowed to go away empty-handed or unrewarded. Many priests and members of religious orders have borne testimony to the generosity, liberality, and kindness of heart of both Mr. and Mrs. Daly.

Mr. Peter Daly was remarkable for his simple, abiding faith, his unassuming manner, and for those characteristics of his Celtic nature which rendered him respected and loved by all who knew him. Although not a total abstainer from intoxicants he never tasted wine or liquor of any kind in a saloon or drinking place. Notwithstanding the fact that he was liberal, he yet was what some called "stingy to himself"—self-denying. He gave to everyone who asked, his liberality evidencing the generosity of his heart. He lent to struggling families to pay for their homes and received the money back in small amounts without interest. He kept no record of such things. Since his death not a few have paid to his executors money borrowed from him, and of which debts there was no record. He did not know how to refuse. From this may be inferred the fact that having been promiscuously liberal he was specially so in aid of the Church. Many instances could be cited where his check for a considerable sum would be sent to some priest even without being solicited.

While the sphere of his influence was not very large nor his horizon very extensive, yet in his humble way he made others feel the measure of his many good qualities. His example bore fruit, and today his memory is cherished not only by his children and their marital relations, but also by a considerable number of Cleveland's citizens who knew him intimately, and who were cognizant of his natural virtues and merits. He excelled in simplicity, generosity, and candor.

Although success and a measure of contentment were his to enjoy in life, he ever remembered the truthful statement that "Life is so constructed that the event does not, will not, match the expectation."

MR. JOSEPH DANGEL.

The superintendent of the Akron, Ohio, branch of the American Hard Rubber Company is Mr. Joseph Dangel, who is here mentioned to the credit of St. Mary's parish and the Catholic community of Akron. He is a man of excellent character and marked mechanical skill. His directive capacity is implied by the position he holds, for the large factory in which he is a stockholder, and of which he is the active head, employs over five hundred persons and is one of the most important hard rubber plants in the country. By his unaided efforts Mr. Dangel has advanced to his present important position and high standing.

Joseph Dangel was born in Germany, December 19, 1860. He emigrated to the United States, in 1881, locating at Butler, New Jersey, where for two years, as an ambitious and observing young man, he had his first experience in hard rubber manufacturing. He next spent a year at Hoboken in the same business. In 1883, he removed to Morrisville, Pennsylvania, where he continued in his calling until 1887, when he went to Akron, to become foreman for The Goodrich Hard Rubber Company previous to its absorption by the amalgamated rubber interests. From 1894 until 1895 he was assistant superintendent, and in the latter mentioned year was made superintendent.

In 1887, in New York, he was married to Miss Amelia Schafer, who, like himself, is a native of Germany. A bright family of five has been born to Mr. and Mrs. Dangel. The names of the children are as follows: Anna Emily, Carolina Teresa, Maria Ludowicka, Rosa Matilda, and Franz Joseph Dangel. The home life of the family is what Catholic teaching and practice would be expected to make it—a life redolent of the virtues, with parental and filial affection ever to the fore. The characteristics of Joseph Dangel are faithfulness to duty, capacity to compass situations, keenness of observation, and ability to accomplish what he undertakes. What he knows he has acquired by experience and study, and what he possesses he has honestly earned. He is generous to worthy causes, and always supports religious and educational work by contributions and personal efforts. He rented the first pew in the present St. Mary's Church, and has been



MR. AND MRS. JOSEPH DANGEL.

councilman and secretary of the congregation since 1887. He is a member of the Young People's Union of the parish, was financial secretary of the Catholic Mutual Benefit Association, and president of the Catholic Central Association of Akron.

If Mr. Dangel is intensely earnest in anything it is in his deep solicitude and untiring efforts for the advancement of the Christian and practical education of the rising generation. He judges the needs of the day and of the future from his own experience, and he is pained beyond measure when, through neglect or indifference, he sees these needs unmet. His watchwords are, Christianize! Educate! for he is convinced that the Church and the school are the salvation of the race, and the stay of the nation.

He is respected by all who know him as a good citizen, a good neighbor and friend, and as a consistent Christian gentleman. It can be truthfully said of him that he is the architect of his own fortune, a man who, by his own efforts, has advanced himself from the level of a poor emigrant boy to his present high standing, both in business and social life. He sees more the need young men have of encouragement than he feels the satisfaction which his own success affords him. Having experienced, in his own days of sore trial, the deadening effect of a drooping heart, he can the more readily sympathize with those who are victims of despondency. He knows well what it means, and he can forecast its dire effects. But if an emigrant boy, having to learn a strange language and sustain himself, can get along and even daily advance in knowledge, business, and character building, surely those not emigrant strangers, with the language of the country native to them, ought to be able to progress and ultimately attain success.

It has been Mr. Dangel's experience that "Reflection is the result of feeling; from compassion for one's self springs a deeper sympathy for others, and from a sense of our own weakness arises a disposition to be indulgent, to forbear, and to forgive—or at least it ought to be so." He judges the condition of others from what his own has been, and in thus sympathetically interesting himself in his fellow men he exhibits both his nature and his sterling character.

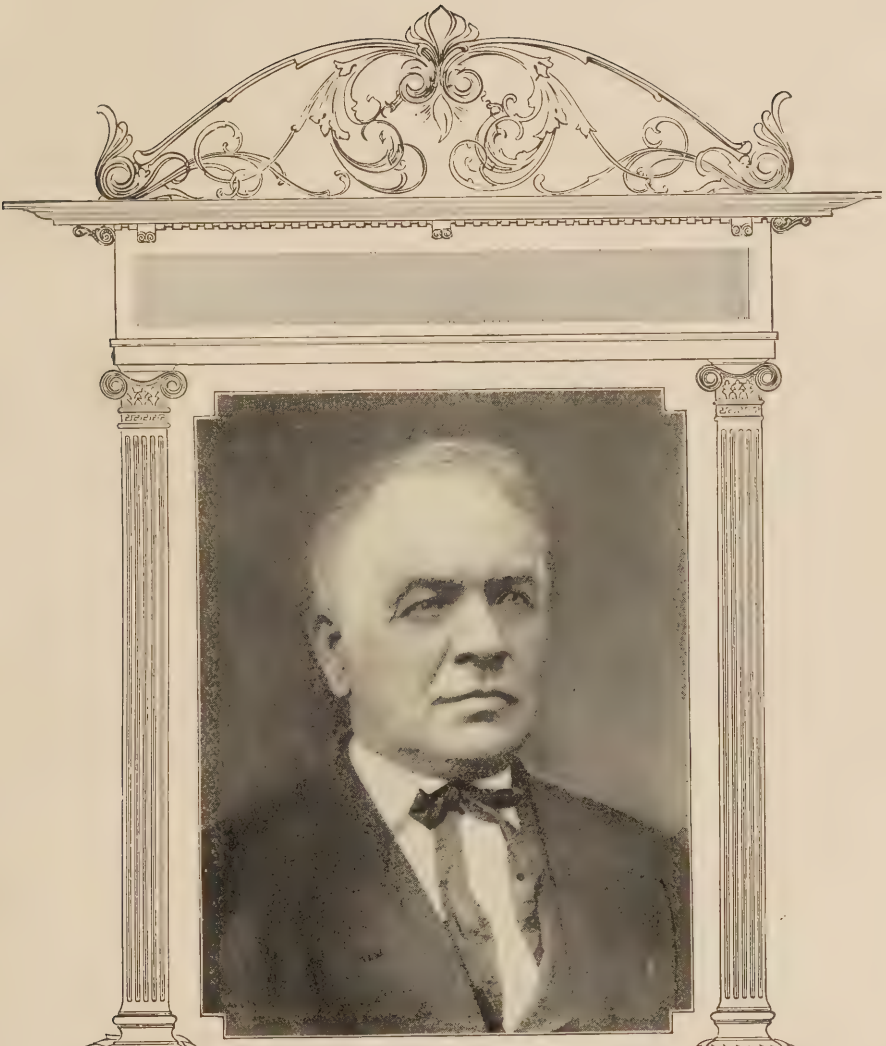
MR. BENEDICT DANNEMILLER.

The late Mr. Benedict Dannemiller, of Canton, Ohio, was not only among the most prominent Catholics in that city and Stark county, but he was also one of the leading business men of his day in that section of the state. He was an active and exemplary member of St. Peter's, his parish church, and was the founder and developer of various enterprises, including the large wholesale grocery business now conducted by his sons.

He was born in Alsace, France, December 22, 1813, and was the second child and oldest son of Benedict and Magdalena (Bechel) Dannemiller. When sixteen years old, he emigrated to the United States, and located in Canton, November 28, 1830. His parents and their entire family of seven children emigrated to this country eight years later and settled on a farm in the vicinity of Canton. Having learned the trade of a blacksmith, he embarked in the business for himself, and continued it from 1834 until 1855. Subsequently he engaged in the grain trade, meeting with good success.

The best and most fortunate undertaking of his life was his marriage to Miss Barbara Scheiber, in Canton, December 31, 1838. They lived in happy wedlock for forty-eight years, or until Mrs. Dannemiller's death, July 31, 1886, when she was sixty-nine years old. Mr. Dannemiller was himself called to his reward, April 24, 1897, when he was aged eighty-three years. To their union were born ten children, eight of whom survive. They are named: Clara, who is the wife of Joseph Deville, of Canton; William; Helen, the wife of Martin Neuhausel, of Toledo; Augustus, Rose, Edward, Julius, and Mary, who is the wife of W. A. McCrea, of Canton.

In 1869, the elder Dannemiller bought the wholesale grocery house of Thomas Kimball & Brother, of Canton. His two sons William and Augustus were with him in conducting the enterprise. In 1887, he retired and divided his property among his children. Since then his four sons have continued the grocery business, which at this writing (1900) exceeds a million dollars annually. This figure does not include their large coffee interests, which Mr. Edward Dannemiller, now residing in New York City, is conduct-



MR. BENEDICT DANNEMILLER

ing there. That department alone exceeds three quarters of a million dollars annually.

The large estate accumulated by Mr. Benedict Dannemiller, and now being maintained and added to by his heirs, is as much the evidence of their as of his industry and business ability, for, "When a thing does not waste, it gathers; and there is one thing more important than action, and that is growth." While he accumulated a large property, he was generous not only in support of the Church, but also in aid of public enterprises. He was honest in his dealings, faithful to his word, and at all times intent in setting a good example for his children. They have benefited by his methods, for today, in Canton and elsewhere, the name Dannemiller is respected by all, and those who bear it have maintained it in honor and influence.

MR. TIMOTHY H. DEASY.

A gentleman in whom devotion to religion and education abounds; whose patriotism was tried during the Nation's peril, 1861-65; and whose worth as a citizen has been known and appreciated both in Cleveland, Ohio, and elsewhere, is selected in the person of Mr. Timothy H. Deasy as the subject of this biographical mention. For nearly a third of a century he was a skilled workman and operator of blast furnaces, his practical knowledge serving as the forerunner of the present chemical and mechanical advancement so essential to iron making. From 1872 till 1895 he was in charge of the Cleveland Rolling Mill Company's blast furnaces; and since his retirement from that responsible position he has been postmaster of the South Cleveland sub-station.

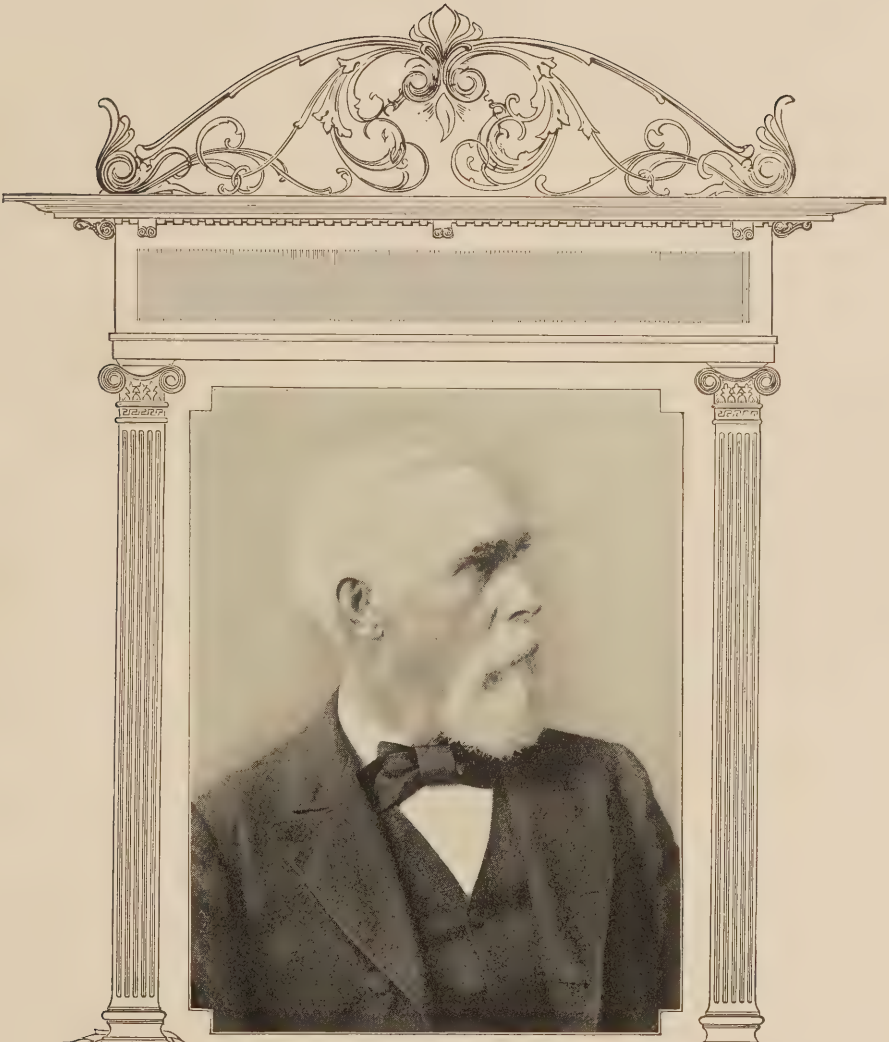
His parents, James and Ellen (Scannel) Deasy, were natives of the county of Cork, Ireland. In 1836, they emigrated to Quebec, Canada. Two years later they left that city for the United States, locating in Lancaster county, Pennsylvania. It was there that Timothy H. Deasy was born on the Gregorian intercalary day, February 29, 1840, an incident as to modern calendar time which allows him but occasional returns of his natal day. He had a birthday as late as 1896, but will not have another till 1904. Later returns need not be discussed.

Having spent twenty-two years in Pennsylvania, where the

elder Deasy died in 1850, the orphaned family removed to Mineral Ridge, Mahoning county, Ohio, where Timothy, then a young man, entered the employ of the Warner Furnace Company and took his first lessons in the blast furnace business. He continued there only a short time, or until the breaking out of the war of 1861-65. He tried to join the 8th Ohio regiment, but, every company having its full quota, he was refused. He enlisted in his twenty-first year, April 25, 1861, in the Carroll Guards at Youngstown, Ohio, taking the three months' service. Being a dashing young fellow and an apt student of military affairs, he attracted attention both by his progress and bearing. On the expiration of his term of service, he at once enlisted for three years as a member of Company G, 26th Ohio Volunteer Infantry, was with the Army of the Cumberland most of the time, and was made corporal, on account of merit, in 1863.

There were five sons in the Deasy family, three of whom were soldiers of the Union. Besides Timothy H., Patrick went to the front and returned at the close of the war, but Cornelius died the death of a patriot in Andersonville prison. The other two sons were James and Daniel. The latter died when a youth. One daughter, Mary, passed away early in life, the other, Margaret, lives with her stepfather, Mr. James Kent, in South Cleveland. During the war the family removed to Cleveland, and thither Corporal Deasy went after his honorable discharge from the army, at Chattanooga, Tennessee, July 25, 1864. He has since remained a citizen of that city.

In 1866, Mr. Timothy H. Deasy was married (by Father Daudet) in Holy Rosary Church, Cleveland, to Miss Mary Bambrick, a sensible and promising young lady, whose early training and virtues are evidenced in her wifehood and motherhood. To their happy union have been born nine children, one of whom, a boy, died in infancy. Mary, who for years has been the organist of Holy Name Church, became the wife of Mr. Hugh Shannon, of Cleveland; Cornelius J., the second oldest, is unmarried; Sadie L. is the wife of Mr. John M. Mulrooney, president of the Marine Review Publishing Company, of Cleveland; Margaret, who is married to Mr. Charles A. Patterson, of the Patterson Foundry Company, of Cleveland; Catherine, who



MR. TIMOTHY H. DEASY

is unmarried and aids her father in conducting the South Cleveland post office; Helen, who is a teacher in the public schools; James, who is connected with the J. B. Savage publishing house, and Edward, who holds a position under his father in the post office. Each has been given a good education, the girls all receiving a convent training. The intellectual and domestic training of the Deasy family is creditable to their parents.

In person, as may be gathered from his portrait, Corporal Timothy H. Deasy is a fine appearing, well preserved man. He is positive and decided in character, as becomes a soldier who fought in seventeen battles and in as many more engagements, bravely doing and daring much in the war for the Union. Among the battles in which he participated might be mentioned Mission Ridge, Shiloh, Stone River, Chickamauga, Siege of Chattanooga, etc. He is quite companionable, and in his home life and social relations is both genial and entertaining. Few men, considering his advantages, are better informed than is he. His information, character and record have made him prominent, and his public spirit occasions his being requisitioned to direct and shape both public and local affairs in his vicinity.

In political matters he is a strict partisan only when his sense of patriotism and his idea of the public good call into activity the intensity of his nature. Once he is convinced that a certain course is right, he not only regards the matter as beyond debate, but he holds it to be his bounden duty to walk in that way, no matter at what cost, or who opposes. Fortunately he is generally sure he is right before he moves, and, therefore, his mistakes, like his regrets, are few. This implies both excellent judgment, great forcefulness, and decision of character.

Corporal Deasy is a man of courage, both physical and moral. In religion he is more sincerely practical than pious. He may look backward since his honorable career invites retrospection; he looks forward in obedience to his sanguine temperament; but he never fails to look upward through his Catholic faith. In these respects he is the prototype of his late admiring friend, Gen. W. S. Rosecrans, under whom he fought for the unity of his country.

THE REV. MICHAEL DECHANT.

The year of the establishment of the Diocese of Cleveland, 1847, Joseph and Eva (Klingshirn) Dechant, with their family, emigrated from Bavaria to this country and settled on a farm in the township of Avon, in Lorain county, Ohio. Their household consisted of themselves and nine children, the fourth-born of whom is now the devoted pastor of St. Mary's Church, at Millersville, Sandusky county, Ohio, and the subject of these lines.

He was born June 23, 1832, and made some of his preparatory studies in Bavaria, where he lived until his fifteenth year. In preparation for carrying out in this country his resolve to become a priest, he studied for a time under the Fathers of the Sanguinist Order at their institution in Mercer county, Ohio, and later privately with secular priests of the Diocese of Cleveland, among whom was the late Father Hackspiel, of Randolph, Portage county, who was young Dechant's long-time professor.

In 1860, he was pretty well advanced in his studies, at least so thought his friends. Accordingly, he offered himself to the diocesan authorities for examination looking to his fitness for taking up his ecclesiastical studies. He was successful. He was thereupon admitted to St. Mary's Theological Seminary, Cleveland, and after a course of three years in philosophy and theology he was ordained priest by Bishop Rappe, June 28, 1863.

Father Dechant's first appointment was as pastor of St. Michael's Church, Findlay, Ohio, where he labored enthusiastically from July 17, 1863, until June 1, 1867. He was then transferred to take charge of the Church of St. Clement, at Navarre, which place was then known as Bethlehem. He ministered to the Catholics there during more than four years, or until August, 1871, when he was placed in charge of St. Peter's Church, Norwalk. What is now the Church of St. Paul in that city was attached to St. Peter's as a mission. He attended both for one year, when he was relieved of the former, becoming thereby the first resident pastor of the latter. He purchased the site of the present St. Paul's Church, and remained in charge during twelve months. December, 1873, he was commissioned as pastor of St. Alphonsus' Church, at Peru, in Huron county. He remained there fourteen years and



THE REV. MICHAEL DECHANT

two months. He built two school houses for the congregation, one of them being distant four miles from the church. Every Wednesday he said Mass there for the accommodation of the people of that locality.

January 5, 1888, he was appointed to his present charge as pastor of St. Mary's Church, Millersville, Sandusky county. During his pastorate there, which has now (December, 1900) continued for over twelve years, he has been active in the interests of his people, both spiritually and temporally. He frescoed the church, furnished it with new pews and altars, and also placed therein the hot-water system of heating. In 1892, he built the mission church at Kansas, in Seneca county, and, in 1893, he established the church at Gibsonburg, in Sandusky county. From that date until 1897 he performed double service each Sunday, saying Mass and preaching both at Millersville and at one or the other of the missions at Gibsonburg, Kansas, or Bettsville. He never missed a Sunday service, when in health, during the past thirty-seven years, and he never took a vacation since he became a priest.

Father Dechant, when he came to Millersville, in 1888, found, to his astonishment, that the children of the parish, with few exceptions, could neither read the catechism in English nor say their prayers in that language. After some difficulty, he changed these conditions, radically changed them, for today he preaches in English each alternate Sunday and Holyday.

The pastor of St. Mary's is now in his sixty-ninth year. He is a man of philosophical turn of mind, of few words, and quiet, easy manner. These characteristics may be attributed as much to his phlegmatic temperament as to his training and long years of experience. His natural and acquired habits of silence, thoughtfulness, and deliberation have not only precluded precipitancy of action and speech, but have been the evidences of his appreciation of the aphorisms, "Make haste slowly," "Silence is golden." Since his ordination, he has worked hard on the mission, at times plodding his weary way along the humbler path which he considered best in keeping with his abilities and the needs of those among whom he found himself called to labor.

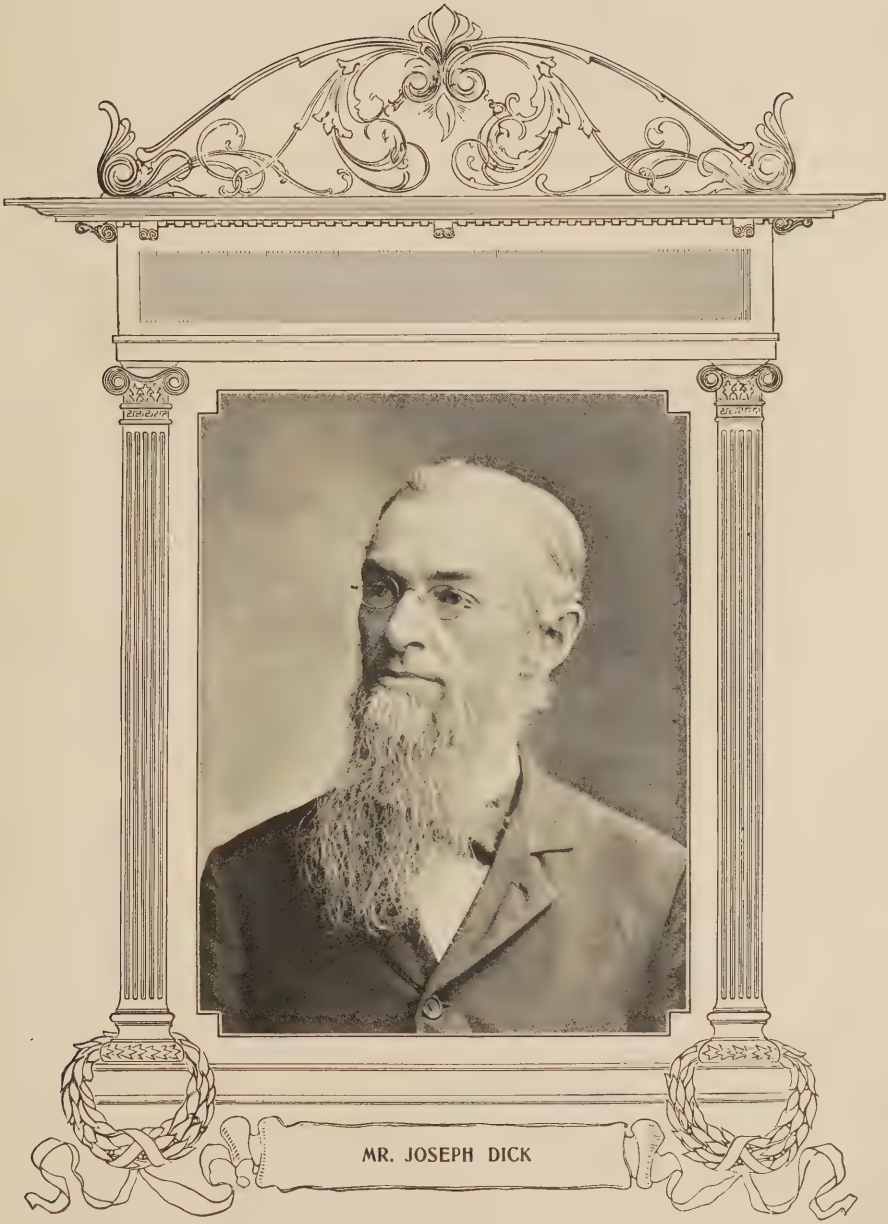
MR. JOSEPH DICK.

Mr. Joseph Dick, of Canton, Ohio, founder and proprietor of Dick's Agricultural Works, is the oldest of a numerous family born to the late Joseph and Mary Ann (Messmer) Dick, of Stark county, Ohio. The elder Dick was twenty-seven years old when he emigrated from Alsace, and, in 1836, located in Stark county, Ohio. His wife was a native of Baden.

Joseph Dick II was born on his father's farm, about seven miles from Canton, Ohio, May 28, 1840. His early schooling consisted of only four months in the year, and to enjoy the advantage of a catechetical training he had to journey seven miles. When he was seventeen he began to learn the art of making models for inventors in Canton. He pursued this calling until 1861, when he found employment in his line in an agricultural implement works, also in that city. He continued there for two years, and then went back to help his father on the farm. After a stay of eight months (1863) he started out in his twenty-third year to make a living for himself. He drifted into Canada and found employment in a large agricultural works in Ontario, where he industriously applied himself as a skilled mechanic and as more than a novice in inventing, designing, and drafting. He remained there, despite much local opposition and intrigue, for eleven years, or until the factory, through business collapse, closed its doors, in 1874.

In 1866, he was married there to Miss Rosanna McKittrick, a native of Rochester, New York. She had enjoyed early educational advantages and was more than a mere amateur in the field of art. In domestic affairs, too, she had not been without instruction, as her home life has since given the proof. Three sons and three daughters were born to Mr. and Mrs. Dick. Their names are as follows, in the order of birth: Emma, now Mrs. George Murray, of Canton; William J., who is with a large manufacturing establishment in Pennsylvania; Charles F., Francis J., Agnes T., and Laura L. Dick.

In 1874, Mr. Dick and family returned to Canton, where, in a very limited way, he began what has since developed into Dick's Agricultural Works, wherein on a large scale are manufactured Dick's Patent Truck and Sack Holder, Dick's Famous Patent Feed and Ensilage Cutting Machinery, and other products of his



MR. JOSEPH DICK

invention. In the early days of this enterprise the annual output did not exceed $1,500, but by perseverance and honest work it grew until today (1900) a large number of hands are constantly employed, some of them having a record of twenty-two years in the factory, and an annual business of over $100,000 is done. Mr. Dick is the inventor of all his own machinery. He is up with the times and abreast of the best in the land. Even combined capital has not been able to undo him or supplant in the market the product of his inventive genius. From a small room, 25 x 40 feet, which sufficed for his works in the beginning, the business has increased until 40,000 square feet of floor room are now required.

The character and rating of Mr. Joseph Dick are high. He is strictly honest, faithful, and of unquestioned integrity. He has from childhood been a devoted member of the Catholic Church. Even when in the hotbed of Orangeism in Canada he quietly but persistently maintained himself both socially and religiously. St. John's Church, Canton, is indebted to his munificence for a beautiful marble altar, and also for a constancy in liberally contributing to the support of religion and education.

He stands well in the estimation of his fellow citizens. He is a member of the Canton Board of Trade, and is vice-president of the Canton Savings and Loan Banking Company. Notwithstanding his pronounced views in favor of Christian education—the school inseparable from the Church—he has, for six years, been an elected member of the Canton School Board. To the intelligent the religion of Catholics is not a hindrance but a help to the development of those qualities which make good citizens. Joseph Dick's record and career have been such as to emphasize this fact. What excellences are his by nature have been strengthened and ennobled by his religion. His neighbors know this, and as a result they respect both him and his faith. When such is the case in Canton there can be no ground for the opposite elsewhere except it be in the individual himself.

If it were not foreign to the scope of this sketch, a more complete pen picture of Mr. Dick would fit in here. Instead let it be simply said that his temperament is even, his manner agreeable and modest, his intellect of a high order, and his family, abiding in one of the finest homes in Canton, is fit to be copied after by all who aim in the direction of the ideal Christian home.

THE HON. MICHAEL DONNELLY.

The judge of the Common Pleas Court of the third judicial district of Ohio is the Hon. Michael Donnelly, of Napoleon. He was born August 18, 1856, on a farm in Henry county, of which county his adopted city is the seat of justice.

More than half a century ago his parents, Peter and Alice (O'Hearn) Donnelly, natives of Ireland, began their married life in that part of Ohio. Peter Donnelly was then a laborer employed in building the Wabash and Erie Canal through that section. With the first hundred dollars he was able to save he purchased from the Government the eighty-acre farm on which he subsequently made his home and reared his family. Besides the subject of this sketch two other members of the family, James and Peter, are practicing physicians in Toledo, Ohio.

Judge Donnelly as a boy and later as a youth aided his father in clearing and cultivating the land, and in providing for the family. His primary education was obtained in the township school, and later he himself became a teacher in the county, which vocation he followed for several winters. Aiming at a higher education than was then within his reach, he concluded to bestir himself in the way of providing funds to pay his way in college. Accordingly he sought and obtained work in a neighboring stone quarry. After toiling all day he would work with the night-gang until midnight, thereby earning double wages. His pay-envelope he would deliver unopened each week to his mother, who was the treasurer of the family. With the money thus earned and saved to pay his way he entered the Normal University, at Lebanon, Ohio, where, after a four years' course, he graduated, in 1878, when he was in his twenty-second year.

The profession of the law early attracted him, and, having been offered an opportunity of preparing himself for that calling, he accepted, and entered the law office of the Hon. Justin H. Tyler, of Napoleon, to prosecute his studies. With his usual energy and determination he labored day and night, evidencing on all occasions not only his intellectual aptitude but also his loyalty to the interests of his admiring preceptor and friend. These qualities were later appreciated and fully requited by Mr.



HON. MICHAEL DONNELLY

Tyler; for, a short time after young Donnelly had presented himself for examination before the judges of the Supreme Court, at Columbus, in December, 1880, when he was admitted to the bar, his kind preceptor took him into partnership. This Mr. Tyler himself proposed, even at a time when the preferment was sought by many—a fact which was creditable both to himself and to his promising young partner.

Judge Donnelly continued as the junior member of the firm until 1887, when, as a representative member of the Democratic party, he was elected to the office of Probate Judge of Henry county. He ably and faithfully discharged the duties of the office for the full term of three years. His administration was unqualifiedly endorsed by the taxpayers, and the people demanded that he serve them for a second term. He consented to again stand for the position, and he was triumphantly re-elected. His six years as Probate Judge he followed by five years of close attention to his growing practice and his multiplying business interests. Then, in 1898, he was elected to the Common Pleas Bench, which honorable position he fills to the satisfaction of the bar and the public. He is well fitted by nature and training for the judicial office, a fact which, since this work was in press, was recognized by his being nominated by the Democratic party for the office of judge of the Supreme Court.

Being a man of affairs, to whom the tangible always appeals, Judge Donnelly has grown in prominence and business importance not alone in his city and county but also in northwestern Ohio. He has always been to the fore when public interests demanded that he act. He took an active part in bringing the Lima Northern Railroad, now the Detroit Southern, to touch at Napoleon, and when others failed in the accomplishment of the project he took it up, in 1895-'96, and carried it through successfully. As the owner of three thousand acres of the best land in his native county, he attests his faith in the soil, and he evidences through his success in handling realties and equities his appreciation of the tangible sources of wealth. He is the principal owner of the Citizens' Bank, which is the strongest and oldest financial institution in his city and county. Among his possessions also is his interest in the Home Telephone Company, of Napoleon and

Henry county, of which company he is president. His latest enterprise is his connection with the Anchor Fire Insurance Company, of Cincinnati, Ohio, of which company he is likewise president.

Judge Donnelly is a strong, self-made man, who is among the most prominent in his section of the state. While retiring and modest he is nevertheless recognized as in the front rank of the notable Catholic laymen of Ohio. As an American of Irish extraction it has never appeared to him that his rights of conscience are his to exercise through mere sufferance. While he never obtrudes his religion, and never questions that of others, he can see no reason why his Catholicity should be a bar to him in any legal or laudable undertaking. He has no apologies to offer in this respect, and no criticisms to make of others. He conscientiously performs his duties, not only as a citizen and a Christian member of his community, but also in his official station as judge. He hews close to the line of duty regardless of men, and as a result the people respect both him and his religion, and esteem him as among the most reputable citizens of northwestern Ohio.

July 5, 1887, Judge Donnelly was married to Miss Grace, the daughter of Mr. and Mrs. Matthew McGurk, of Sandusky, Ohio. A family of seven has been born to them. Their names are: Grace, Ulalia, Cyril, Gerald, Justin, and Edwin. The third oldest, Irene, passed away in April, 1890.

THE REV. PATRICK C. N. DWYER.

The Rev. Father Dwyer, pastor of the Immaculate Conception Church, Grafton, Ohio,* was born near Listowel, county of Kerry, Ireland, June 2, 1858. He was orphaned by the death of his mother, Johanna (Carroll) Dwyer, when he was five years of age, and by that of his father, Daniel Dwyer, when he was in his thirteenth year.

With an older sister he emigrated to this country, in 1872, making his home at Bay City in the State of Michigan. Being an industrious, energetic lad, he soon found employment, and in less than one year he had his earnings invested in real estate. His

*Since this work has been in press the Rev. Patrick C. N. Dwyer was appointed, July 14, 1901, pastor of the Church of Our Lady of Mt. Carmel, Warren.



THE REV. PATRICK C. N. DWYER

investments proving most fortunate he doubled his money and continued to work. He was so successful as to be able to pay his way through college, and even when ordained he yet owned some of the property he earned when a boy.

In 1874, while living for a time in the city of Chicago, and before he began his studies for the Church, among other notables he formed the acquaintance of the wife of the late lamented President of the United States, Abraham Lincoln. Mrs. Lincoln greatly admired Mr. Dwyer's qualities, and esteeming him as the peer of a large class of excellent young Catholic men, gave him, unsought, a letter of recommendation, which is in part as follows:

"Chicago, Ill.,
September 28th, 1874.

This note is to certify that Patrick Dwyer is an industrious, intelligent, conscientious young man. * * * * *

Mrs. A. Lincoln."

He then began his classical studies, which he completed at Assumption College, Sandwich, Canada. His theological course he made in St. Mary's Seminary, Baltimore, Maryland, and in St. Thomas' Seminary, St. Paul, Minnesota, where he was ordained by Bishop Ireland, June 18, 1886. He labored more than three years in the Diocese of St. Paul proper, when its division, by the erection of the See of Winona, placed him in the new diocese, presided over by Bishop Cotter. He remained there until 1895, making nine years in both dioceses, during which time he made a record that does not often fall to the lot of a priest. He paid off the debts on eight churches, built one, and completed two others.

Indulging his business talent as an investor in real estate he amassed property to the value of $10,000, including what he had when ordained, all of which he donated to paying the debt on St. John's Hospital and Asylum, an institution distant 150 miles from his parish, and for which he was agent, without accepting any remuneration, at a time when he was charged with the labor of attending to four churches. For this munificence he received a glowing letter of thanks from Bishop Cotter, the closing words of which are these:

"I thank you most gratefully and joyfully for myself and for our beloved clergy and laity. May generations of God's children

rise up in this His vineyard and bless your name and call you great amongst the chosen and worthy pioneers of this diocese.

"Devotedly and gratefully yours in Christ,

✠Joseph B. Cotter,
Bishop of Winona."

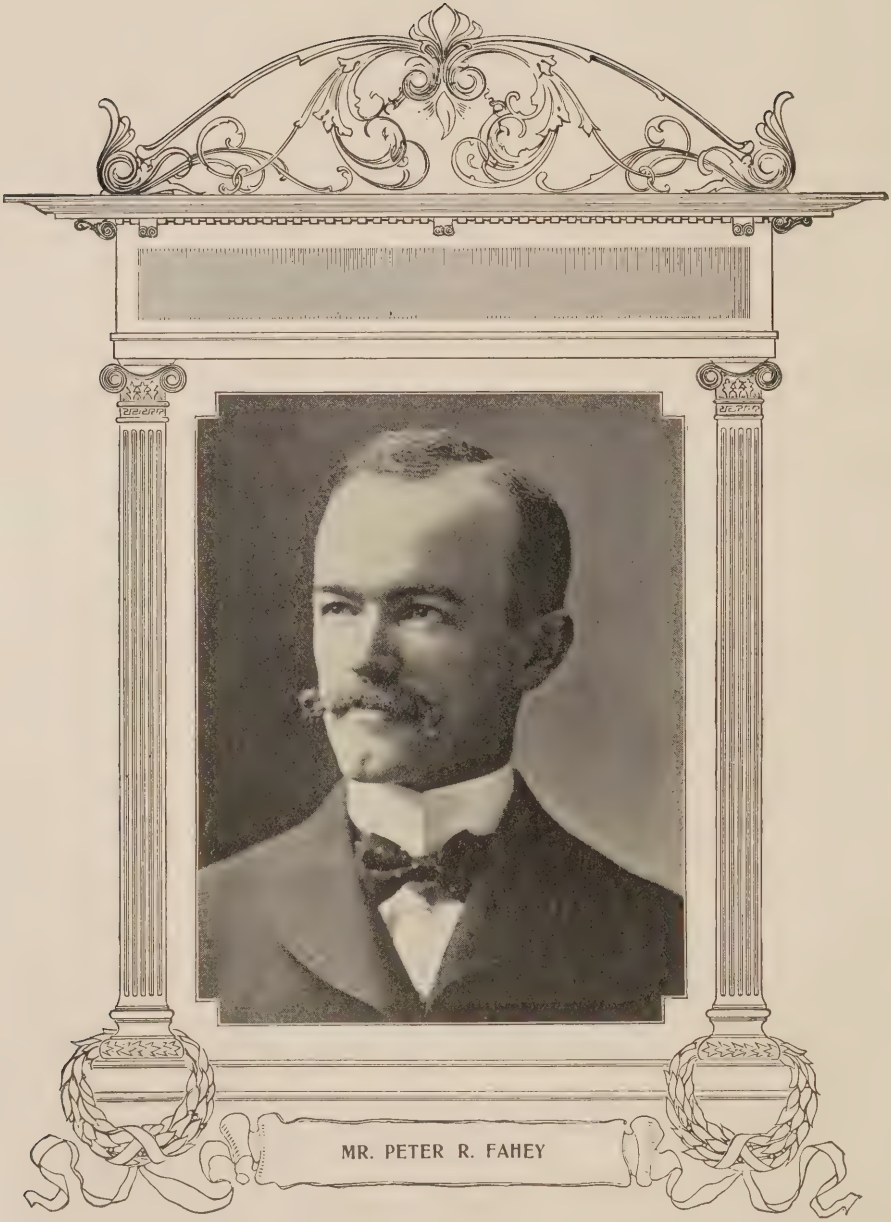
His multiplied efforts in behalf of religion and education, and the exposure incident to his calling, together with the severity of the climate, so impaired his health that he was forced to comply with the persistent advice of his physician to seek another field of labor. With mutual regrets Bishop Cotter and Father Dwyer parted company.

After a short period of rest he was received into the Diocese of Cleveland the same year. He was at once commissioned as assistant at the Cleveland Cathedral, where he remained from September, 1895, until the same month the following year, when he was appointed temporary pastor of the Church of the Good Shepherd, Toledo, Ohio, during the enforced absence, through illness, of the pastor, the late Father Barry. He labored there three months, in which time he paid off more than $1,500 of the debt on the church.

Following his labors in Toledo, he was appointed temporary pastor of St. Mary's Church, Clyde, Ohio, where he also paid off $1,000 of the debt without having recourse to the agency of either fair, subscription, or assessment. January 11, 1898, he received his appointment as pastor of the Immaculate Conception Church, Grafton, and in a little over two years he freed it from its debt of over $3,000.

Rev. P. C. N. Dwyer is a nervy, energetic man of wonderful endurance, considering his delicate constitution. He possesses indomitable perseverance, and has an accurate knowledge of men and business which he puts to good uses. This knowledge he had before he became a priest, and it has been his stay in many trying circumstances on the mission.

In the foreground of the portraiture of his character is seen the ecclesiastic, in the background the man of business. Over fourteen years ago he forsook the latter for the former calling, and now uses his knowledge of the world only as an aid in his spiritual work. The labors he has performed and the success that has attended his efforts characterize him as a priest worthy of religion, his Bishop and the Diocese of Cleveland.



MR. PETER R. FAHEY

MR. PETER R. FAHEY.

Those are reckoned more than provincials whose intellect and views are broad, whose judgments are generously and universally just, and who are equal to impressing themselves on the times and the localities in which they live. Mr. Peter R. Fahey is of this type of men. He has been a resident of the city of Cleveland only since 1889, but so active is his bright mentality, so earnest and intense is his life as a Catholic and a citizen, and so capable is he, both professionally and socially, of living a long time in any place in a few years, that he is entitled to take rank among the oldest and best laymen who are biographically mentioned in this volume.

He is the head of the firm of Fahey and Company, investment bankers and brokers, of the city of Cleveland, Ohio. The company in the firm consists of two faithful employees whose worth in his eyes entitled them to the advancement. This concern began business originally as the house of Herbert Wright & Co., in 1893, with its present head as its salaried manager. Although always the active director of the establishment he was not admitted as a profit-sharing member until 1895. Since this work has been in press, January, 1902, the change to the present style of firm went into effect. Because of its former record under Mr. Fahey's management, and its present status, it is entitled to the credit of doing the largest volume of business of any other house in its line in the metropolis of Ohio.

Fahey and Company handle all kinds of stocks, bonds and securities. Their annual transactions reach up into the millions of dollars. From a beginning so small that one man and one room sufficed, to proportions so large that twelve men and eight rooms are now required, are facts so suggestive as to need no coloring or elaboration. As head, manager, and active director, Mr. Fahey was to the fore in every department of the original firm. He was telegrapher, stenographer, typewriter, bookkeeper—four distinct professions, of which he was and yet is master. His motto at all times has been that, "If a thing is worth doing at all it is worth doing well."

He began, in 1881, his professional life in a minor capacity on

the floor of the Corn and Flour Exchange, of Baltimore—the Board of Trade of Maryland—and before he was twenty years of age he held there the position of assistant superintendent of the Baltimore and Ohio Telegraph Company. At that time he was, and is yet considered to be, one of the finest expert telegraphers in the country. In 1887, he served the Toledo, Ohio, Grain Exchange, and later, the Chicago Board of Trade from 1888 to 1889. In the latter year he went to Cleveland where he has since continued to reside and do business. For a season there he was the agent and correspondent of the Associated Press, and was temporarily connected with various brokerage concerns. Because of his talents and early training, his long experience in different exchanges, and his exceeding promptness and mental activity, he has always been found to be rich in practical business suggestions. Even when a youth he was never regarded other than as a valuable adjunct in his particular lines.

Mr. Peter R. Fahey was born at Monkton, Baltimore county, Maryland, February 19, 1867. He is one of seven brothers born consecutively to John and Catherine (Ryan) Fahey, who emigrated from Ireland in 1855. The elder Fahey was a contractor and builder of railroads. He died in 1874. The boy Peter had the advantage of only a country school education. He did such work around the farm as was suited to his years as a boy and to his physique. When the weather or the season prevented, or when there was nothing else to do, he went to school.

The one thing in which he was most punctual and steady was his serving Mass once each month in the old mission church in his native place. He looked forward to the recurrence of these occasions with no little interest, and when he fulfilled his task of serving at the altar he felt he had performed a duty which had bound him to its discharge both spiritually and physically.

In 1881, his widowed mother with her family removed to the city of Baltimore. It was there as a youth that he laid the foundation of his present prosperity and prominence, and developed those characteristics and business talents which stand him in good part today.

In 1889, Mr. Peter R. Fahey was married to Miss Sadie I., the daughter of Mr. and Mrs. Charles Toole, of the West Side, Cleve-

land. They were among the pioneer Catholics of the "Forest City." As a native of Cleveland, Mrs. Fahey enjoyed good educational advantages, a prominent feature of which was her early Christian training. Because of this she is devoted to works of charity and mercy and is prominent among the Catholic ladies of Cleveland who are noted for their zeal and practical efforts for the furtherance of religion and education. Her husband's liberality in aid of these things is an incentive to her, and jointly they are credited with doing much good. To their union have been born seven children, whose names are Mildred, Ethel, Charles, Leslie, Ralph, Margaret, and Agnes.

Mr. Fahey's calling, requiring as it does both a clear head, good judgment, and instant decision, inclines him, in the way of diversion and rest, to indulge in light reading and to exercise his native muse in writing comic verses.

"But those that write in rhyme still make,
The one verse for the other's sake;
For, one for sense, and one for rhyme,
I think sufficient for one time."

Some of his efforts are far from mediocre and evidence marked poetic talent. When these will not wholly suffice for his recreation he has recourse to the club, although by nature he is not a club man, but is more inclined to the home life. However, he belongs to the Century and the Iroquois clubs for social intercourse, to the Chamber of Commerce and the Stock Exchange for business associations, and the Catholic Mutual Benefit Association, and the Knights of Columbus for fraternal purposes. Outside of business and the demands of the clubs and associations mentioned, he belongs to his family and to himself as a reader, and as a versifier of no mean ability. Much that he has written is well deserving of praise and, indeed, would read well in print, while quite a number of his verses are of a high order of merit in both thought, arrangement and diction. Evidently he was born under a rhyming planet and came by his muse honestly. Of such Channing was generous enough to say:

"Most joyful let the poet be;
It is through him that all men see."

MR. JAMES FARASEY.

The late Mr. James Farasey, of Cleveland, Ohio, was among the first Catholics to settle in what has been, since 1847, the See city of the Diocese. In fact there were few of the old faith either there or along the southeastern shore of Lake Erie when he arrived, in 1827. He died in 1894, after spending almost sixty-seven years in efforts to act well his part as an humble citizen of Cleveland and as a faithful Catholic head of a family.

He was born at Queenstown, in the county of Cork, Ireland, in 1816. The tide of emigration from Ireland beginning to set in, he was brought to the United States when a boy. Having few advantages, and but little to rely on as a young man, except his remarkable physique, he sailed on the great lakes from his eleventh year for fifty years. During most of this time he had interests in vessel property, and finally drifted into the business of loading and unloading the craft arriving at, and clearing from, the port of Cleveland. He continued in that line of business, added to his possessions, and became a well known figure among vessel owners.

He was in his day the most powerful man, physically, in Cleveland, his expansive chest, brawny frame, large head, and mild, good-natured countenance exciting in all who saw and knew him a species of wonderment blended with admiration. This was especially the case on the occasion of a certain St. Patrick's day parade in Cleveland. A white horse was provided for Mgr. Thorpe to ride in the procession. The unexpected occurred when Mr. James Farasey lifted the priest, as a mother would her infant, and placed him gracefully in the saddle.

As is generally the case with large, powerful men, Mr. Farasey was slow to anger, and was unusually kind, jolly, and generous; but once aroused by what he deemed an insult, or an injustice, few had the temerity to gainsay or oppose him. His strength was prodigious, and he often employed it to chastise the villifiers of both his nationality and his religion.

In 1848, he was married in the first Catholic church in Cleveland, old St. Mary's on the "Flats," to Miss Anna King, a modest and comely young lady who was also a native of Ireland. She died in 1898. Mrs. Farasey was typical of her race in virtue and devo-



MR. AND MRS. JAMES FARASEY.

tion to religion. She was a good, kind neighbor, a true friend, and unusually sympathetic. She was blessed as the mother of fourteen children. Five of them are yet living and are residents of Cleveland. They are Michael H.; Celia, who is Mrs. William Cooper; James D., William J., and George E. They are all talented, industrious, and reliable, and enjoy the confidence and respect of their fellow citizens.

The reader will not go far amiss by referring to the accompanying portrait of Mr. James Farasey as an aid in forming a correct estimate of his character. No man with his countenance and phrenological development could be either small, insincere, or disloyal to his friends. He was the very opposite, his generosity in giving and his bravery in defending having been known to all the older residents of Cleveland. He could forgive a fallen foe, or even an ingrate, but he was ever mindful, to their sorrow, of those who joined in the prevailing custom in those early days of speaking contumeliously of the Catholic Church, the priests, or the Sisters. Next to the Church he felt himself bound to defend Old Ireland and her sons and daughters; and not a few found opportunity to bathe freely in the Cuyahoga river for venting, in words or acts in his presence, their hatred of either his religion or nationality.

The reader will not regard it improper to have these things recited as if in praise of the subject of this sketch. We may be far enough advanced today to frown down the unjust and scurrilous things that excited and nerved Mr. Farasey to act robustly; but in his day the means of redress, which he so effectively employed, were the only ones at hand, or at all reliable. Since then, however, few effigies of St. Patrick, wearing a string of potatoes around his neck, have appeared suspended in the streets of Cleveland, and fewer still have been the insults to religion and its ministers.

It is not so much to glory in such radical measures of redress, needful in Mr. Farasey's day, that reference is here made to them, but rather to help outline a picture of this plain, robust, honest citizen. We have already given more than the outline; the spirit and the manner of the man are more than hinted at, and scarcely an additional touch of the pencil is needful to complete the portrayal of the virility of his character, the kindness and sincerity of his heart, and the nobility of his great soul as it despised the oppressors of the poor and chastised the bearers of false witness.

MR. JAMES D. FARASEY.

The proprietor of the Teachout Boiler Works, of Cleveland, Ohio, and the secretary of the Boiler Manufacturers' Association of the United States and Canada, is the gentleman whose name gives title to this sketch. His prominence as an extensive manufacturer and as a man of affairs is no more noteworthy, perhaps, than is his standing as a citizen and as a deserving son of the late James Farasey who was a pioneer Catholic of the city of Cleveland. If the elder Farasey was noted for his simple life and sterling character, his mindfulness of his native land, and his unswerving devotion to the Catholic faith, he surely left a prototype in his son James (D.) Farasey, II.

This prototype, this son, is the third oldest of a family of fourteen, born in the city of Cleveland to the late James and Anna (King) Farasey. He first saw the light December 11, 1856. He was baptized in the first Catholic church in Cleveland, old St. Mary's on the "Flats," and there as a boy he served Mass and made his first Holy Communion. He was cross-bearer and led the grand procession of Catholics, in 1871, when the ceremony of dedicating St. Malachy's Church was performed by Archbishop Purcell. He later became a member of St. Patrick's congregation, which he served not alone in the capacity of councilman, but also in that of a staunch financial supporter. He was married there, in 1886, to Miss Mary, the daughter of Mr. and Mrs. Nicholas O'Laughlin, who, like himself, is a native of Cleveland.

Mrs. James D. Farasey is nowhere more fittingly and happily at home than when at her own hearth-stone, for her nature and training render her specially domestic. She is such, not merely in the sense of appreciating the philosophy of the poet's declaration: "There is no place like home," but more particularly in that she is convinced that it is within the sacred confines of home, at the fireside—where woman is both queen and mother—that virtue abounds and the young receive their most lasting impressions. She believes with Longfellow that, "The bird is safest in its nest."

To Mr. and Mrs. Farasey have been born a family of six, four boys and two girls. One of the latter, little Bessie, passed away in her third year. The remaining five in the order of birth are



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named James, George, Mary, Neal, and William. The secular and religious education of each is being carefully attended to.

The public schools, imperfect as they were in his day, were the chief sources of Mr. James D. Farasey's secular education. He early began his business career in the capacity of clerk. This he followed by an attempt to learn the trade of a machinist, which did not agree with his health. He next became a steamboat clerk, which ultimately brought him into the lake transportation business. In 1886, he sold his interests in that line and engaged in the boiler manufacturing business as a partner in the Cleveland Steam Boiler Works. Seven years later he sold out his interest in that enterprise, and purchased the business which he yet continues to successfully conduct under the original name of the Teachout Boiler Works.

As a man of affairs his energy and business capacity have been the great sources of his success. Of course his honesty and reliability have also been factors, for without these no man can be successful with an approving conscience. Mr. Farasey is on the best of terms with that monitor, and having reaped according to his sowing he can be said to enjoy his prosperity, not alone in the sense of possession, but also in that there are none to dispute the righteousness of his methods or the validity of his title to what he has. It is in these respects that honesty proves itself to be the best policy. It wears longest, affords the greatest satisfaction, and is the seasoning and flavoring element that renders palatable the after-thoughts which in moments of retrospection the mind feeds upon. Business may be business, but commercial honesty and integrity are business essentials.

The gentleman here discussed is blessed with a bright mind, and with a temperament as tranquil as the summer sea. Whatever the source of his excellent disposition, its mildness, evenness and gentleness, coupled with his high sense of honor and justice, have merited for him the good will and respect of all who have had social or business relations with him. His sterling worth, his generosity and kindness, his decent regard for the opinions and rights of others, constitute a happy setting for the diamond center-piece of his personality and Catholicity.

THE REV. JAMES J. FARRELL.

The principal facts in the career of the Rev. James J. Farrell, pastor of St. Joseph's Church, Alliance, Ohio, may be plainly set down as follows:

He was born in the county of Kilkenny, Ireland, October 18, 1860. His parents were Patrick and Catherine (Treacy) Farrell, who were also natives of that part of the country. He began early in life to prepare himself for the priesthood. His parents seconded the promptings of his heart and afforded him every advantage in their power, not the least of which was a good example. When sufficiently advanced in years and knowledge, he entered the famous monastery of St. Kierans, in Kilkenny, and there made his more advanced studies.

In 1880, before he had attained his majority, the missionary spirit impelled him to emigrate to the United States. On application he was received into the Diocese of Cleveland as an ecclesiastical student. To complete his divinity studies he entered the Diocesan Seminary, and, after a four and one-half years' course, he was admitted to Holy Orders by Bishop Gilmour, January 8, 1885.

Well equipped and full of zeal he began his missionary labors, at Elmore, in Ottawa county, Ohio, his first appointment assigning him to the charge of St. Patrick's Mission Church at that place. He remained there from January until October, 1885, when he was transferred to St. Mary's Church, Hudson, in Summit county. He ministered there during four years. September 1, 1889, he was appointed pastor of the Church of the Immaculate Conception, at Ravenna, in Portage county. From Ravenna, after a pastorate of over ten years, he was advanced, February 18, 1900, to his present charge as pastor of St. Joseph's, the only Catholic church in the city of Alliance.

His advent to Alliance has proved a blessing to St. Joseph's congregation. Under his wise direction and prudent management both spiritual and temporal interests have been advanced. The church needed attention, a new school has been provided, the old pastoral residence rebuilt as a commodious residence for the Sisters who teach in the schools, and also a residence for the sexton. All this has been done to meet pressing needs and in order to pre-



THE REV. JAMES J. FARRELL

pare for the future enlargement of the church and the erection of a new pastoral residence.

If these mean anything they imply the true ecclesiastical spirit, and also the zeal, prudence, and philosophy essential to successful pastoral work. One, evidently not without experience and the wisdom which it teaches, has wisely said that: "Opposing duties, though sometimes talked about, do not exist. That which God does not require is not duty; and He never requires exertions inconsistent with each other. What is needed is wisdom to draw correct lines, and then vigor to fill them up with all our might." Duty embraces little as well as great things. It includes the temporal as well as the spiritual. If it is duty for a pastor to visit the sick, it is no less his duty to be concerned about the well ones of his flock. And since in our day the material interests of a congregation demand attention, the discharge of that obligation is regarded as no less a duty by Father Farrell than is the requirement that he instruct the children in Christian doctrine, or preach a sermon on Sundays and Holydays.

Father Farrell's sixteen years spent thus far (1900) on the mission in northern Ohio have not been barren of good results. Wherever he labored he won the affections of his people; and the prayers and well wishes of former parishioners have always accompanied him as helps and sources of consolation. His constancy and assiduity in the performance of his duties, coupled with his quiet manner and even temperament, have had the effect of keeping his people well disposed and of one mind, as well in temporalities as in spiritualities.

He is regarded by competent judges as a forcible and pleasing speaker, whose sermons and discourses are replete with good thought. The close observer, too, can read in his phrenological developments and countenance, as seen in the accompanying excellent engraving of him, the evidences of traits of character becoming to the priest. Among these are large spirituality, prominent intellectual faculties, reverence, benevolence, firmness, and continuity. Equipped thus by nature, prepared by education, and aided by grace, it may be said of him, not so much in prophecy as by inference, that in the future as in the past he will continue to be a faithful and profitable servant of the Master.

THE REV. PATRICK FARRELL, D. D.

The parents of the Rev. Dr. Farrell, of St. John's Cathedral, were born in Ireland. His father, William, came from near the city of Cork, and his mother, Anne Darragh, from Antrim. They were married in Pittsburg, Pennsylvania, in 1850, by the late Bishop Michael O'Connor. They reared a family of eight, four sons and four daughters. The subject of this sketch is the fifth child.

Mr. William Farrell located, in 1851, in the village of East Liverpool, Ohio, where he was associated with the pioneers of Catholicity in that now thriving pottery town. He served in the Civil War in the 115th Ohio regiment. He was councilman of the church from the organization of the parish, in 1876, to the time of his death, in 1894. His widow survives him.

The Rev. Patrick Farrell, D. D., was born in East Liverpool, Ohio, October 28, 1862. He was graduated from the high school of his native town before he had completed his seventeenth year. The class, one of the first of the school in point of time, numbered only three. One of them is now a prominent and wealthy businessman of East Liverpool, the third being a leading minister of the Methodist Protestant Church in California.

In 1881, he entered St. Charles' College, Maryland. Mt. St. Mary's of the West was closed at that time, and Bishop Gilmour sent all his boys to Ellicott's Mills. The records of the college show how the "western students," as they were called, succeeded in distinguishing themselves in the preparatory class-work. In June, 1885, Patrick Farrell finished his classical course with the highest honors in a class of twenty-four.

In January, 1886, on the recommendation of his teachers, he was sent by Bishop Gilmour to Rome, Italy, to enter the American College for the course of higher ecclesiastical studies. In 1887, he took the degree of Doctor of Philosophy. July 27, 1890, he was ordained to the priesthood by Cardinal Parrocchi in the Church of St. Apollinaris. The title of Doctor of Divinity was conferred on him in 1891. Returning to Cleveland, he was appointed by Mgr. Boff, then Administrator of the Diocese, to the post of curate at St. John's Cathedral, in which capacity he con-



THE REV. PATRICK FARRELL, D. D.

tinued until November, 1900, when he was placed in charge of that important congregation; and since this work has been in press, he received the formal appointment as pastor of the Cathedral, June 24, 1902.

During the pastorate of Father Vahey as well as that of Mgr. Thorpe, Dr. Farrell took a prominent part in parish work. A recognized authority on the liturgy of the Church, he is master of ceremonies at all episcopal functions in the Cathedral and frequently outside. The organization of the Marquette Club, a society of young men, well known throughout the city, is a mark of his zeal in behalf of the younger people of the parish. The frequent exhibitions of musical and literary talent displayed by the members of the club afford ample proof of the wisdom of proper direction for them, and the present pastor of the Cathedral has been the soul of the organization from its inception to the present.

Dr. Farrell was acting Chancellor of the Diocese from April to October, 1895. For three semesters in 1898-99 he taught Sacred Scripture in the Diocesan Seminary, fulfilling his duties as assistant at the Cathedral at the same time. In recognition of his learning he was made a member of the Diocesan Board of Examiners whose duty it is to conduct the examinations of the seminarists as well as the junior clergy.

His priestly career of about ten years, whether as assistant pastor, or professor, has been most successful; ever gentle, kind and forbearing, he has endeared himself to the people among whom God has cast his lot. He is firm when firmness is required, always direct and forcible in utterance, especially when preaching the word of Divine Truth, but like the Master Whom he follows, gentleness and amiability are the chords by which he draws hearts to God. The head of the first church of the diocese, which he administers with marked ability, bespeaks the confidence of his bishop in placing one so young in such prominence. May he long continue in the service of God as a true shepherd of souls, is the prayer of his people.

MR. FRANK V. FAULHABER.

There are few laymen better known or more highly respected in the city of Cleveland and northern Ohio than is the subject of this sketch; while among his Catholic fellow citizens of the old "Forest City" his name is almost a household word—a synonym for loyalty, charity, friendship, and Catholic practice.

Mr. F. V. Faulhaber's affiliations with societies of Catholics are numerous, and his positions in them have always been prominent and responsible. He was state president for three years of the Catholic Mutual Benefit Association, and of the Widows' and Orphans' Fund of the Central Verein he is the national treasurer. Besides his connection with the Catholic Knights of Ohio he is also a member of several parish guilds, notably St. Stephen's, of which he is treasurer. He has always been in demand as a fit person to handle and care for trust funds, and his faithfulness and strict honesty so impressed the citizens of the thirty-sixth ward in Cleveland that they elected him three times to serve them in the city council, where he acquitted himself with credit.

The calling which he has followed for the past seventeen years embraces insurance, real estate, notarial and probate business, and the management and settlement of estates. Previous to the establishment of his present business he devoted four years to railroad work, and eight to commercial pursuits. The F. V. Faulhaber Company, of which he is president, and which is incorporated under the laws of Ohio, is a prominent institution in Cleveland. The volume of its business is large, and its standing is the best. The Catholic people, and also the priests, highly prize its business management and have unbounded confidence in its reliability solely through the personality of its president. The Greenwich Insurance Company, of New York City, also prizes Mr. Faulhaber highly, for it is to him all its agents in the city of Cleveland and Cuyahoga county make their reports.

Mr. F. V. Faulhaber is a native of Piqua, Ohio. He was born July 11, 1856. His parents were Frank J. and Maria (Kuhn) Faulhaber, natives of Baden. His father died in 1880, and his mother resides in Cleveland. They removed to that city in 1864. Young Faulhaber received his elementary training in St. Mary's



MR. FRANK V. FAULHABER

parochial school, following which he was classically educated in St. Charles' College, at Carthagena, Ohio. He graduated after a four years' course. He has since exhibited his talents and acquirements to good advantage. Inheriting marked qualities, his education and training have fitted him for much usefulness, not alone in business, but also in a moral and intellectual way among his fellow citizens. He has contributed not a little to the good work of dissipating the false notion that Catholics, as a body, are uneducated and have "no mind of their own." The average Protestant gentleman, after a conversation with Mr. Faulhaber, bears away with him the contrary impression, and is convinced of the fact that priests are not the only members of the Catholic Church who know and are able to expound Christian doctrine. He is given the proof that laymen, too, know the catechism, and while all may not be able to explain it, as Mr. Faulhaber is, they know its practical lessons which, to say the least, are the basis of Christian theology. These are some of the uses to which Mr. F. V. Faulhaber incidentally devotes his intellectual and Christian training and ability, and it must be admitted that they have borne good fruits.

In 1879 he was married to Mary Gottwald, who passed away in 1881. In 1883 he married Elizabeth Buhl, also a Cleveland lady. They have four children whose names are Carl, Catharine, Agnes, and Ernest. These are afforded rare educational advantages and the elevating influences of a model Catholic home. Amid books, music, and a moral atmosphere nothing is denied them that makes for the goal which religion holds up to view. Blessed with a father whose educational and sterling qualities are the highest, and with a mother whose Christian piety and domestic traits set them a shining example, nothing is left for them but to act well their part and thus win the crown which is the wages of right living.

Not alone natural affection but also a high sense of obligation and duty make the care of their children the chief object, after their own salvation, for which Mr. and Mrs. F. V. Faulhaber live and labor.

MR. GEORGE FELTZ.

If success in life, in its business, its domestic, as well as its public features, is regarded as the measure of the energy, ability, and social qualities in the individual, and if excellence of character is foreshadowed by such, then it can be clearly and logically affirmed of the present auditor of Allen county, Ohio, that he is a gentleman of good parts, strongly marked traits, and distinctive natural and spiritual endowments. His record shows that from early youth he possessed both the will, the judgment, and the ability to put his talents to practical and commendable uses.

As student, teacher, choir master, organist, financier, public official, and head of an estimable Catholic family, he has given the tangible evidence of the truth of Robert Burns' saying that,

> "The rank is but the guinea stamp
> The man's the gowd for a' that."

Mr. George Feltz, of Lima, Ohio, was born in Seneca county, in the same State, March 18, 1843. His father's Christian name was Florentz, and the maiden name of his mother was Miss Margaret Loeffler. The former was born at Strasburg, Germany, in 1803, and died in Mercer county, Ohio, in 1888, when he was eighty-five years and four months old. The latter also died there when she was in her seventy-seventh year. Intellectual pursuits and music had a fascination for George Feltz even when a boy. He studied hard amid difficulties, and finally when he had grown to be a young man he attained to one of his ambitions, that of being a teacher. He taught for seven years at Fryburg, in Auglaize county, and at Sidney, in Shelby county.

In 1867 he selected the promising city of Lima as his future home, where he embarked in the insurance business with the late Mr. John O'Connor. Becoming the organist of St. Rose's Catholic Church he continued as such for thirty years, and he yet remains active as director of the choir. He established, in 1878, the *Lima Courier*, a journal published in the German language, which he ably edited until 1892, a period of fourteen years. For nearly thirty years he was the secretary and financial manager of the Citizens' Building Association of Lima, and to an extent the



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inspirer of other local building associations. He handled over seven millions of dollars during that time, and never lost one cent for the association or for the individual stockholders. When he resigned to assume the duties of his present position as county auditor, to which he was elected as a Democrat, in 1899, one of his sons was chosen to succeed him as secretary of the building association.

And thus a high regard for the Feltz family through their honored father, and for the several members thereof on account of the respective merits and ability of each, has been unfailingly and unstintingly exhibited by the citizens and business men of Lima.

In 1864 Mr. Feltz was married to Miss Elizabeth Holdgreve, of Delphos, Ohio, who, like himself, followed in her young womanhood the vocation of teacher. Her dowry to her husband were her intellect, and the Christian virtues adorning her life. To their union were born four sons who are now reputable business men in Lima. Leander A. is secretary of the Citizens' Building Association, having, as above said, succeeded to the position so long and ably filled by his father. Arthur C. is first bookkeeper in the Ohio National Bank of Lima, and Albin J. and Otmer J. are the proprietors of the prominent dry goods house of Feltz Brothers. All except Leander A. are happily married and have added to the joys of their honored parents by furnishing them with eight grandchildren.

The members of the Feltz family of Lima are prominent and consistent Catholics. They are devoted to religion and creditable to their co-religionists and friends. Their record has been taken into account in selecting them for this honorable mention in the History of the Diocese of Cleveland—a mention that is in itself a monument, and that may serve to light the way to honor and success for some youthful readers of the generations that are to come.

Life-record completed, and also living examples are among the best teachers. The one is permanent, having inscribed itself among the ineffaceable monuments; the other is making for completeness and permanency as Time's wheel records its lessons.

MR. WILLIAM P. FINNEGAN.

A demand for a second edition of this work has already been made; and since the Finnegan Publishing Company, of Cleveland, Ohio, is to handle it, a sketch of the head of that house would appear both proper and germane.

Independent of the excellent qualities for which Mr. Finnegan is personally noted, he has strong claims to recognition because of his calling and the potent influence for good which his house has on the moral and religious sentiments of the Catholic communities in Ohio and adjoining States. The Finnegan Publishing Company handle no yellow-covered literature. On the contrary, approved Catholic works and those on patriotic, literary, and historical subjects comprise the great bulk of their trade. These works, in an intellectual and moral sense, may be said to be standard, and they have given to that establishment a reputation which lifts it above the status of the average book agency that handles anything that comes from the press.

In this light Mr. Finnegan's house is a spreader of knowledge and a teacher of truth in a wider sense than are many individuals whose station may be prominent locally, but whose influence is necessarily limited in most instances to the community in which they live. It reaches the home direct, places there permanently approved works, and these books continue their mission of teaching and elevating indefinitely. Each night is a day for them, and each Sunday is a working day in the fulfillment of their purpose. The power for good of the author is largely in the hands of the publisher and circulator, for without them he is merely a "Pent-up Utica."

Mr. William P. Finnegan was born on a farm in Nichol township, Wellington county, Province of Ontario, Canada, February 24, 1874. He is the third youngest of a family of twelve. His father, Thomas Finnegan, was a native of the county of Monaghan, Ireland, and his mother, whose maiden name was Miss Catherine McArdle, was a native of Canada. Both passed to their reward in 1899, having celebrated the golden jubilee of their married life in June, 1898. Mr. Finnegan was eighty-six years old when he died. Having been reared in a Catholic community,



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young Finnegan enjoyed a parochial school training until his seventeenth year. He then set out in the world to see things for himself, and to make a living. He attended school in Boston, Massachusetts, traveled extensively through the United States, and finally settled in Cleveland, in 1899, where, with a two years' experience, he established himself in his present business. His success has been no more phenomenal than he has merited, for he is an industrious young man, is careful in the selection of his assistants, and always insists on doing business along such lines as to insure a welcome when he, or his representatives, calls again.

Mr. Finnegan looks the ecclesiastic, which he is not, and does not claim to be, while his appearance and manner breathe both talent and no little cultivation. He possesses much force of character, abounds in resources, and is a good judge of human nature. His earlier experience in the book business was an education in itself. He was forced to familiarize himself with that which he handled, and at the same time to study human character. He has, therefore, a knowledge of some books; and it can be safely presumed that he is quite familiar with the various phases which make up the panorama of every-day life. He can tell almost at a glance the man who reads, or who would read if he had a chance. To him the home of the cultivated and the intellectual is easily singled out, just as is the individual who, for the sake of knowledge, would go to some trouble to acquire it. He himself keenly appreciates education, and it does not take him long to know a scholar when he converses with him.

Having no slight acquaintance with both books and men, the subject of this mention might be said to be pretty well informed for a young man of twenty-eight. And having not only made a living since his seventeenth year, but also established a business, the evidence of his ability and character are strikingly to the fore. While he is absorbed in his line of work, yet his calling does not estrange him from either the knowledge or the practice of religion. His early training and the lessons taught him by his good mother would be his stay even if his intellect was unequal to drawing correct conclusions. But, having both faith and knowledge, he employs the latter in happy keeping with the former, and is thus a Catholic whose life, to say the least, is no discredit to the Church. It might be put more positively by saying that he is not only a be-

lieving Catholic but one whose daily occupation to some extent advances the interests of religion.

Mr. Finnegan is of fine physical presence, remarkable self-control, more than average ability as a conversationalist, and the possessor of qualities which indicate character of a high order. The long list of his acquaintances might be said to be the roster of his friends. The experience which has been his has been his course in the humanities, and the man, as he is found today, is a graduate from the school of experience, and from that of books perused without a teacher. Self-made is, therefore, the phrase by which to qualify his sterling manhood, and "Excelsior" may in later years be fittingly applied to him.

THE REV. STEPHEN FURDEK.

If one of the aims of a bishop governing his diocese is to have his priests well in keeping with the present as well as the future requirements of their respective parishes, then the continuance of the Rev. Stephen Furdek in the pastoral charge of Our Lady of Lourdes' (Slovak) Congregation, Cleveland, Ohio, is an instance of the happy adaptation of recognized means to the above much desired end.

To those acquainted with the situation, viz: the needs of the parish, and this priest's capacity and ability to compass and meet them, both the truthfulness and meaning of this averment will be readily recognized, while to the general reader an additional light is thrown on the case by the statements that the said parish of Our Lady is one of the most important in northern Ohio, and that it has grown to its present development, both temporally, numerically, and spiritually, while under the watchful eye and fostering care of Father Furdek.

The parents of this priest were Stephen and Mary (Stopek) Furdek. They were natives of Hungary, and there they passed to their reward, the former in 1900, and the latter in 1898. He was born to them in the town of Trstena, September 2, 1855. He was afforded rare opportunities in both his classical and ecclesiastical training which, with the exception of four months of the latter, he finished in his native country and in Prague, Bohemia. He emigrated to the United States, in 1882, spent four months in the



THE REV. STEPHEN FURDEK

Cleveland Diocesan Seminary, and was ordained priest by Bishop Gilmour, July 1, 1882.

His first labors as a priest were performed in the capacity of assistant at St. Wenceslas' Church in the city of Cleveland, Ohio, from July 1, 1882, to May, 1883. In the latter mentioned month and year he was appointed pastor of his present parish of Our Lady of Lourdes, also in Cleveland, where he built the frame (wooden) Church of Our Lady. The needs of a neighboring Cleveland parish (St. Procop's), constrained the Bishop to transfer him to that field. He fulfilled his mission there from July, 1883, to February 10, 1884, when he was reappointed to his former charge, where he yet continues as pastor. From December, 1888, to August, 1890, he had charge also of St. Ladislas' Church as a mission. He began the erection of the present imposing Church of Our Lady in May, 1891, and although in an unfinished condition, it was first used by the congregation the succeeding Christmas Day.

The priest in the man and also the manner and clement disposition of the man himself are quite discernible. It would appear to be an adopted aphorism with him that "We never regret the kind words we have spoken nor the retorts we have left unsaid." This means that there is philosophy in his gentleness and kindness; that he is equal to saying No without offending; that he corrects and reproves without leaving a sting, and that in his capacity of spiritual guide he has the happy faculty of being able to win and hold the respect and love of his people.

With the pastor of Our Lady of Lourdes' it is in part just as it was with many Fathers of the Church who, beneath a lamb-like gentleness and an exceeding approachableness, concealed the qualities of the lion-hearted and the giant-minded, ready for effective use when occasion called. His gentleness does not mean weakness, neither does his simplicity of manner mean lack of intellectual parts. He is both learned and brilliant, and is credited by those who know him well with being an eloquent speaker in his native tongue. To this tongue he has added a knowledge of three other languages, Magyar, German, and English. This list does not include the Latin, which is almost native to the Hungarian, and in which he excels.

Rev. Stephen Furdek is a man of fine literary attainments, and is a believer in the broadest dissemination of knowledge, both

secular and religious. To this end he finds time in the midst of his onerous parochial duties to ably edit the "*Jednote*," a Catholic journal of wide circulation among his co-nationalists and co-religionists. Both his tastes and his priestly obligations incline him to labor for the enlightenment of the intellects of his people while he ministers to them spiritually. Nothing displeases him more than to have it said, with some showing of truth, that Catholics are lacking in education. He, therefore, labors unceasingly that his people may have not only religious but also secular knowledge. Especially is he devoted to the work of educating the children, for he sees the great need of knowledge to maintain them in the faith and in their proper station in life.

MR. THOMAS GALLAGHER.

The late Mr. Thomas Gallagher, of Cleveland, Ohio, who was the second Catholic undertaker to establish himself in that city, was born, at Newport, county of Mayo, Ireland, December 27, 1827. When nineteen years old, 1847, he, with the other members of the family, emigrated to the United States and located in what is now the metropolis of Ohio.

There were five brothers and one sister in the family. The sister, Margaret by name, left Ireland as early as 1836, and was among the first Catholics who chose Cleveland as their home. She later became Mrs. Ferguson. The five Gallagher brothers were named: Patrick, Edward, Denis, Thomas, and Joseph F. Denis is the only surviving member; he lives in Cleveland. Joseph F. became a priest of the diocese. He passed away January 30, 1886, after devoting more than twenty-five years of his life to religion. Thomas is the subject of this mention.

For a short time after his arrival in his adopted city he followed the calling of loading and unloading vessels at the port of Cleveland. Later he connected himself with the Michigan Central Railroad or transportation company, and did a hauling business. At one time in his career he was a fellow laborer with Mr. John D. Rockefeller the multi-millionaire. In 1866 he engaged in the undertaking business, which he followed for over twenty-one years, or until his death in 1887. It is yet continued by his family.



MR. AND MRS. THOMAS GALLAGHER.

Mr. Thomas Gallagher was married, February 2, 1857, in St. John's Cathedral, Cleveland, by Bishop Rappe, to Miss Catherine Reeves, a young lady born and educated in the city of Limerick, Ireland. She yet lives in Cleveland and is now in her sixty-fourth year. She is a woman of considerable force of character, whose practical ideas are as pronounced as are her qualities as a wife and mother. She has been a true helpmate, and she continues her deep interest in her family. Two of her children died in infancy, and the remaining five are: Margaret, who is Mrs. James J. Malone, of Toledo; Joseph F., Mary E., Catherine, who was Mrs. P. H. Lavan, Anna J., and Genevieve E. The family yet owns the old home on Lake street purchased in 1847.

Mr. Gallagher in his day in Cleveland was a representative Catholic. He made no parade of his religion, but was an enemy to every approach to wrong-doing. Impulsive and old-style in his way, he was instant in decision, and fixed in his purposes. No power could sway him to go counter to his convictions. Hence, in politics he was a leading Democrat but not a politician or office-seeker. He would vote for a suitable man, regardless of party, or for a personal enemy, for the sake of his party, but he could never brook corruption, faithlessness, or disloyalty on the part of either individuals or political parties.

His temperament was the nervous-sanguine, which accounted for his generous impulses, his great hopefulness, and his remarkable kindness of heart. Religion ennobled the many natural virtues which endeared him to his neighbors and to a large circle of friends and acquaintances. He is yet kindly remembered in Cleveland and, doubtless, his memory will be kept green for many years to come.

It is the purpose of this sketch, not only to take his excellent qualities into account, but also to perpetuate his memory, and to keep active as a moral force the example of his plain but consistent Christian life. Touching that life, it would not fully express it to say that he was the opponent of error and vice of all kinds; he was also a doer of those things that make for good morals and that foster religion and virtue. He did these things privately and unseen, in most instances, of his neighbors, for his nature was averse to any parade, even of good deeds.

JOHN VINCENT GALLAGHER, M. D.

The medical profession in Cleveland, Ohio, has, among its younger members, no more promising, conscientious, or able practitioner than Dr. John V. Gallagher. He is a physician and surgeon by nature and education, and creditably reflects both the ethics and the dignity of his calling. He was born in Cleveland, Ohio, July 19, 1865. His father was Neil Gallagher, who, in 1852, emigrated from the west of Ireland to the United States and located in Cleveland. He died in 1886. His mother's maiden name was Catherine Gallagher. She yet lives and is a representative of an ancient Irish family.

Dr. Gallagher received his preparatory training in the Cathedral parochial schools, and also in the public schools, where he afterwards taught for one year. After a five years' course in the Niagara University, he graduated in the classics, in 1888, and received the gold medal for scholarship and excellence in class work. He next spent one year in the Wooster Medical College, after which he made a two years' course in the medical department of the Western Reserve University, graduating from that institution, with high honors, March 4, 1891. This he followed later by taking a post-graduate course in New York medical colleges.

Immediately after being admitted to practice his profession he was appointed house physician in St. Alexis' Hospital, Cleveland, which office he held for nearly two terms. He was next appointed on the regular staff of the hospital as visiting physician. Two years later he became visiting surgeon, a position which he yet holds, and is now the first president of the recently organized Alumni Association of the Resident Physicians of the hospital. In his practice during a period of over ten years, and as a member of the American Medical and the Cleveland Medical Associations, and also as a student of the late Dr. R. A. Vance, he has abundantly fulfilled the high expectations that have been entertained of him both by the profession and his friends. He has acquired a lucrative practice and enjoys an enviable reputation both as a professional man and as a citizen.

Dr. Gallagher was united in marriage, in 1893, to Miss Edith Cullen, of Wheeling, West Virginia. To their union have been



JOHN V. GALLAGHER, M. D.

born six children, four boys and two girls. Their names are: Vincent Alexis, Thorpe Augustin, Leonarda Agnes, Leo Arthur, George Vahey, and Edith Matilda Gallagher. Appreciating the worth of an education, he is most desirous that its benefits be fully extended to his children. To that end his home is a sort of graded school, accommodated to the capacities of the little ones. Of this school he is principal, while Mrs. Gallagher is the all-around teacher, who puts in the long hours and never forgets the great truth that secular education alone is not always a blessing; hence her solicitude for their religious training also.

The accompanying portrait of Dr. Gallagher is eloquent as to the character of the man. He possesses a fine physique, while his countenance is indicative of many excellent qualities of both head and heart. If, as Fowler says, "Phrenology goes below actions to their main springs and discloses innate proclivities," then the cranial exhibition of Dr. Gallagher's faculties, as modified by his nervo-bilious temperament, means not a little in manifesting his character and powers. His finely shaped head prominently presents his large individuality, cautiousness, and continuity, with causality and comparison by no means lacking. In the moral group will be found well developed his conscientiousness, veneration, and benevolence, all of which tells of a happily balanced nature and a character quite remarkable for nobility, generosity, and force. As a result of his education and experience he takes a broad view of things, is considerate, generous, and charitable; and notwithstanding its weakness, he has an abiding confidence in human nature.

Aside from his classical acquirements, Dr. Gallagher takes great pleasure in the field of the diagnostician and also in the more exact and scientific domain of the surgeon. In the latter he has had considerable experience during the past few years and is reputed to possess a degree of skill which is much to his credit. His practice is by no means confined to his co-religionists or to Catholic institutions. All creeds and classes are represented among his patients. Being a native of Cleveland, he is well and favorably known to the great majority of the people, and his professional reputation has kept pace with his social popularity and his standing as a representative Catholic gentleman.

THE REV. JOSEPH STEPHEN AUGUST GERARDIN.

May 4, 1844, at Riche, Département de la Meurthe, France, was born to John Stephen and Teresa (Toussaint) Gerardin the youngest of their seven children, who is the subject of this biography, and who for the past twenty-two years, 1878-1900, has been the pastor of the Annunciation Church, Cleveland, Ohio. He began his Latin studies in the Petit Séminaire at Pont-à-Musson when he was thirteen years old, and continued them until April, 1864, a period of seven years.

The death of his parents—that of his mother, in 1863, and of his father, in 1864, just eight months apart—was a severe blow to him in two ways: first, his great loss; and, secondly, the fact that, although but thirty miles distant, he was not informed of these sad events until after their burial. These so saddened the tender-hearted young man that he could not bring himself to return to his home—no longer a home to him, bereft of its loved ones. In consequence he joined a missionary band of seven young men who, in April, 1864, accompanied the late Father Hoffer to this country to become priests of the Diocese of Cleveland. He entered St. Mary's Theological Seminary on his arrival in the See city of the diocese, and after a three and one-half years' course, was ordained priest by Bishop Rappe, December 16, 1867.

Immediately after ordination, Father Gerardin was appointed chaplain of Charity Hospital, Cleveland, Ohio. He there exercised the functions of his holy office until April 14, 1868, a period of five months, when, having acquainted himself with the German language, he was sent to Upper Sandusky, Wyandot county, to temporarily take the place of the Rev. Father Reinhart, who had been accidentally killed on the railroad. The following September he was transferred to become the pastor of St. Joseph's parish, Galion, Crawford county, where he built St. Patrick's Church, which with other missions was also in his charge. He labored in that field until April 8, 1878, when he was advanced to his present station as pastor of the Annunciation Church, Cleveland. He built the present beautiful parish church, aided by a united congregation, the great majority of whom were French, and to whom he preached in their language. Latterly such changes have taken



THE REV. J. S. AUGUST GERARDIN.

place that the language of the parish is now English. However, by delivering occasional sermons in the French language, and being able to hear confessions in German, the reverend pastor is equal to accommodating himself to all the local requirements.

In 1885, after an absence in America of twenty-one years, he returned to France, saw again his birthplace, and visited the tomb of his parents. He experienced both gladness and sadness. Again, in 1899, the impaired condition of his health requiring it, he crossed the Atlantic and revisited the scenes of his childhood and young manhood. Returning much improved, he continues his labors in the field in which he has been so long and faithfully exerting himself in the interests of his flock, both spiritually and temporally.

Father Gerardin has not been spoiled, as some have, by his long residence in "This Country of Ours." He has lost nothing of the old spirit of Catholic France, nor have his amiableness and courteousness suffered by close contact with our comparatively "rude world." Naturally a man of refinement, his calling has ennobled his fine qualities. The plain people have observed this and are wont to speak of this good priest as an approachable, genial, Christian gentleman, whose kindness of heart and whose readiness to oblige and serve have won the affections of all who know him. While the priestly character may stand independent of the man and may command respect and reverence because of itself, God-given as it is, yet when that Christ-like character becomes the man, fits him and ennobles him, even unbelievers are anxious to do him honor. Not one has yet been met with who, knowing him, does not love and reverence Father Gerardin both as a priest and as a man.

Touching his calling, then, and the religion which he teaches, the words of Greenwell are apropos: "It is among the ignorant, the out-of-the-way, the *commonplace,* that the Christian teacher's daily lot is thrown; and their appeals are to him as sacred as those which come more seldom and with louder knocking at the gate. That Christianity should fit in with the ordinary and mediocre has always seemed a proof of its crowning excellence. 'A little child shall lead them.' "

THE REV. HENRY J. GERHARDSTEIN.

The excellent engraving on the adjoining page is more expressive than words in indicating the characteristics of Rev. Henry J. Gerhardstein, pastor of SS. Philip and James' Church, Canal Fulton, Ohio.* Many pages would be required to tell what is there seen at a glance—without study. The beholder almost instantly forms a comparatively correct estimate of the natural qualities and capacities of this good priest, perhaps without being able to tell how he does it.

At any rate, the reader will judge the original of the portrait to be a generous, tolerant, kind-hearted man; one who is not lacking in firmness, but who is more inclined to be lenient and merciful. He will declare him to be a lover of music, if not a musician—one whose spiritual and better nature is thrilled by the concord of sweet sounds. He will say that both the rational and the animal are well developed in him, but that the moral and intellectual faculties ever hold him with heaven-erected face. His self-esteem will be estimated as of like degree with his firmness, and therefore never in conflict with his respect for authority, his love of order and his spirit of resignation. His loyalty in friendships will be found on the same plane with his devotion to duty and his high sense of his obligations both in honor and conscience.

Agreeing with these observations, which both the reader and those who enjoy a personal acquaintance with him will testify to as generally true, a very good idea of the natural man having a spiritual mission may be had. Father Gerhardstein was born of German parents in the town of Sherman, Huron county, Ohio, July 4, 1859. His father, Mr. John Gerhardstein, passed away in 1889; and his mother, whose maiden name was Miss Catherine Host, went to her reward in 1890. When sufficiently advanced to take up his classics, young Gerhardstein was sent to the Canisius (Jesuit) College, at Buffalo, New York, where he graduated with distinction in 1889. In the autumn of that year he entered St. Mary's Theological Seminary in Cleveland. He there

*June 30, 1901, after this sketch was in type, Father Gerhardstein was appointed to his former place as assistant to the rector of St. Peter's Church, Cleveland.



THE REV. HENRY J. GERHARDSTEIN

completed his divinity course in a little over three years, and was ordained priest by Bishop Horstmann, December 17, 1892.

His first appointment was as assistant priest at St. Peter's Church in the city of Cleveland. He labored there during six years with the late Father Westerholt, the veteran pastor of the congregation, and for six months additional with the succeeding rector, Father Pfeil. June 28, 1898, he was commissioned as pastor of SS. Philip and James' Church, Canal Fulton, Ohio, where he has accomplished much good.

Father Gerhardstein's musical capacity enables him to chant the public offices of religion in a pleasing and masterly way. His talent as a preacher in both German and English is quite pronounced, the matter of his sermons being in happy keeping with his fluency of speech and his graceful delivery.

Since taking charge of the church at Canal Fulton, he has been enabled, through the co-operation of the congregation, to pay off nearly all the parochial obligations, those of the church proper as well as those for the maintenance of the school. To him, as to all good priests, the church comes first, but since Christian education is the handmaid of religion, the church and the school are one to be supported, defended, and utilized for the betterment of the people. In this good work Father Gerhardstein has always exhibited both zeal and ability.

What has been said above will be taken amiss by the reader if the idea is not conveyed that Father Gerhardstein is a priest whose personality and efforts conduce to the removal of spiritual dryness, and the impressing on those among whom he labors of the infinite consolation and sweetness found by carefully weighing the meaning of the words, "the Divine Will." Aside from his sacred calling, his nature and personality, smacking of kindness, plainness, and gentleness, invite to higher things, and render well disposed those to whom he brings the message of peace and love. If he is to be judged by the earnestness and success of his labors, the finding is already in his favor, for even his personality exercises a tonic influence for good.

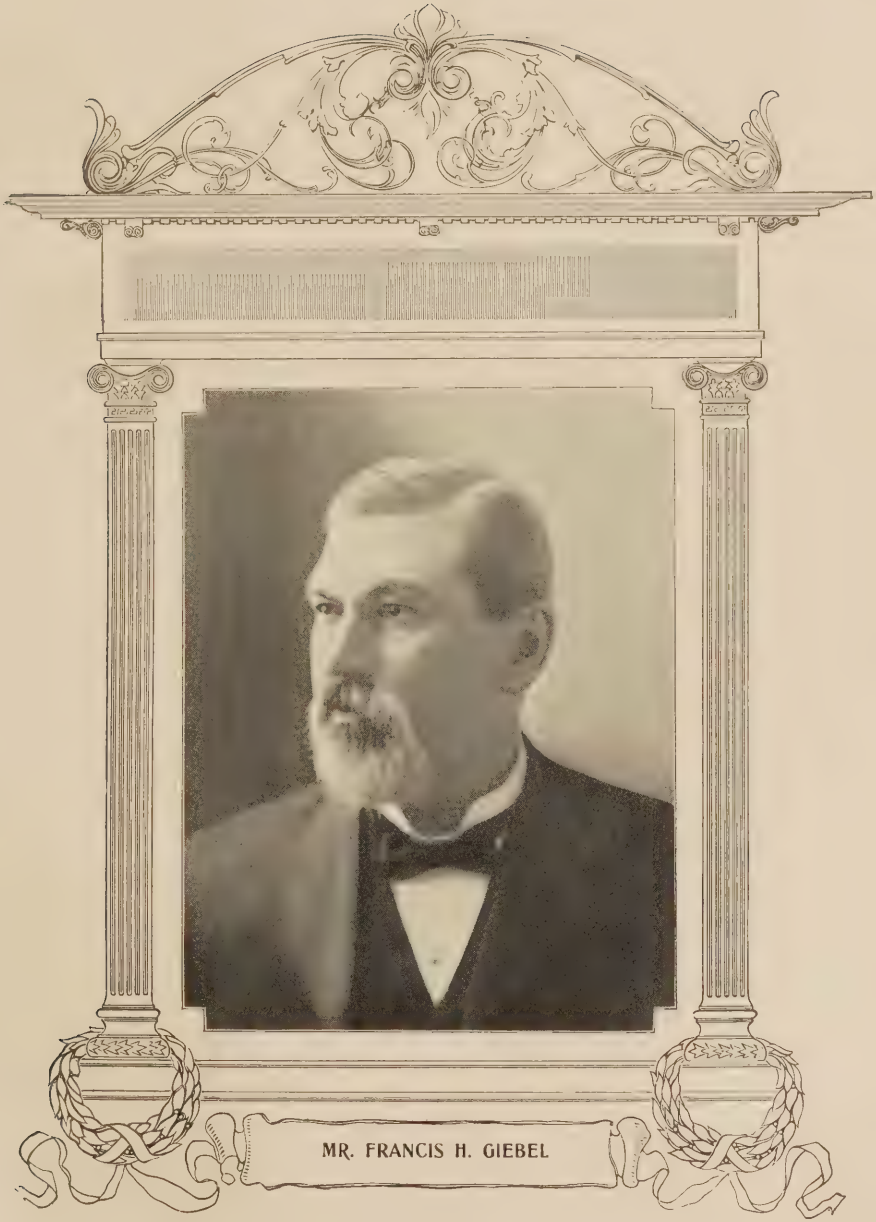
MR. FRANCIS J. GIEBEL.

A man is said to bear acquaintance well when he either holds or increases the esteem in which he was originally held by his neighbors and fellow citizens. When either of these stands to his credit he is generally regarded as the possessor of sterling qualities and an excellent character.

If the gentleman who is the subject of this mention be weighed in this balance he will not be found wanting, and, therefore, it will not be an empty or unreasonable assertion to say that he justifies the judgment which would give him prominence in this work both as a citizen and as a practical Catholic.

The Giebel family has been favorably known in northern Ohio since the establishment of the Diocese of Cleveland. The elder Giebel, whose Christian names were given to his son, was a native of Hesse Cassel. He emigrated to the United States in 1847. His wife was a native of Bavaria, which country she left for America in 1839. Her maiden name was Miss Marie S. Duerr. Their son, here mentioned, was born to them in Fremont, Ohio, March 14, 1851. He was there educated in both the parochial and common schools, and there he began the industrious and successful career in which he still continues.

Positions of trust and responsibility appear to have had a great attraction for him. Hence, at the early age of eighteen he was a trusted clerk in the office of the treasurer of Sandusky county. From that preferment he passed to a like position in the auditor's office, and finally after four years of service the people elected him to the auditorship, and re-elected him. Later he filled by appointment an unexpired term as county treasurer. From the treasurership he stepped to the position of assistant cashier in the Farmers' Bank; then to assume a like responsibility, and later that of a director, in the First National Bank; and finally, in 1890, he became a director and the cashier of the Fremont Savings Bank, the duties of which he continues to discharge. In addition he held the office of city clerk, was a member of the city council two terms, and also a member of the educational board of the city of Fremont from 1885 to 1891. There are



MR. FRANCIS H. GIEBEL

numerous other evidences of his activity and worth in official and business stations in his native city and county.

These facts are luminous in indicating the capability and character of Mr. Giebel. They tell of his reliability, his faithfulness to his trusts, and also of the esteem in which he is held by his fellow citizens, and especially by his neighbors who have known him since boyhood. He is honest by nature and through the teachings of the Catholic Church. He is capable through the cultivation and exercise of his faculties, and the laudable pride which is native to him impels him to be in reality what he is universally esteemed to be—what he claims to be—and to do what he does in the best possible way.

Mr. Francis J. Giebel's temperament is happy and even, its phlegmatic nature smacking of the philosophic. He arrives at conclusions calmly and readily, but not so impulsively as to require reviewing to assure him of the correctness and soundness of his judgments. This characteristic is found to be a factor in all his relations—in business, in friendships, in domestic affairs, and, it might be said, in religion also. While faith is the basis of his Catholicity, it must be said that not a little of the logic of mathematics enters into it also. It is well that it is so, for Catholic teaching, in an intellectual sense, is nothing if not logical. Mr. Giebel is aware of this, hence he is what he is through faith and right reason, and through a guiding Providence that "shapes our ends, rough-hew them as we may."

The Rev. Dr. Bauer, rector of St. Joseph's Church and his pastor since Mr. Giebel's boyhood, has been kind enough, in response to questions by the writer, to thus express himself in point:

"Mr. F. J. Giebel has always been, and is now, one of the best members of my flock—St. Joseph's. He is a man of the stanchest Catholicity, loyal to the core, not only in a general way, but also in all particulars where the interests of religion, the claims of the Church, and the religious and moral behests of himself and his family are concerned. There are many Catholics loyal in a general way, fewer so in a particular way; Mr. Giebel belongs to the latter class. He never shrank from his devotion to his religious convictions in his public manifestations of the same, nor in his life as a public man. In elections and in office he was no time-server. Bigotry never scared him, nor did sacrifice deter him.

He is honored today, even by the enemies of the Church, for his manly and robust churchism.

Mr. Giebel is born honesty. His word is his voucher, and his promise is his sign-manual, his handwriting. He is trusted by all. In St. Joseph's Church, his position is most enviable. He is the president of the St. Joseph's Society of men for Catholic interests, a society affiliated with the Roman society of the same name. He has been and is the right-hand man of the rector of St. Joseph's Church, on whom the rector leans in all troubles and in all undertakings. He is a pillar par excellence, kind, polite, religious, honorable, and true. Leaning on him, the rector cares little for the temporizing lukewarmness of others.

The members of Mr. Giebel's family pattern after their father; and, when his last hour strikes, he may say, in Schiller's words: 'No dear head is lost!' "

This tribute, by his pastor, is the justification of what the writer has attempted to say touching the character and career of Mr. Giebel. It is a confirmation of the high estimate of him, entertained not merely in his home city, but throughout northern Ohio. It also attests the truth of the averment that he is a representative Catholic gentleman, whose life and record reflect Christian teaching and are an honor to both his pastor and his co-religionists.

It is one of the purposes of these sketches of laymen, who have been selected for their excellent record, to bear testimony to the influence of Catholic teaching, and to indicate that true manhood and good citizenship are always conserved and advanced by the Catholic Church. The many samples of worthy laymen set forth in this work are the evidence of the potent influence of religion.

January 27, 1874, Mr. Francis J. Giebel was married to Miss Clara Ochs, daughter of Mr. and Mrs. Ambrose Ochs, of Fremont, Ohio. Seven children were born to them, three having died in early infancy—Arthur A., Irene E., and Walter J. Another, Urban A., the second oldest, passed away August 31, 1900. He was twenty-one years and nine months old, was educated in St. Ignatius College, Cleveland, was in the bank with his father, and was the hope and pride of his pastor and his parents. The others are: Hedwig, Estella R., and Olive A.



MR. AND MRS. JOHN A. GIEDEMANN.

MR. JOHN A. GIEDEMANN.

Mr. John A. Giedemann of St. Mary's parish, Sandusky, Ohio, was born, December 24, 1850, at Kappel-am-Rhein, near Offenburg, Baden, in one of the most beautiful and picturesque districts along Germany's most famous river, the Rhine. He is the only son of John Giedemann and Theresa Faist, and has but one sister, Mrs. Sophia Buerkle, of Sandusky, Ohio. When he was one year old, the Giedemann family regretfully left their native country for the United States, and took up their permanent residence at Sandusky. John A. Giedemann's father, a shoemaker by trade, served as a patriotic citizen in the U. S. Army during the Civil War, was honorably discharged at its close, and lived with his family, at Sandusky, till his death, September 27, 1882.

Mrs. Theresa Giedemann, John's mother, is yet living, a venerable lady of seventy-eight years. She, like her husband, is a pioneer of St. Mary's congregation and has at all times been an active and generous supporter of her church. She happily belongs to a numerous and thoroughly Catholic family, whose members always bore the highest reputation among their fellow citizens in the village of Kappel for the fidelity with which they clung to the principles of Catholicity, true piety, and self-respect. Mrs. Theresa Giedemann has three brothers and fifteen sisters. All of them are married and have proved themselves worthy children of noble parents. Four of her sisters live in Sandusky, Ohio, and are not only among the pioneers of St. Mary's, but also rank among the foremost benefactors of their parish church. Two of her sisters live in Chicago, whither their reputation as practical Catholics happily preceded them. Her brothers and other sisters remained in their native village of Kappel, Baden.

A pleasing trait in the character of Mrs. Theresa Giedemann, and the same must be said of her sisters, is her sunny and genial disposition, her deep piety and true matronly conduct. These qualities endear her to all with whom she comes in contact and command their esteem and respect.

Mr. John A. Giedemann was joined in wedlock to Miss Katharine Homegardner, in St. Mary's Church, Sandusky, Ohio, August 12, 1875. She was herself born at Sandusky, March 19,

1851, and died there November 20, 1901. She was the daughter of John Homegardner and Mary Loeblein. Her father, a native of Switzerland, is one of the oldest pioneer Catholic settlers in Sandusky; her mother was born in Hanover. The Homegardner family have always been prominent in Catholic circles. The union of Mr. and Mrs. Giedemann was blessed with five children, of whom three are living, namely: Cora, aged twenty-two; Ida, eighteen; Katie, fourteen.

At the early age of twelve he commenced his business career as cash boy in the dry goods store of Converse & Son. When this firm was succeeded by Geo. Marsh & Bros. he remained as clerk for six years; after the change of the firm to that of E. H. & R. M. Wilcox, he remained seven months. In 1871, he embarked in the shoe business as a partner with W. Koch & Co. and was connected with the house till 1878, when, in company with John Homegardner, Jr., his brother-in-law, he bought out the old firm and established the Giedemann & Homegardner shoe store. This business is still existing and is one of the most flourishing establishments in Sandusky. Mr. Giedemann is likewise connected with the following business enterprises: the Homegardner Sand Co., of which he is vice-president; secretary and treasurer of the Co-operative Foundry, of Sandusky; director and appraiser of the Sandusky Building & Loan Association; director of the Sandusky Telephone Co.; member of the Board of Means and Ways of the Chamber of Commerce; agent of the Teutonia Fire Insurance Co., of Dayton, Ohio; financial secretary of the C. M. B. A. No. 27; ex-treasurer of St. George Court C. O. F. He served one term as treasurer of the Sandusky Board of Education. He was elected councilman of St. Mary's Church in 1896, and has since served in that capacity to the full satisfaction of both the pastor and the congregation.

Personally Mr. John A. Giedemann is a gentleman in the fullest sense of the word, a practical Catholic, and one of the honored citizens of Sandusky. His prudence, honesty, and thoughtfulness in business transactions have won for him the confidence of the people, and his kindness, generosity, and good-natured disposition, which he has inherited from his mother, have enabled him to hold a high position in the circle of his many friends and acquaintances.



MR. WILLIAM P. GINTHER

MR. WILLIAM P. GINTHER.

Church and school architecture in the Diocese of Cleveland, especially during the last decade, has shown a decided improvement in style and finish. The proportions, an essential in the Gothic, are more faithfully observed, and where the Romanesque or other styles are employed a degree of attention to detail is clearly evidenced.

During the past fifteen years it has been the ambition of the subject of this article to bring about such results. How well he has succeeded can be inferred from the number and character of the structures which are the work of his genius. In his own city, Akron, the new St. Bernard's Church is a sample, also St. Vincent de Paul's school. In Toledo, the new Church of the Good Shepherd speaks his praise. So do St. Mary's Church, Norwalk; St. Columba's, Youngstown; St. John's, Defiance; Mother of Sorrows', Ashtabula; Sacred Heart, Shelby Settlement; and the Annunciation, Cleveland.

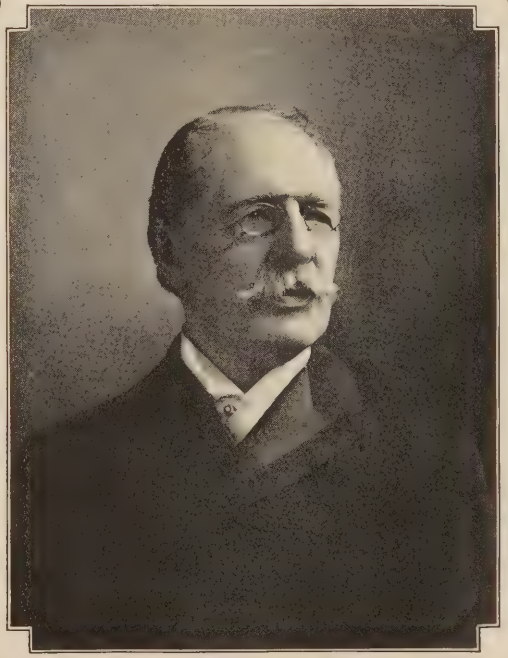
Outside the diocese beautiful examples may be found in such structures as St. John the Evangelist's Church, Columbus, Ohio; St. John's, Logan; Holy Name, Steubenville; St. Mary's of The Springs; St. Andrew's, Roanoke, Virginia; St. Mary's Church, McKee's Rocks, Pennsylvania; St. Philip's, Crafton, and St. Patrick's, Erie; when to these are added such educational institutions as St. Rose's parish school, Lima, Ohio; St. Joseph's, St. John's, and the chapel-school of the Immaculate Conception, Canton; the Ursuline Academy, Tiffin, and the Ursuline Convent at Youngstown, the beholder who is a judge of architecture will recognize at once the great advances made.

The diocesan authorities and the clergy are well pleased with these improvements, a fact that must be a source of satisfaction to Mr. Ginther, whose skill in his calling is abreast of the best enlightenment of the day. He has been for a quarter of a century engaged in architectural pursuits, while the past fifteen years he has devoted to giving form and substance to his own conceptions. To better fit himself for his work he made a tour of Europe and the Continent, in 1889, and closely inspected the great architectural

piles in Rome, Milan, Venice, Cologne, Paris, London, Berlin, Vienna, and the other noted centers. The information acquired he has put to practical use, and in consequence he is credited with a degree of taste and skill which commends him to those charged with important building improvements.

Perhaps there is no temporality connected with religion that merits as much attention as does the work of designing and erecting houses of worship. These houses, besides their use as a convenience and a source of comfort to the people, have both an educational and an inspiring mission to perform. If the Catholic Church has been the mother and preserver of the arts, she surely is entitled to be honored by that which she has created and fostered. It, therefore, follows that her temples should be typical of the best in art, and that they should shadow forth, even in their exterior symmetry and grandeur, the completeness and importance of the mission and teaching of the Church. Consequently, to have men like Mr. Ginther devote their lives to giving concrete expression to these things, entitles them to both honors and emoluments. They are teachers by their art—teachers whose lessons are very important and which can be enjoyed by taking the slight trouble of gazing on the more recent monuments erected to religion in the Diocese of Cleveland.

Mr. William P. Ginther is the son of Stephen and Mary (Horning) Ginther. His father has been a resident of Akron for fifty-two years, and is now seventy-two years old. His mother is in her sixty-eighth year. He was born March 21, 1858, and was married, in 1892, to Miss Emma E. Wohlwend, also a native of Akron. Four children have been born to them, only two of whom, Julian B., and Mary, survive. He received his education in the local schools and in Buchtel College in his native city. From boyhood he evinced a talent for drawing, and was induced by his friends when a youth to take up architecture. He has followed it in all its departments, and has attained in it a high degree of art. Beside the satisfaction of knowing what he knows, he also enjoys the reflex effect of pleasing others by what he does. In addition to this he derives a pleasure from being able to manifest high art in designing temples to be dedicated to the Great Architect of all things.



MR. FRANCIS H. GLIDDEN.

MR. FRANCIS H. GLIDDEN.

As one prominent among the laity of the Diocese of Cleveland Mr. Francis H. Glidden, a long-time resident of the See city, has been selected as a fit subject for a biographical sketch in this work. He is the founder and president of the Glidden Varnish Company, of Cleveland, a concern that is abreast of the great manufacturing and commercial enterprises for which Ohio's metropolis is noted.

He was born at New Castle, Maine, May 24, 1832. His father was Joseph Glidden, and the maiden name of his mother was Emily Harrington. Her family were residents of Thomaston, Maine. His education was obtained in the common schools and also in the academy of his native village. In early life he followed the sea. Miss Winifred Kavanaugh Waters, also of New Castle, became his bride, in 1854. Her parents were James Sinclair and Margaret (Kavanaugh) Waters. They were among the early residents of Damariscotta Mills in that State. The grandfather of Mrs. Glidden was James Kavanaugh, who, in 1803, was the prime mover in the erection of St. Patrick's Church at that place. The church is yet in a good state of preservation and is of note, not alone because it is the oldest Catholic Church in New England, but also because of the picturesqueness of its location and the memories that cluster around it. It was dedicated by Bishop Cheverus, the first bishop of Boston, who later returned to France and was created a Cardinal. Visitors in that section always make it convenient to attend old St. Patrick's. Mrs. Glidden is therefore descended of good old Catholic ancestors, both immediate and remote, while Mr. Glidden himself embraced the Catholic faith three years after his marriage. He has since continued happy in his religious convictions.

In 1866, he visited Cleveland, and was so much impressed by its business outlook and its educational advantages that he removed his family to that city, in 1868. The thousands who have since adopted the "Forest City" as their home can attest the soundness of his judgment as to what Cleveland has in store for all who, as its citizens, have their own and its welfare at heart. The vast wealth of that great city is now largely in the possession of these energetic, appreciative, and public-spirited men. During

the nearly thirty-three years that Mr. Glidden has been a citizen of Cleveland he has been closely identified with the varnish manufacturing business. In 1875, he established the nucleus of the present extensive plant of the Glidden Varnish Company. From a small beginning he has witnessed its growth to its present large proportions, his energy and executive ability as its founder and president developing and guiding it from the first. At its inception its business sky was somewhat overcast, but it soon cleared up until scarcely a cloud appeared to darken the bright sun of its growing prosperity.

It may be that mere business success is the acme of some men's hopes and efforts, but it is not altogether thus with the gentleman here mentioned. If what he has accomplished were to be measured at all, other fields than those of business would have to be traversed. Happily the native ability by which he has attained to material success he has found by experience to be equally potent in other and higher fields. The social conditions of men, the educational and religious needs of the time, and how best to advance and elevate the masses, have received his attention, and in a quiet way his aid and support. He has traveled some, has at least turned over some of the pages of history, has rubbed up against art, and is by no means indifferent to literature and music. He possesses a large fund of information, and is able to communicate what he knows. He well deserves the reputation, which is his, of being a pleasing conversationalist, not alone in the sense of fluency and elegance of speech, but also and especially in that when he speaks he says something. In his character and manner Mr. Glidden combines much of the dignity, polish, and courtesy of the old-school gentleman with the alertness and business energy of the modern man-of-affairs.

The social and domestic side of Mr. Glidden's life has been marked by unalloyed happiness. He has many friends and admirers who are both appreciative and sincere. Naturally, the first and best of these is his good wife, a gift to him from the Lord. Because of the many excellent qualities which adorn her wifehood and motherhood, the intervening forty-six years since their marriage have been a season of uninterrupted conjugal devotion and contentment. Well might they say: "How friendly



THE REV. JOSEPH P. GLODEN

to our higher nature are all things that are simple, kindly, homely, as opposed to such as are factitious and conventional."

Mr. and Mrs. Glidden have been blessed with eight children, four sons and four daughters, all of whom, with one exception, are living and are residents of Cleveland.

THE REV. JOSEPH P. GLODEN.

The Grand Duchy of Luxemburg has contributed a number of priests to the Diocese of Cleveland, and not the least of these, in point of excellence, is Rev. Joseph P. Gloden, pastor of St. John's Church, Defiance, Ohio. He was born in Remerschen, Luxemburg, January 12, 1842, and made his preparatory and classical studies, and also philosophical course, at Bïtche, St. Augustin's College, and in the Grand Seminary at Metz. When, therefore, he came to the United States, in 1866, and entered St. Mary's Theological Seminary, Cleveland, Ohio, he made his theological course and studied the language of the country. His stay in the Seminary was considerably shortened, for, in 1869, September 30th, the records tell of his ordination to the priesthood by Bishop Rappe. In fact he enjoys the distinction of being the last man ordained in the diocese by that great missionary bishop.

The notably active and varied career of Father Gloden in the Diocese of Cleveland for the past thirty-one years is the best evidence of his zeal and his remarkable capacity to adapt himself to peoples and circumstances. Besides the language of the classics, he began his career with a knowledge of German, French and English, and was therefore welcomed by peoples speaking these tongues, and was in demand among them as a preacher and confessor. He commenced his priestly labors in a German congregation, St. Peter's, Cleveland, Ohio, where he took temporary charge in the absence of the regular pastor, the late Father Westerholt. He remained until May, 1870, a period of eight months, when his failing health, due to his years of close application to study, necessitated a vacation. He visited in his native land for one year, and on his return was placed in charge of the Church of St. Nicholas, at Berwick, in Seneca county. There he built the school, and also the Church of Our Lady of Consolation, at Carey, which was one

of his missions. For this church he obtained from Rome many privileges, the chief of which are a proper feast with a proper office, and the extraordinary favor of a plenary indulgence every time a person visits it. If not the first, these favors were among the first granted by the present Pontiff, Leo XIII, to any church in the United States. Father Gloden was in charge of Berwick and missions for nearly fifteen years.

In May, 1886, he was transferred to Fostoria, where he enlarged the church, St. Wendelin's, and built the parish school. He remained there until 1891, when he was appointed to St. Joseph's Church at Randolph, in Portage county. In November of that year he was commissioned pastor of St. John's Church at Defiance, and it was there he performed his greatest work. With his parishioners of one mind, he directing them, the labor of building the present magnificent church was undertaken. The Rt. Rev. Bishop Horstmann laid the corner stone, and the edifice was completed in 1895. It is value for over $35,000, but, because of excellent business management, it cost the congregation not over $23,000. The convenience of the structure, its architectural style and dimensions and its plainness in neatness are features that render it remarkable. Another is its cost as distinct from its value, for in the difference ($12,000) is found the evidence of business ability in the pastor and in the building committee who aided him.

During the many years which Father Gloden has spent on the mission he has labored among various peoples and encountered many obstacles. The obstacles he overcame and used as stepping stones to future progress, while his former parishioners are always rejoiced to meet him and recall his fatherly concern for their spiritual and temporal welfare.

Not alone on account of his venerable personal appearance, which is heightened by his flowing white beard, is he, in kindly jest, referred to by his brother priests as the "Patriarch of the Diocese," but also, and indeed in real earnest, by the laity also, because of his manner and quiet, thoughtful bearing. He is by nature a self-possessed and tolerant man. He is more inclined to gentleness than to anything approaching the harsh or severe, and is noted in consequence as possessing the qualities of a true spiritual father.



Andrew N. Philip. Joseph.

Anna M., M. D. MR. AND MRS. JOHN GOEBEL AND FAMILY. John, Jr.

MR. JOHN GOEBEL.

Since this work was sent to press the subject of this mention passed away, at his home in Lima, Ohio, May 22, 1902. He was in his eighty-third year and was one of the early pioneer Catholics of his adopted city. He aided in building the first Catholic church in Lima. After working all day to provide bread for his little ones, he would labor at night, often until two or three o'clock in the morning, making by hand the door and window frames and the sash and doors for the new house of God. All was a labor of love with him, for he neither asked for nor received any remuneration whatsoever. And long before that event he befriended all the missionary priests, and was the stanch supporter of every Catholic pastor who labored in that field during his residence there of half a century.

When put to the test he was never found wanting. In 1853, when the "Knownothing" movement was inaugurated in this country, and for years appeared to be a part of our body politic, its nefarious aim did not dismay honest, sturdy John Goebel. That aim at first was ostensibly to keep foreigners out of public office, but the underlying purpose, as the history of the movement later developed, was the proscription of Catholics. In those years, when bigotry and intolerance were so prominent in many localities that it was at the risk of life itself to be known as a Catholic, John Goebel and his faithful spouse never for a moment wavered in their faith and practice, but in their constancy and zeal for religion suffered social ostracism and endured the derision and sneers of "friends" and acquaintances in preference to turning their back on their holy religion—a religion in whose cause untold thousands of martyrs have offered up their lives. Fully apprised of these things Mr. and Mrs. Goebel always gave their tithe to help propagate the work of the Master in their newly-chosen home, and they left their sturdy descendants to take up the good work in which they labored so zealously and faithfully.

Mr. John Goebel was born at Kirchheim, Bavaria, February 23, 1820. In 1846, he was married to Miss Mary Anna Borst, who was born at Kleinrinderfeld, in the same country, August 17, 1820. She passed to her reward at Lima, August 10, 1898, when she

lacked but one week of completing her seventy-eighth year. She was a devoted Catholic mother and a model of all the domestic virtues. Her life was truly Christian.

In 1847, Mr. and Mrs. Goebel left their native land, arriving at Quebec, Canada, after a tedious ocean voyage of four months. Making only a short stay there, they came to the United States and took up their abode at Rochester, New York. After a few years they pushed farther west, into Pennsylvania, locating at Carlisle, near Harrisburg, where Mr. Goebel engaged in farming pursuits. Again in 1851, they removed to Kenton, Ohio, and thence in 1852, to Lima in the same State, where they made their permanent home.

Mr. Goebel worked at his trade as a cabinet maker, in which calling he was an adept. He later embarked in mercantile pursuits in which he was successful. At the breaking out of the rebellion of 1861-65, he joined the 81st Ohio Regiment to do battle for the Union. He served for about one year, when he was honorably discharged on account of disabilities received in the service. Having recuperated after the close of the war, he was twice elected a member of the City Council, in which capacity his ability and honesty were highly appreciated by his fellow citizens. He was also a member of the Board of Trade for several years.

To Mr. and Mrs. Goebel was born a family of six, one of whom, Louis F. X., passed away in 1888. The surviving members are five sons and one daughter. The daughter, Miss Anna M., for seventeen years has been a practicing physician in Lima. After her preparatory training in the local schools she finished her literary education at the Ursuline Convent in Toledo, and subsequently taught school. She pursued her professional studies at the University of Michigan, where she graduated with honors, taking the degree of Doctor of Medicine. She then took a post-graduate course in the Woman's Medical College, of Philadelphia, and, since 1885, she has been in continuous and successful practice in Lima.

Dr. Goebel is a woman of strong convictions and sterling worth. She has added to her natural endowments by much travel in her native land and in foreign countries. In 1899, she journeyed extensively in Europe visiting the hospitals in many of the principal cities, the great cathedrals, the shrines, and the art galleries, including the Vatican at Rome.

Of the sons, John G. joined the 81st Ohio Regiment with his



MR. AND MRS. JOSEPH HACKMAN.

father, when he was only fourteen years old. Later he was transferred to Company H, 1st Missouri Light Artillery. He fought in seventeen of the principal battles, including that of Shiloh, Corinth, Chickamauga, etc. He was the youngest soldier who participated in "Sherman's March to the Sea." He served faithfully during the war and now resides at Chattanooga, Tennessee. Andrew N. is in the government printing office at Washington, D. C. With these exceptions all the others, the Doctor, Joseph, and Philip, reside in Lima.

The Goebel family has always been highly respected in Lima. The individual members have, since childhood, been noted for their Catholicity, their patriotism, and their industry. They were early impressed by, and drank in, the beautiful example of their parents; and today, while the memory of Mr. and Mrs. Goebel is green in the hearts of the people of Lima, the surviving members of the family have added to their own merits the credit of the good Christian lives of their progenitors.

The standing and record of the Goebel family and of thousands of other Catholic families in northern Ohio are the stone wall against which the waves of sectarian prejudice and false witness spend their force and fury to no purpose. Even those who run may read and draw conclusions.

MR. JOSEPH HACKMAN.

Since this sketch was originally written Mr. Joseph Hackman, an early Catholic pioneer, passed to his reward at his home in Cleveland, Ohio, December 7, 1901, having attained to the ripe age of eighty-one years. His journey to the other shore was preceded by that of his faithful wife who died October 10, 1899, when she was in her seventy-sixth year, she, too, having been ranked among the early Catholic pioneers of Cleveland.

Mrs. Hackman's maiden name was Miss Margaret Schwartz. She was born in Germany, in 1824, and when ten years of age was taken to this country. She resided in Cleveland continuously for upward of sixty-five years. Her home and her children were her constant care, and in these respects she evidenced her domestic

traits, which happily chimed with the lessons taught by religion. As a Catholic mother her virtues were many.

Mr. Joseph Hackman was also a native of Germany. He was born in 1820. When a young man, in his twentieth year, he emigrated to the United States, selecting Cleveland as his permanent home. This was in 1840. At the time of his demise he was in the sixty-second year of his continuous residence in the See city of the diocese. He witnessed the erection of the first Catholic church in Cleveland, old St. Mary's on the "Flats," and in later years, in his capacity as a practical building contractor, he himself erected more than one of the fine churches, hospitals, and institutions which are the evidences of the zeal and liberality of the Catholic people, and are monuments to religion. He was also among the generous givers, and from his considerable means, which he acquired by honest industry, he contributed liberally in aid of religion and Christian education.

Mr. Hackman was too much of a "family man" to be active in society work, or in politics. It is not known that he was an officer or even a member of any society. In politics he simply voted according to his convictions, seeking no preferment whatever. The position of councilman for his city he held for but one term, and he coud not be induced to stand for re-election. Things partisan were not to his liking. He was noted for his kindly nature and for probity and simplicity of character. He was an exemplary Catholic and a most excellent citizen.

To Mr. and Mrs. Hackman was born a family of six, only two of whom survive. One died in infancy, and one in early childhood. Joseph A., who was a building contractor, died May 5, 1899, and Frank F., November 2, 1901. The two remaining are Margaret A., who is Mrs. Pfister; and Herman H., who is proprietor of a large leather and shoe findings business in Cleveland. The Hackman family has always been well respected, and in the character of each of its members have always been found those qualities which religion and patriotism inspire. Among these might be prominently mentioned honesty in business, respect for the rights of others, and the strict observance of those rules which make for peace and good order in the family, in the social relations, and in the community.



MR. DENIS J. HALLARAN

MR. DENIS J. HALLARAN.

A man of very considerable prominence in Catholic and business circles in Cleveland, Ohio, was the late Mr. Denis J. Hallaran of St. Bridget's parish. He was born in that city November 14, 1854, and died there September 4, 1895. His parents, Patrick and Johanna Hallaran, were among the early settlers. Although comparatively young when he passed away, he yet had accomplished much.

He was given a fair education in the local schools, after which he learned the lithographic art. For many years he was connected with, and financially interested in, the firm of W. J. Morgan & Co., of Cleveland, and was, up until his death and for a long time previously, the superintendent and secretary of their large lithographic plant. He was a man of recognized skill in his art, and his pride in it as well as in whatever he undertook seemed to have been the forerunner of his numerous and very creditable successes.

When the diocesan organ, the Cleveland *Catholic Universe,* stood in great need of reorganization in its business department, Mr. Hallaran was among the leading spirits who nobly undertook the work and carried it through successfully. Both his own money and that also of several of his friends were invested in the enterprise, not with an eye to dividends or interest—they never received either—but rather to maintain for the Diocese of Cleveland an organ which should speak its bishop's mind and fearlessly defend Catholic truth. If that journal has since accomplished much good, the merit of it, in the minds of many, should not and can not be entirely disassociated from the public-spiritedness, business capacity, and true Catholic aim of Mr. D. J. Hallaran and his numerous co-operating friends.

The same spirit which Mr. Hallaran manifested in his successful efforts to sustain the diocesan organ he also exhibited touching the establishment and perpetuation of what might be called Catholic and patriotic associations. He labored that such might be instituted and live, and he continued to remain a member, and often an officer, of not a few of them. Having a large acquaintance both in and outside of his native city, and being a man of generous

impulses, magnestism, and more than ordinary intellect, his influence for good was both felt and gratefully acknowledged.

Mr. Denis J. Hallaran was married in Cleveland, November 14, 1888—his thirty-fourth birthday—to Miss Katharine A. O'Connor, an accomplished young lady educated in that city, but a native of Newark, New Jersey. Her parents, Patrick and Ellen (McKee) O'Connor, removed with their family to Cleveland, in 1875, where unexceptionable educational advantages were enjoyed by their children. A son became the Rev. J. J. O'Connor of the Diocese of Leavenworth. He died in 1889. The daughter, Katharine A., who became Mrs. Hallaran, and who is a lady of charming manners and personality, was educated at the Ursuline Convent in Cleveland and finished her excellent musical training partly in the Notre Dame Convent and partly under private tutors. Her talents and acquirements, which are of note, she has devoted, first, to the Church in choir work, and, secondly, to the entertainment of her many friends. Both as a vocalist and instrumentalist she has been accorded many plaudits.

Of the little family of three, orphaned by the death of Mr. Hallaran, the youngest, a girl-baby, is named Ellen Grace; the two boys are Louis P., and J. Graham Hallaran. They are fortunately well provided for in a worldly sense, and also in that they inherit many of the admirable traits and qualities characteristic of their parents.

THE HANNAN FAMILY.

The members of the Hannan family of Cleveland, Ohio, have been quite prominent in that city for half a century, while for generations in Ireland their ancestors were of note as well for devotion to their native land and to religion as for the advanced education in which they always prided themselves.

The immediate progenitor of the present generation of the family, Mr. Michael Hannan by name, was a native of Barrington Bridge, in the county of Limerick. He died there March 25, 1851. He held the office of postmaster, and his profession was that of teacher in the national schools. The maiden name of his wife was Miss Mary Fitzgerald. After the death of her husband she emigrated with her children to the United States, in 1852, and took



THE HANNAN FAMILY.

Michael.
Patrick.

Rev. John.

Edward.
James.

up her abode in Cleveland, where she passed away August 28, 1885, when she was eighty-four years of age.

Mr. and Mrs. Hannan were blessed with a family of eight, six boys and two girls. One of the girls, Ellen, died in Ireland October 25, 1851. Her remains, with those of her father, rest in Killmurry Cemetery, in their native county. The other children, emigrating with their mother, became later well known in the city of Cleveland. They were all more or less talented. The education of each was far beyond the common.

On the death of the elder Hannan in Ireland, his son James took his place both as postmaster and as teacher in the local national school. He taught in Cleveland also, where he died February 9, 1898. Patrick passed away also in the same city May 3, 1898. Edward was 2nd sergeant, Company B, 8th Ohio Regiment, in the war of 1861-65. He subsequently removed to Indianapolis, Indiana, where he yet resides. Thomas was an orderly sergeant in the 10th Ohio Regiment and was close to Gen. Rosecrans during the war. He became a doctor of medicine and for years was a practicing physician in Cleveland. During the administration of Mayor Buhrer, 1872-74, he was in charge of the Department of Health. He died in Cleveland May 11, 1887. Mary became a member of the Ursuline Community in Cleveland. Her name in religion was Sister St. Maxim. She passed away September 14, 1883, and her remains repose in the cemetery of the Community at Nottingham.

John, who was born May 4, 1842, became a priest of the Diocese of Cleveland. He entered St. Mary's Seminary August 16, 1858, and was ordained in St. John's Cathedral by Bishop Rappe June 25, 1865. He died at St. John's Hospital, in Cleveland, November 28, 1896, when he was in the forty-ninth year of his age and the twenty-sixth of his priesthood. His remains are interred in the family lot in Calvary Cemetery. He was assistant at St. John's Church, Defiance, from July, 1865, to August, 1866. He was pastor or assistant by turns in various places in the diocese. In May, 1896, he was appointed assistant at St. Colman's, Cleveland, which was his last field of labor.

Mr. Michael Hannan yet resides in Cleveland. He and his brother Edward, of Indianapolis, are the only surviving members of a family noted for intellect, patriotism, and devotion to religion.

THE REV. JAMES HENRY HALLIGAN.

The pastor of the Church of the Immaculate Conception, Wellsville, Ohio,* has been selected as the subject of this biography, not alone because he is representative of those active priests in the diocese who have attained to middle life, but more particularly because he is both energetic and zealous, and cleverly equipped for his sacred calling.

Father Halligan's parents were natives of Ireland. His father, whose name was William, was born in the city of Dublin. His mother's maiden name was Miss Ann Faulkner. She was born in the city of Droheda. In 1842 they emigrated to the United States. Having providentially formed each other's acquaintance they were married in Boston, Massachusetts, where they made their permanent home. It was in that city that their now reverend son was born to them March 18, 1859.

The Rev. James H. Halligan was educated at Holy Cross College, Wooster, Massachusetts, and at Montreal, Canada. His philosophical and theological courses he completed in St. Mary's Seminary, Cleveland, Ohio, from 1886 to 1890. In the latter mentioned year, March 7th, he was ordained priest by Bishop Gilmour, and was the last ordained, in the diocese or elsewhere, by that distinguished prelate.

Father Halligan's first appointment on the mission was to take the place made vacant through the illness of the then assistant to the pastor of the Immaculate Conception Church, Cleveland. He remained there seven months, or until his appointment in a like capacity to labor in St. John's Cathedral parish in the same city. He continued in that field doing excellent work during seventeen months. He was then transferred to his present parish as pastor March 16, 1893.

At Wellsville, where his is the only Catholic church, Father Halligan has accomplished much good both spiritually and temporally. Having enlisted the united co-operation of his parishioners, he has succeeded in paying off the greater part of a large indebtedness on the parish. At this writing a special movement

*Since this work was sent to press, Father Halligan was appointed pastor of St. Joseph's congregaton, Ashtabula, June 14, 1902.



THE REV. JAMES H. HALLIGAN

on the part of his people is being made under his direction not only to liquidate the remaining portion of the debt, but also to make provision looking to the erection in the near future of a new church which will be in keeping with the growing importance of the congregation and with the central site already secured for it, which is the finest in that city.

Besides his fitness to labor in the various avenues in which the Catholic priest is called in daily activity, Father Halligan appears to be specially gifted, not only in the way of ability but also through an agreeableness and charm of manner, to bring to a knowledge of the Truth many from whom it has been shut out through prejudice, early training, or environments. The number of these in Wellsville alone is thirty-six, and the leaven of God's grace is yet working there through the ministry of this good priest. Knowing himself to be but an instrument in the hands of God, he is too sensible and humble to take to himself any of the credit for the wonderful operations of grace. He is necessarily well pleased with results and joins with the Psalmist in saying: *Non nobis, Domine, non nobis; sed nomini tuo da gloriam*—"Not to us, O Lord, not to us; but to thy name give glory."

There are few priests anywhere who have a happier combination of intellectual faculties than has Father Halligan. His mind is uniform in its activity and exhibits to good advantage his powers of observation, generalization, and adaptation. Without effort he appears to be both humorous and witty, having come by both honestly, as his Celtic ancestors would say. The one he often employs to teach a lesson by reaching the heart, and the other to pave the way thereto by quick jocularity and the clean exercise of the imagination. He can be serious without being long-faced, mirthful and jocose without undue levity, and can make melody in his as well as in others' hearts while his paths lead him through the trials and tribulations inseparable from earthly life.

It would not be at all extravagant to say of him that he is an all-around, happily balanced man whose natural mood is that of happiness, whose intention is ever to do good, and whose relations both to the members of his flock and to his fellow citizens are always those of kindness and benevolence. Such a man, independent of natural ties, can be at home anywhere, for he is ever in the midst of friends.

THE REV. EDWARD HANNIN.

The reverend rector and founder of St. Patrick's parish, Toledo, Ohio, is a native of the county of Sligo, Ireland, having been born there December 22, 1826. He is the third of eight children, four sons and four daughters, born to Bartley and Margaret (Tighe) Hannin. One of his brothers, Luke, also became a priest. He died in Ireland in 1896.

The elder Hannin was an industrious farmer, who made every sacrifice to give his children a good education. He even erected, at his own expense and on his own land, a commodious school building, in which the Irish National Educational Board placed a competent teacher. During three years the subject of this sketch studied there, after which he was sent to more advanced institutions, where he completed the commercial course and also a course in civil engineering, architecture and mechanics. He graduated when he was nineteen. For a short time, in 1846, he was given Government employment as an engineer and superintendent of public works in Ireland. The crop failures prostrating business of all kinds, and he having completed his task, he sought and found employment in a large commercial house in Liverpool. Returning to Ireland, in 1848, with the hope of finding business improved, he was confronted by even a worse condition of the "bad times," and so unpromising was the outlook for anything like success in his profession that he at once resolved upon quitting the country altogether and emigrating to America. He landed in New York City, May 20, 1849. From there he subsequently removed to the central part of the State, where he spent eighteen months doing such work as he could find.

The advice of some priests, whose acquaintance he had formed, inclined him to study for the church. He accordingly, in 1850, at his own expense, took up the study of Latin and Greek. He completed his course in Geneva, N. Y., in 1853. Having been previously well educated in the English branches, with a habit for study, and great determination, he readily compassed the required classical course in three years. Bishop Rappe, of the Diocese of Cleveland, was then in great need of energetic young men of the



THE REV. EDWARD HANNIN

class to which Edward Hannin belonged, and when the young man presented himself he was accepted by the bishop, and at once entered St. Mary's Theological Seminary, Cleveland. Devoting eleven hours each day to the study of philosophy and theology, he was ready for ordination in less than three years, and was elevated to the priesthood by Bishop Rappe, June 1, 1856.

His first appointment was as assistant priest in St. John's Cathedral, Cleveland. The following year he was made the bishop's secretary. St. Patrick's Day, 1857, he began his public labors in behalf of total abstinence, which he has continued to this day. For over sixty-one years he has kept most faithfully the pledge he took from Father Matthew in Ireland, October 20, 1839; and during his long priestly career he has induced thousands to adopt and practice total abstinence. In 1862 he was commissioned by Bishop Rappe to organize a parish in the southern half of the city of Toledo. He did so, calling it St. Patrick's. The corner stone of its first church was laid shortly after, and it was ready for occupancy before the close of the year. It cost $30,000. In 1866 he built St. Patrick's Academy, and, in 1874, he erected St. Patrick's Institute, on the top of the front wall of which, standing upon a portion of the Rock of Cashel, is an heroic statue of St. Patrick himself. In 1870 Father Hannin was made Administrator of the Diocese, the See having been made vacant through the resignation of Bishop Rappe. He ordered the affairs of the diocese wisely and well until the appointment of the late Bishop Gilmour. In 1872 he returned to his beloved St. Patrick's to continue his labors for religion, education, and sobriety. In 1892 he began the erection of the present St. Patrick's Church, a stone edifice that is a monument to religion and incidentally to himself, for he is inseparable from St. Patrick's Church and institutions. April 14, 1901, this splendid edifice is to be first used by the congregation.

During all the years of his eventful life, Father Hannin has been a man of untiring energy and many labors. Next to his devotion to religion he has been the patron of education, and the apostle of temperance in Toledo and the Diocese of Cleveland. He is the oldest living total abstainer among the priests of the United States, and is now, in his 74th year, a striking example of

the blessings of sobriety. The good he has accomplished in this field is known in part to his parishoners, to the citizens of Toledo, and to the diocese, but the recording angel keeps the best record. He has fought the good fight and has kept the faith. His course, however, is not yet finished, and it is the prayer of his people, and the hope of large numbers in Toledo and elsewhere who are not of the faith, that the Rev. Edward Hannin be spared for many more years to enjoy the fruition of his great labors.

If a man may be judged by his works, as the tree is known by its fruits, there can be no mistake as to the qualities and capacities of Father Hannin. Once his hand is put to the plough there is for him no such thing as turning back. Onward and upward has ever been his motto. His course once staked out his constant effort is to push on to the goal of success. His portrait on the adjoining page will indicate to the reader—what a personal acquaintance of thirty-eight years has to the writer—the great strength of character and remarkable qualities of the man. There can be read robustness of constitution, toughness of fibre, resistance to disease, great force of mind, and remarkable personal magnetism. With a head larger than the average—a mathematical head, having the upper frontal and coronal regions largely developed—it is impossible not to note the intellectual faculties of causality and comparison, with paradoxical mirthfulness superadded. In tracing analogies he never goes astray. In analysis and induction he is at home. Human character and nature are open books to him. His firmness and combativeness, coupled with a strong personality, and his clear conception of moral duty, equip him for the work of valiantly defending the truth, and, in the language of Pope, "Vindicating the ways of God to man."

For forty-five years he has been a priest of the Diocese of Cleveland, and during those years his labors in the cause of religion, education, and sobriety have made his name honored and loved in Toledo and northern Ohio. In the estimation of non-Catholics he stands very high, especially in his city, where he has lived so long, where he has performed his greatest work, and where he is so well and favorably known by all.



HON. GILBERT FRANCIS HARMON

HON. GILBERT FRANCIS HARMON.

Judge Gilbert Francis Harmon, of Toledo, Ohio, is of note in the intellectual and legal world. He is descended of an old colonial family; and, as a convert to the Catholic faith, happily exemplifies what grace can effect in the way of moral courage, steadfastness, and humility. He became a Catholic at a mission, or series of sermons, instructions, and devotional exercises, conducted in St. Francis de Sales' Church, Toledo, by the late Father Dahmen, S. J., in the spring of 1870. He has since exhibited a loyalty to his religious convictions that is not only creditable but also far beyond that of the average neophyte.

He is the third born of a family of seven to the late Elias and Mary (Moulton) Harmon, at Thorndyke, Waldo county, Maine. His natal day was March 30, 1834. His father died in 1872 when he was aged about sixty-five years; his mother, in 1862, when she was fifty. His great-great-grandfather on his mother's side was Colonel Moulton, who was active at the siege of Louisburg in 1745. His grandfather on his father's side was a soldier in Washington's army of the Revolution. He bravely entered the service when a youth of fourteen and came out at twenty-one. He saw active service at Valley Forge, Trenton, Princeton, and other engagements. The Harmons were evidently in the mind of Whittier when, in Mogg Megonn, he wrote these lines:

> "And Harmon came down the sands of York,
> With hand of iron and foot of cork."

Judge Gilbert Francis Harmon received both a common school, an academic, and a collegiate education. He graduated with high honors from Tuft's College, Massachusetts, in 1863. This he followed by his law course, and he was admitted to the bar of York county, Maine, in 1866. After practicing there two years he removed to Toledo, Ohio, in 1868, where he has since continued in his profession. The only interruption in his practice during the past thirty-four years was when judge, for five years, of the Common Pleas court of the first subdivision of the fourth judicial district of Ohio. As judge he has been classed among the

ablest and most conscientious of those who have presided with distinction in the courts of that district.

In 1870, October 11th, at West Topsham, Vermont, he was married to Miss Lucie C. Watson, the accomplished daughter of Oramel and Electa (Foster) Watson, natives of that State. To their union have been born a family of three: Esther, Lucie, and Watson. Like their parents, the children of Judge and Mrs. Harmon have been carefully educated.

The subject of this mention is a man of a high order of intellect and a finished education. He is an ornament to his profession, not only from a scholarly point of view, but also in the purity of his life and the record he has made as an honest, conscientious counselor and advocate, and as an incorruptible judge. The tricks practiced by some, to the dishonor of the legal profession, he has not failed to discountenance and condemn, his high sense of justice and honor being always his defense against the allurements of temporal success attained by questionable practices. He would rather be just and right than win a case that ought not to be won, and this he provides for in advance by taking no case, and advising against the bringing of a suit, where justice and the law do not warrant the proceeding and a verdict.

Judge Harmon is well equipped mentally. He has remarkable discernment and judgment. He is a man of ideas, a thinker, and a reasoner. Few are his superiors in these respects. He seems always to remember that,

> "To have ideas is to gather flowers,
> To think is to weave them into garlands."

By association of ideas his fund of information and his knowledge of facts, rulings, decisions, and laws are to the fore for immediate use. From his extensive reading are culled, seemingly without effort, suitable illustrations, or happy retorts. The trend of an argument, and often a word, will call to his mind something that has been said, or that he has known or read, and in every case it will be germane and will exactly fit the case or the situation. His aptitude in this respect applies also in argumentation. His logical mind measures the bearing and force of facts and laws. His use of these is as systematic and regular as is the laying of stone upon stone by the mason. Hence, he is an able jurist, and

as a judge his decisions have been just and according to the law and the facts.

With such acquired and natural talents it is not to be wondered at that, even irrespective of grace, he became a Catholic.

"I hold it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things."

Nor could it have been otherwise than that he should have found peace and sweet content in a religious system, which, by the consistency of its teachings and the solidity of its dogmas, appeals to his intellect and judgment. Having a mind trained to recognize authority and the right to delegate its exercise, and being skilled in tracing logical connections and in discovering flaws where they occur in the line of argumentation, it is an easy task to account for the serenity of soul and the intellectual satisfaction which are the foundation for Judge Harmon's spiritual contentment. As an observer he recognized these things at work in the case of his old friend and fellow lawyer and convert to Catholicity, the late Hon. Frank H. Hurd. He has been accustomed to say of Mr. Hurd that he was a theologian, and also the greatest lawyer in northwestern Ohio; but in this respect he was but unwittingly repeating what Frank H. Hurd often said touching Gilbert Francis Harmon.

It was a brother lawyer and judge, himself of no mean parts, who once quoted Longfellow in support of Judge Harmon's strenuous and successful efforts to attain to intellectual and professional heights as follows:

"The heights by great men reached and kept
Were not attained by sudden flight,
But they while their companions slept
Were toiling upward in the night."

Both gentlemen have been an honor to the Lucas county bar, and Judge Harmon continues in the high esteem of his fellow citizens.

MR. WILLIAM J. HART.

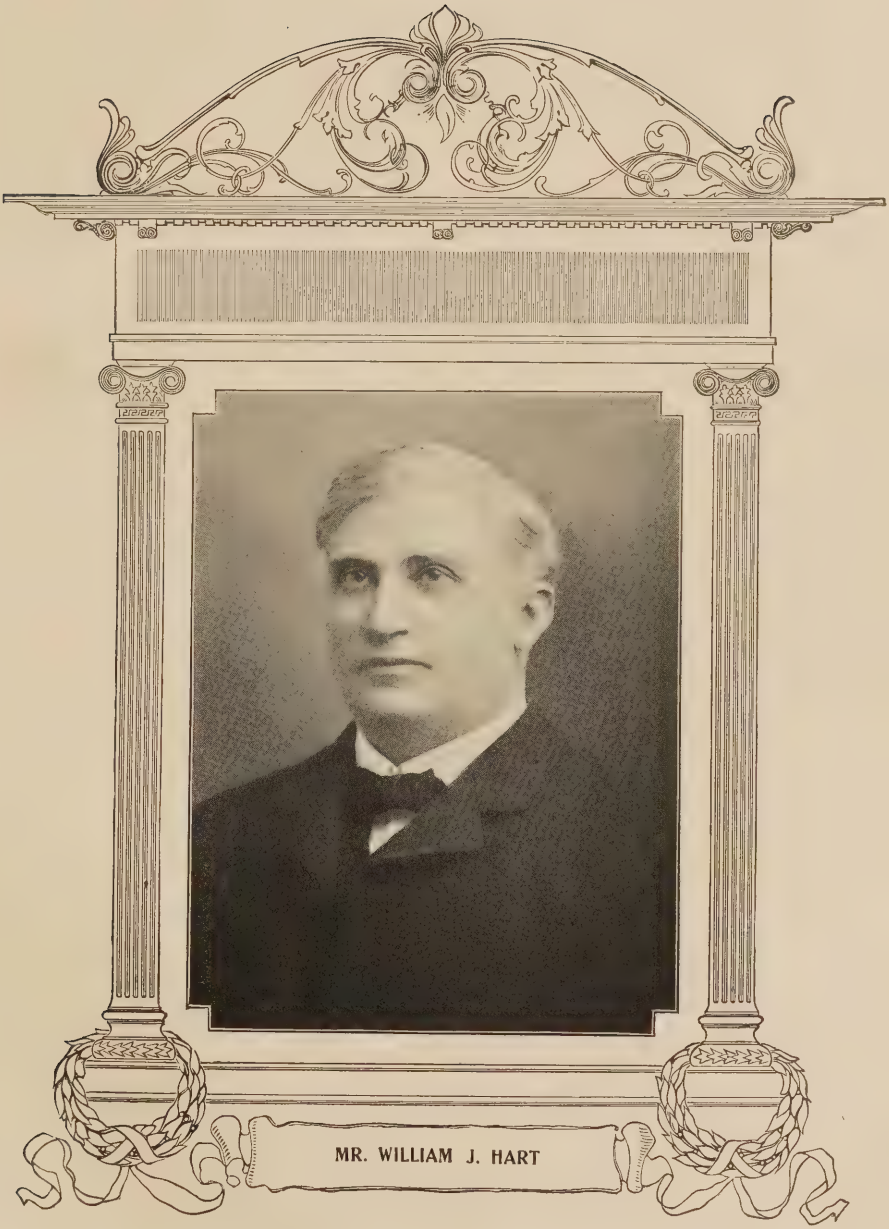
Among the members of the Cuyahoga County Bar, in the city of Cleveland, there are few harder working, abler, or more successful attorneys than Mr. William J. Hart. This averment is proved by the number and character of his cases, and the triumphs that have attended his efforts, not alone from a legal point of view but also financially.

By adaptability and choice he is what is called a trial lawyer. It is said of him that he would rather try a case than eat when hungry. He is also credited with winning more suits than many others of his profession in Cleveland. It is asserted of him, moreover, that, as a classically educated man, he has great advantage over most of his brother attorneys; that his trained mind readily compasses every legal intricacy; that it surmounts all obstacles in view of the delight he takes in protecting his clients' interests, and in teaching some law to the "attorneys for the other side."

Mr. Hart was classically educated in Mt. St. Mary's College, Cincinnati, and in the old St. Aloysius' Seminary, at Columbus. Having finished his course he devoted some time to the editorial profession, and later to pedagogy. Having removed, in 1878, to Cleveland, Ohio, from his native city, Columbus, in the same State, where he was born September 17, 1857, he became principal of St. Malachy's parochial school. In that position he remained five years. During those years he studied law between times under Mr. Henry C. Ranney, and was admitted to practice in 1882.

The pleasure and profit of practicing his profession were denied him for several years, owing to his having been elected a justice of the peace in 1883. He was re-elected to the same office in 1886. He declined, in 1889, to be a candidate for a third term through his desire to engage in his chosen profession. Accordingly he launched into general practice, for which, at the time, he was both ardently enthusiastic and thoroughly equipped.

Business came, and he gave it close attention. With business and success additional recognition followed. In consequence he was the standing choice of the minority political party (Democratic) in Cleveland, at one time for judge of the City Court, at



MR. WILLIAM J. HART

another for judge of the Probate Court, and at still another for representative in Congress. He made the canvass in each case and evidenced his ability as an eloquent and popular speaker. He usually received more votes in the elections than any other candidate on the ticket.

In 1882, Mr. Hart was married to Miss Theresa V. Connolly, daughter of Mr. and Mrs. Joseph Connolly, who were among the pioneer Catholics of Cleveland. Her primary education was obtained in the local schools, and she finished her studies in the convent at Windsor, Canada. Her religious and secular training has happily fitted her to be charmingly domestic and to become the joyful Christian mother of seven children. Their names are: Clara V., Agnes, Ignatius A., William J., James P., Louis E., and Thomas Francis.

Mr. Hart, like his wife, is also descended of a pioneer Catholic family. His father, Martin Hart, was among the few who in early times constituted the little Catholic colony in Columbus, Ohio. He died in 1882. His mother's maiden name was Miss Ellen Farrell. She is now in her eighty-fifth year, and in his home she is the object of both his care and filial devotion. This exhibition of his tender regard and affection for her who watched over his childhood, and who bears to him the sweet relation of mother, is the very best evidence of his qualities both as a son and as a man. No one who loves and provides for his aged parents can lack much in any of the essentials of true Christian manhood and good citizenship.

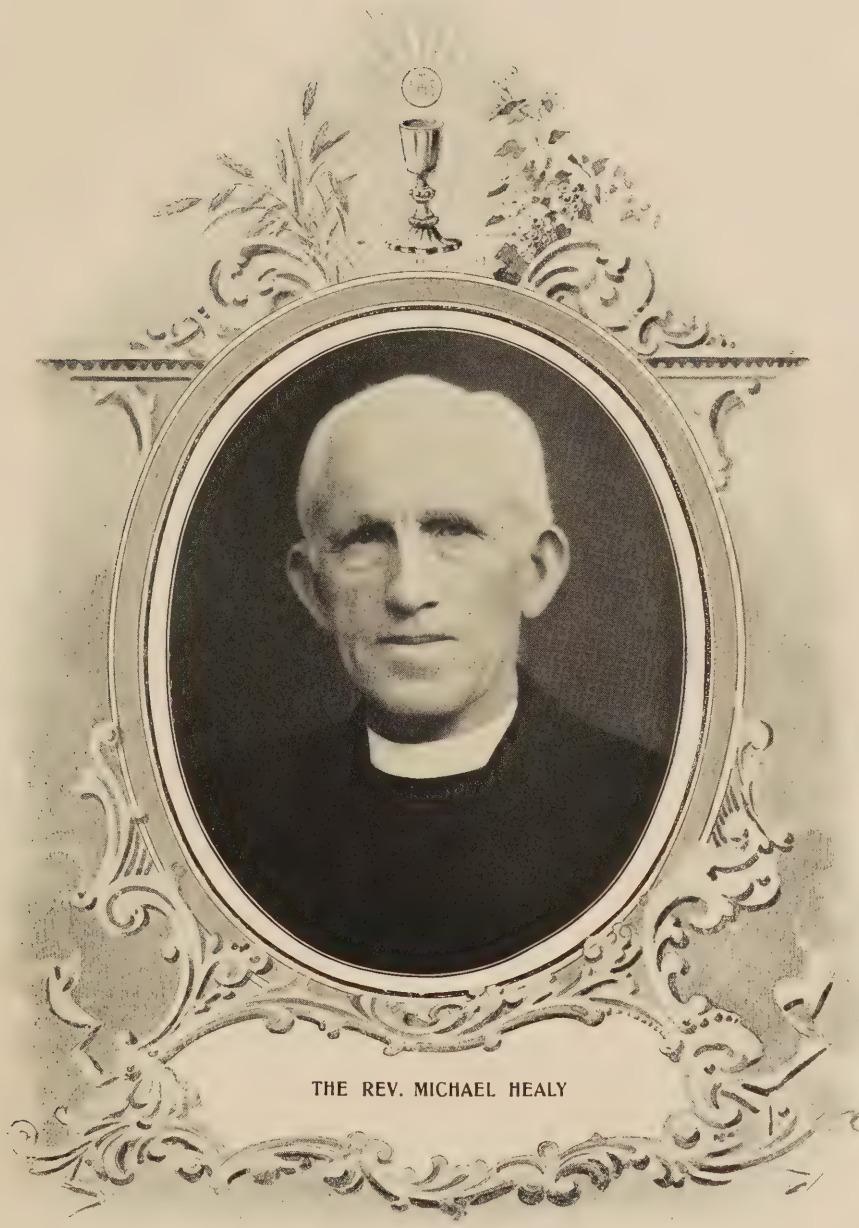
Inheriting the characteristics of his Celtic ancestors, Mr. William J. Hart is brilliant, eloquent, generous, hospitable, and to a degree aggressive and independent. He has not held himself aloof from those organizations that make for the advancement of religion and patriotism. On the contrary, he is in the ranks of the workers and contributes his share of personal effort to the general success. Among his affiliations are his membership in the Knights of Columbus, the Catholic Mutual Benefit Association, the Knights of Equity, the Knights of St. John, the Ancient Order of Hibernians and others. With Jean Ingelow he thinks rather of the work than of the praise—more of the good to be accomplished than of the acclaim of victory.

THE REV. MICHAEL HEALY.

In these last days of the nineteenth century the Rev. Father Healy, pastor of St. Mary's Church, Tiffin, Ohio, enjoys the distinction of having been, since 1849, a witness of the growth of the Diocese of Cleveland and a participant in its development since 1851. He saw it in its infancy, and now he sees it in the glory of its prime. The contrast between then and now, and the consciousness of his having been privileged for so long to take an effective part in rendering that contrast so marked, inclines him with Simeon of old to ask for peaceful dismissal, his eyes having beheld the great things for which, since 1847, three bishops and a valiant priesthood have zealously labored. The second day of April, 1901, this faithful priest attained the year of his golden jubilee in the priesthood.

The celebration of the event was made additionally memorable on account of the presence of the Rt. Rev. Bishop Horstmann and a large number of priests, each of whom heartily entered into the spirit of the occasion. Many of those in attendance, having been cognizant of most of the venerable jubilarian's career on the mission, brought forward in their congratulatory remarks the prominent fact that Father Healy was ever a worker, but never boastful of the success of his labors. They also emphasized their references to his faithfulness, happily pictured the simplicity of his life, and glorified the consecration by him of his multiplied years to the service of God and the salvation of souls. Few have been privileged to celebrate such an event in the Diocese of Cleveland, and still fewer of these occasions have been more fittingly observed. The jubilee of the venerable pastor of St. Mary's was a recalling of the trying scenes of earlier days when confidence in God alone afforded glimpses of the future. It was the realization in the triumph of today of the things hoped for, and prayed for, and labored for in the spring-time of his youth. It was an occasion for rejoicing, for recognizing Divine Providence, and for renewing faith in God.

Father Healy was born September 26, 1823, near the town of Ardfert in the county of Kerry, Ireland. His early training attended to, he was sent, May, 1841, to Tralee, in his native



THE REV. MICHAEL HEALY

county, where he entered a classical school, remaining seven years. Having finished his course he spent one year additional in All Hallows College, near Dublin. He then came to this country, and was received as a student for the Diocese of Cleveland by its first bishop, the Rt. Rev. Amadeus Rappe. He at once entered St. Mary's Theological Seminary, and was ordained priest April 2, 1851. The places and times of his ministry thus far in the diocese are as follows:

From April, 1851, until the following October, he was assistant at the Church of the Immaculate Conception, Wooster, Ohio. From the latter date until June, 1852, he was pastor at Wooster, with charge also of the church at Doylestown. At his own request he was then transferred to St. Mary's Seminary, Cleveland, where he remained one year. During that time he assisted at the Cathedral each Saturday and Sunday. His next appointment was to Elyria, LaPorte, and Wellington. He built St. Mary's Church at Elyria, in 1854, and St. Patrick's Church at Wellington, in 1857. February, 1859, he was made pastor of his present church, St. Mary's, Tiffin, the parish at that time having a debt of $6,000. He paid off the debt, and, in 1862, had the church consecrated, and very appropriately, too, on the Sunday within the octave of the feast of the Immaculate Conception. Assisted by the late Rev. J. L. Bihn, he was instrumental in bringing the Ursuline Sisters to Tiffin. In 1864, he opened a parochial school in which they were teachers. He built St. Mary's pastoral residence in 1870, and, in 1878, he purchased five acres of ground for cemetery purposes. In 1884, he purchased the present St. Mary's school from the Tiffin school board, and, in 1885, he renovated and improved the church.

Now in the fiftieth year of his priesthood, the Rev. Father Healy is regarded as a Nestor among the priests of the Diocese of Cleveland. He has labored long and faithfully. He was never known to be indifferent or inattentive in his mission. It has been his choice to pursue the quieter way, claiming little but working much. In this, his seventy-eighth year, which advances him well in the evening of life, plain Father Healy can say that he has thus far fought the good fight and kept the faith. He will, in God's own good time, finish his course. Wept, honored, and sung, he will pass to his reward, prayerfully anticipating the welcome: "Well done, thou good and faithful servant."

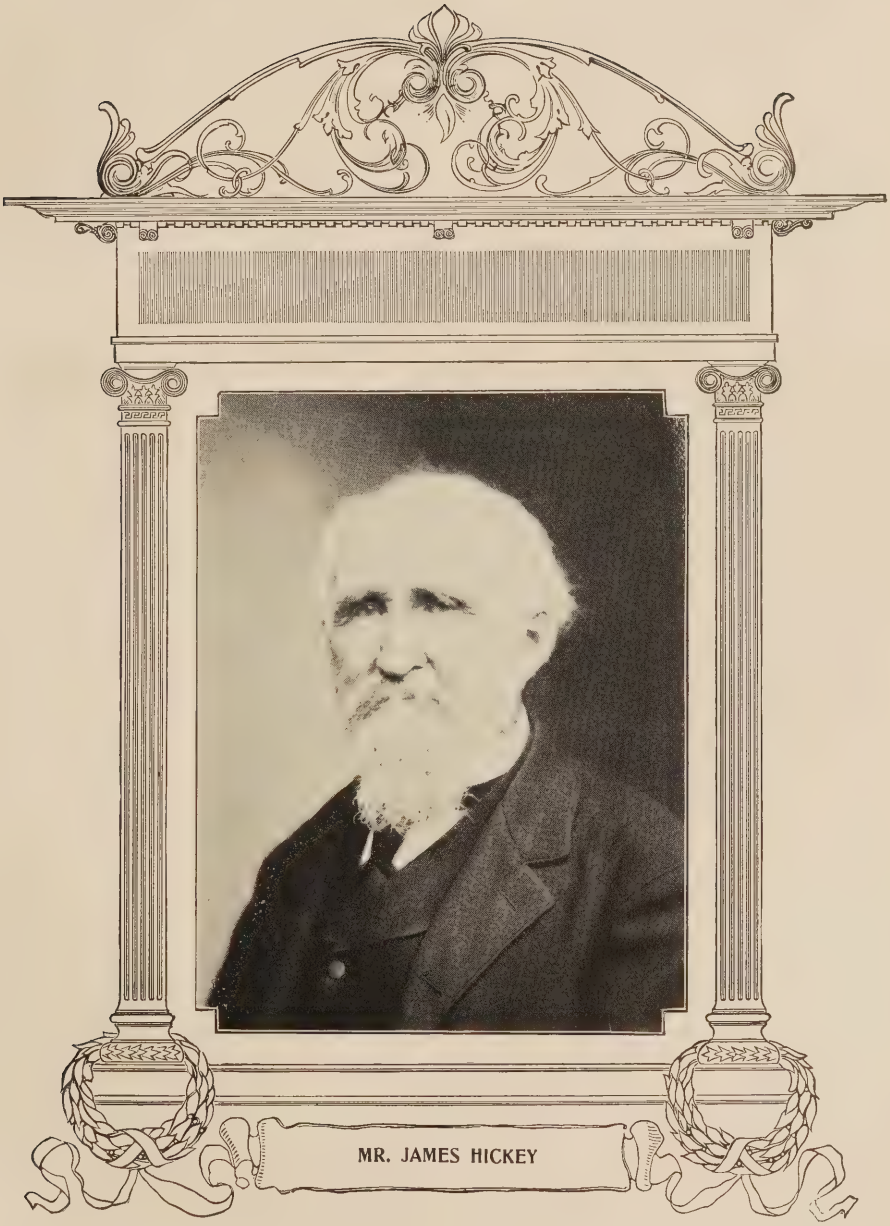
MR. JAMES HICKEY.

Mr. James Hickey, of Olmsted Falls, Ohio, one of the oldest settlers and Catholic pioneers in that section, is the son of Michael and Mary (Burns) Hickey of the county of Kildare, Ireland. He was born in that county, October 15, 1826, and came with his parents to this country in 1843. For several years thereafter the family lived in Brooklyn, New York. Shortly after their arrival young Hickey, who had nearly completed his apprenticeship as a stone cutter and mason in Ireland, found employment at his trade on the New York and Erie Railroad.

He came West, in 1849, and located at Olmsted Falls, a suburb of Cleveland. He was the second Catholic to settle in the place, the first was Mr. John Reynolds. Being at the time a first-class mechanic and a faithful, sturdy young fellow, he got work in the bridge department of what is now the Big Four Railroad. In less than a year thereafter, being then about twenty-four years of age, he was made foreman on the big bridge contract on the west branch of Rocky river. After the completion of the structure he engaged in contract work for himself and built several bridges and did other work for both the Big Four and the Lake Shore Railroad Companies, and also for Cuyahoga and other counties.

In 1850 Mr. James Hickey was married to Miss Mary E. Fitch, a native of Cuyahoga county. Her deportment and excellent character commanded the respect and admiration of the community. Being a non-Catholic, she was happily baptized and married on the same day, the Rev. Father Peudeprat, then residing at St. Mary's Seminary, Cleveland, performing the rites. Twelve children were born to Mr. and Mrs. Hickey. Of these, three have been called to their reward. The nine who yet live and rejoice the hearts of their parents are named: Michael J., Mary A., Catherine S., James E., Esther J., Teresa V., Francis P., Gertrude E., and Vincent P. Not only on account of their parents' record, but also because of their own merits, are they well thought of by their neighbors and associates.

About the year 1860 he began to invest his earnings in farm lands in the vicinity of Olmsted Falls. He owned at one time as many as one thousand acres. As prices advanced and opportunity



MR. JAMES HICKEY

offered he disposed of some of the land, and yet has over three hundred acres in his vicinity. For over fifty years he has resided in his present abode, his neighbors without distinction of creed or class always finding him deserving of their confidence and friendship. His warm Irish nature reciprocated every kindly recognition, until today ties of neighborly feeling and esteem bind the hearts of the community to his. The fact is he is beloved by all as an honest Christian man, whose record for two generations is pointed to as a character test by many.

Mr. Hickey, when twelve years old, took the total abstinence pledge from Father Matthew in Ireland. He has faithfully kept the obligation for the past sixty-two years. In this, as in other respects, is seen his faithfulness and fixedness of purpose. He was beloved by the first bishop of the diocese, the Rt. Rev. Amadeus Rappe, who would go out of his way to greet Mr. Hickey. A bond of the sincerest friendship united them, and the zealous missionary bishop of northern Ohio was accustomed to say that it did him good to shake the hand of honest, sober James Hickey. In truth it did the bishop much good, for he recognized in Mr. Hickey numerous sterling qualities which he knew would be forceful in impressing others, not only with the excellence of the virtue of sobriety, but also with the beauty and consistency of Catholic practice. This friendship of Bishop Rappe also had a good effect on the subject of this sketch, for he felt it to be not only an honor, but also an encouragement to persevere in the practice of his religion, and to be faithful to his obligation as a total abstainer. For a plain mechanic to be thus held in esteem by his bishop, and to have his humble qualities and station utilized for the advancement of high and holy causes, could not but have had an inspiring effect on James Hickey. Even now, in his old age, he looks back with great satisfaction to those days, and he confesses that whatever of merit has in any way been his was owing to the good influence of Bishop Rappe's example, and his warm and sincere friendship for him and for his wife and family.

THE VERY REV. JOHN AUSTIN HILL.

One hundred and twenty-three years ago, 1777, was born in England the reverend gentleman who, in 1824, became the first resident pastor of St. John's, the only Catholic church at that time in Canton, Ohio. Not on account of these things alone is he written of here, nor because of the unusual fact that he was married before he became a priest, but more particularly in recognition of his many good qualities and rather uncommon career both as a man and as an ecclesiastic.

The parents of John Austin Hill were of distinction and wealth in their locality in England, and were members of the Established or Anglican denomination. He was reared and trained according to the tenets of that sect. In his immediate vicinity in early youth he had few opportunities of learning anything about the Catholic Church. This was changed somewhat when he was sent to the college of St. Omer, in France, to complete his classical education. He there saw and learned enough to set him to thinking and comparing the empty claims of the sects as against the mother church which is Catholic. It is evident that he had even then made up his mind that the True Church was not the Anglican, nor any one of the other sects.

Having finished his collegiate course he returned to England where he joined the army. Not finding the life of a soldier to his liking he asked for and obtained his release from military service. Shortly thereafter he married an estimable lady and was baptized into the Catholic Church. The old faith, although new to him, brought to his soul the paradoxical blessing of spiritual contentment coupled with the unrest of a consuming yearning for the ecclesiastical state. Already obligated by marriage the situation was most trying for him. He did not desire to become a priest simply for the honor of filling the lowest office in the hierarchy, or to get rid of a wife. No. It was the care of souls that appeared so admirable to him and that so stirred what might be called his spiritual emotions. In the language of another, he wished "to instruct the little ones, preach the truth to the elders, and remind both of their duties and their last end." He desired to be all things to all men for the sake of Him who loved mankind even unto



THE VERY REV. JOHN AUSTIN HILL

death. He wished to become a priest in order to be an instrument in God's hands to free souls from the bonds of sin, and to offer up the August Sacrifice of Calvary.

What was he to do to attain his soul's ambition—to follow his vocation? He sincerely and completely unbosomed himself to his wife and to his father confessor with the happy result that the latter conditionally encouraged his aspirations, while the former nobly seconded his every effort to comply with the spirit that moved him in the direction of a more perfect state, to which state she was convinced he was called. She herself, in proof of her honesty of intention and her zeal for religion, entered a convent in Belgium where she spent the remainder of her life as a nun.

Mr. Hill completed all arrangements for entering a theological seminary in France to fit himself for Holy Orders. Before crossing its threshold, however, he was made a prisoner by the French government, and was held as such during two years. On being released he returned to England and entered the college at Old Hall Green where he remained two years. He then went to Rome and entered the Dominican Convent of the Minerva. In 1821 he received the habit of the Order and was ordained a priest. Having triumphed over the many obstacles which had beset his path he was correspondingly happy.

Consumed with the desire to labor in the American missions, his superior gratified him by sending him, in 1822, to St. Rose's, a house of the Dominican Order in the State of Kentucky. The Rt. Rev. Bishop Fenwick had just been consecrated Bishop of the newly-erected See of Cincinnati and was much in need of priests. To him Father Hill was sent. He remained for some time at Cincinnati. Six months thereafter his worth was recognized by the Bishop who made him Vicar-General of the diocese. In 1824 he was sent to northern Ohio to take charge of the missions and stations in Columbiana and Stark counties, with his residence at the Dominican Convent in Perry county. He labored there with great zeal, suffered many hardships, and continued the good work until November, 1824, when he was appointed the first resident pastor of St. John's Church, at Canton. He remained there until his death which took place September 3, 1828, when he was in the eighth year of his priesthood and the fifty-second of his age.

Father Hill was much attached to, and was correspondingly

respected and loved by, the people of Canton, and especially by the congregation of St. John's. It was his wish and also his dying request that his body repose in their midst. Accordingly his mortal remains were given sepulture beneath the eave of the south side of old St. John's Church which was built under his direction. Some years later, when improvements required the change, his ashes were removed to the center of St. John's cemetery which is adjacent to the church, and where a marble tablet was erected to his memory. Lettered on the marble slab was a classic reference in Latin to his life and record by Father Henni who later became the first Bishop, and died as Archbishop, of Milwaukee, September 7, 1881. The following is a liberal poetical translation of Father Henni's tribute:—

"A soldier left the sounding camp,
For holy thoughts came o'er him;
And gallant men with martial tramp
Unenvied marched before him.

Minerva's sacred shade he sought,
Then loosed the sword that bound him;
And war was hushed in silent thought
And priestly robes were round him.

In Dominic's holy steps he trod,
His father's rules he cherished;
And raised his suppliant voice to God,
To save us e're we perished.

Through him, in woods and deserts wild,
For ages undiscovered,
The tear was wiped from sorrow's child,
The dove of mercy hovered.

In life beloved, his virtues flung
A sacred halo o'er us,
And thoughts came burning from his tongue
And faith walked pure before us.

Oh! hallowed earth, here lightly tread,
Till time's last trumpet wake him;
Till light from heaven his relics bless,
And He that made shall take him."

The Very Rev. John Austin Hill was a man of commanding presence. His early as well as his military training gave him a stately gait and appearance; but withal he was both humble, con-



THE REV. ALOYSIUS I. HOEFFEL

siderate and tender of heart. His firmness and decision of character were not incompatible with his spiritual fatherhood, or with those qualities which stamped him with the marks of the true Christian gentleman. His soul was enamored of the beauty of the Catholic Church as the mouth-piece of God on earth. He was instant and able in its defence and was credited with being among the keenest of controversialists. He was scholarly and eloquent, and it was happily said of him that as a priest he was "a living example of sacerdotal virtues." His career of less than eight years as a priest was productive of much good for those among whom he labored. The sacrifices he made in preparation for the priesthood attest the reality of his vocation. He suffered much; he loved much; and he deserves to be in continued and prayerful remembrance among the Catholics of northern Ohio and the Diocese of Cleveland.

THE REV. ALOYSIUS I. HOEFFEL.

In point of continuous years of service, if not in other respects also, the Rev. Aloysius I. Hoeffel is regarded as the good shepherd of the southwestern section of the Diocese of Cleveland. He is the rector of St. John's Church, Delphos, and was born at Lutzelbourg, Lorraine, Diocese of Nancy, May 14, 1832.

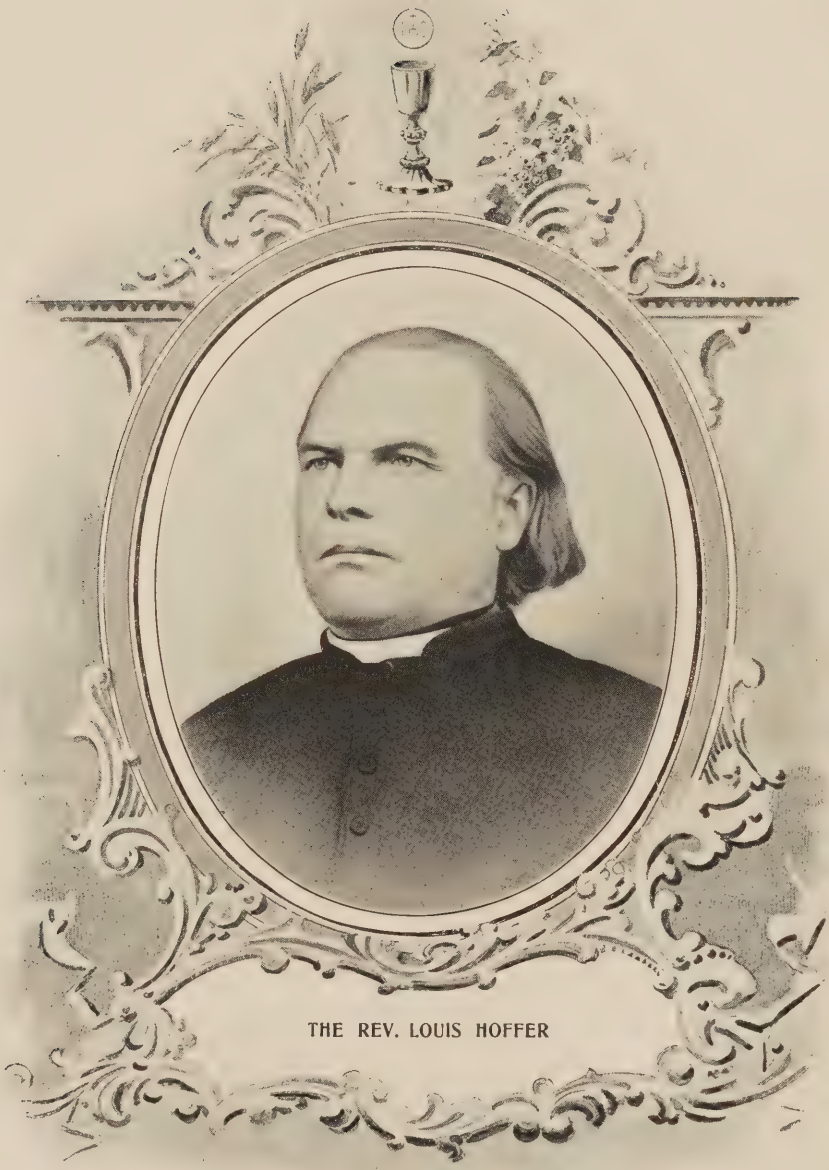
In early life he enjoyed educational advantages. He made his preparatory and some of his more advanced studies at Courtray, Belgium, where his brother, Joseph, who died in 1898, was a college professor for upwards of forty years. Having spent five years in the college, he devoted four years additional to studies in Fenetrange and at Pont-à-Musson, France. Having completed his classical education, he emigrated to the United States, in 1854, and at once set about the carrying out of his resolve to become a priest. January, 1855, he was received into St. Mary's Theological Seminary, Cleveland, where, after a three and one-half years' course, he was elevated to the priesthood by Bishop Rappe, June 13, 1858.

July 2, 1858, he was appointed to labor in the first church and parish at Defiance, Ohio, with missions in the six adjoining counties. His knowledge of the French language was put to good uses among his people in the missions, especially in Paulding,

Henry, and Fulton counties. They welcomed him for his accomplishments in that respect and loved him for his zeal in their behalf. Not a few of the older people of these counties yet recall his visits and his services. At Defiance and in the immediate vicinity he was in great demand as a speaker of German and English. He spent ten years ministering to the Catholics of Defiance, Paulding, Williams, Fulton, Henry, and parts of Lucas and Putnam counties. In visiting his widely scattered flocks he learned to manage horses as well as men. As a horseman, his first experiences, as related by himself, are most amusing. But he profited by them and by the necessity of inuring himself to the many hardships and exposure incident to the performance of his duties in his wide field of labor.

He was appointed pastor of St. John the Evangelist's Church, Delphos, Ohio, January 28, 1868, where he yet continues. His mission work at an end, he had time to devote to the material interests of his new congregation. He built, in 1870, a school which is now devoted to the German department of his educational system. The Sisters' house he caused to be erected, in 1872. A new organ was purchased, in 1875, and the old wooden church was pulled down in 1879, to give place to the present imposing brick structure, the corner stone of which was laid with imposing ceremonies by Bishop Gilmour, June 15th of that year. The parish or high school proper, together with a chime of bells, were subsequent improvements. The substantial work accomplished since the advent of Father Hoeffel to Delphos exceeds in value the sum of $130,000, every cent of which has been paid, except a little over $3,000.

Father Hoeffel's silver jubilee, followed by a trip to Europe, took place in 1873. This was the only relaxation of any consequence he had since he became a priest. For nearly forty-three years he has been most faithful and zealous in his sacred calling. He may well be styled the good shepherd of his section of the diocese. His qualities and life record are such as to inspire in his people a love for religion and education and a keen appreciation of those things that appertain to good citizenship. Possessing an agreeable disposition and manifesting, at all times, the true ecclesiastical spirit, he is deservedly respected by the public and beloved by his own people.



THE REV. LOUIS HOFFER

THE REV. LOUIS HOFFER.

A short outline of the life and character of this learned and good priest might be compassed, as here attempted, in about a dozen sentences; but anything approaching an exhaustive biography of him would require a good-sized volume.

Father Hoffer was born at Phalsborg, Lorraine (France), November 18, 1824, and he died at Louisville, Stark county, Ohio, November 2, 1897, when he lacked but a few days of completing his seventy-third year. Having from childhood exhibited the marks of a vocation to the ecclesiastical state, his parents sent him when a youth to make his more advanced studies in the diocesan college in his native place. After completing his humanities, in the prosecution of which he evidenced marked talents, he was accepted as a student of divinity by the authorities of the diocesan seminary at Nancy. With his usual energy and ability he finished the required course, and was ordained priest by the Bishop of that diocese, the Rt. Rev. Mgr. Mengaud, June 3, (Trinity Sunday), 1849. During ten years thereafter he labored both faithfully and effectively in his native France in the exercise of his sacred calling.

In the winter of 1859-60 Father Hoffer met the first Bishop of Cleveland, the Rt. Rev. Amadeus Rappe, who was then in France in the interests of his diocese. The good Bishop's recital of the great needs of his comparatively new diocese, one of which was a scarcity of priests, so touched his great soul that, on invitation by the Bishop, he said "Yes!" and resolved to become a laborer in the Diocese of Cleveland.

The following spring—in fact within a couple of months—he set out on his journey to far-away America, and arrived in Cleveland, Ohio, early in the month of April. He was warmly received and welcomed, and, after a few days of rest, was sent as assistant to the Rev. L. Molon, who, at that time, had charge of St. Joseph's, Fremont, Ohio. From there Father Hoffer attended the missions at Toussaint and Greensburg, now Millersville, in the same county, Sandusky. He continued to labor in that section till August of that year, when he was appointed to fill the chair of dogmatic theology in St. Mary's Seminary, Cleveland. He ably discharged his duties as professor from the autumn of 1860 till June, 1861.

During 1861, for several months, he found time to devote to the spiritual needs of the Catholic people resident at Louisville and vicinity, in Stark county. July of that year he was transferred to that place as pastor, which charge he held for almost thirty-six years, or until his resignation through illness—his last illness—May 1, 1896. He lingered for eighteen months thereafter, showing great patience in suffering. He purchased the parish property at Louisville, built the present large and beautiful church of St. Louis, the pastoral residence, and also, 1863-64, the diocesan college there, the funds for the erection of which he collected largely in France. He was greatly saddened when adversity overtook the institution, which was dear to the heart of Bishop Rappe, but this was in part compensated for and he was correspondingly gladdened when the building was turned to use as an asylum for orphan boys, whose spiritual father he was, and to whose interests he devoted his best endeavors.

Father Hoffer was a learned man. In many departments of knowledge he had few superiors. He was a profound theologian, an excellent Latinist, and a finished French scholar. His zeal during the forty-eight years of his priestly life was most pronounced. He was charity personified, not only in its active sense, but also in its higher sense of love for God and for all human kind. Whatever he had he was willing and ready to give, and this nearly always without the asking. Hence, when he passed away, his worldly possessions, after all his years in the ministry, did not exceed in value the sum of six hundred dollars. Of this amount he provided that half go to paying all his personal debts and the remainder, as was his wont all his life, to charity.

This good priest had a consuming compassion for the poor and the afflicted, and for those whose burdens were heavy to bear. Among these latter were those of the saddened heart and the darkened life—the widow, the orphan, the despised, and the calumniated. He was the friend of all such who came within his sphere, and from both his charity and his priestly ministrations, his kind acts and words, and his beautiful example, they were enabled to drink in a measure of joy, of light, of encouragement and buoyant hope, not only here but for hereafter. In view of these facts, it



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would not strain the imagination much to fancy Father Hoffer, in his great humility and trustful recognition of Divine Providence, as saying:

"Good is not a shapely mass of stone,
Hewn by man's hands, and worked by him alone;
It is a seed God suffers one to sow,
Many to reap. And when the harvests grow,
God giveth increase through all coming years;
And lets us reap in joy, seed that was sown in tears."

MR. JOHN HOLLAND.

Mr. John Holland was born in the parish of Scull, county of Cork, Ireland. When a boy, in the spring of 1847, he sailed from Queenstown for Quebec, on board the ship Lady Flora Hastings. He was accompanied by his two brothers who were older than himself. In the summer of the following year he went to Cleveland, Ohio, which then had a population of about 16,000, and only one small Catholic Church, St. Mary's, near the Columbus street bridge, on the "Flats." Since then Mr. Holland has witnessed the growth of his adopted city until it became the metropolis of the State, and also the increase of the Catholic population from a few thousand to considerable over one hundred thousand.

He began his career in Cleveland rolling barrels and doing other work on the docks, at the rate of ten cents an hour. The next year he took charge of the warehouse of a commission firm, with which concern he continued four years. He was then offered a clerkship on one of the lake propellers, which position he accepted and held for about ten years. Following this he connected himself with a commission house on the river as half owner, and later, in company with two others, he organized The Forest City Stone Company, and remained one of its owners for nearly twenty years.

Mr. Holland has always been a Democrat in politics. He took little interest in local elections owing to his living in a Republican stronghold. However, the honor of the nomination for the office of city treasurer was conferred on him unsought, in 1869, and he came within about 120 votes of defeating Mr. Everett, who was his opponent on the Republican ticket. This fact would indicate the high esteem in which he was held by his fellow citizens of both parties. Regarding Mr. Holland's voyage to this country he tells

a sad story, and thinks it of sufficient interest to make public in this connection. Accordingly, he says:

"The ship was ten weeks on the voyage—Queenstown to Gross Isle, an island below Quebec, used as quarantine—and there landed thirty-five of her passengers out of a total of two hundred and twenty-five she took on board at Queenstown. The rest of those poor people found a grave in the ocean, my two brothers among them. It is said that twelve thousand emigrants died on this island during this famine period, and the A. O. H. talk of erecting a memorial to these famine victims. The destruction of life by famine, and emigration because of the famine, is estimated at one million and a quarter of the Irish people. Imagine a so-called Christian government forcing a condition on the people, bringing about such a result. In no other European country would or could such a condition of things take place because of the failure of the potato crop alone; but the lives of the Irish subjects of England were not worth considering. Indeed it would seem as if their destruction was sought for by that government. An editorial in the *London Times*, which I read in the spring of 1848, in Toronto, would confirm that idea, for in speaking of the loss of life by the famine the article wound up by saying with apparent satisfaction: 'the Celt is gone with a vengeance.'

At any rate the British government might be expected to make some provision for the protection and safety of the thousands of emigrants fleeing from their famine-stricken country; but nothing was done. Those ships carrying emigrants had neither doctors, nor medicines, nor anything else that would add to the comfort or safety of the emigrants. We were stowed away in the bunks in the hold of that ship, depending for fresh air and ventilation upon favorable weather when the hatches could be opened. The few people surviving this terrible ordeal were landed on that quarantine island, and after a while, if their condition improved, were taken up to Montreal, where many got sick, and many died. The city of Montreal provided temporary buildings to shelter the poor people, and the good Sisters of Charity watched over and cared for them. Even at this late period I wish to express my gratefulness to those ministering angels and to the good city of Montreal for their attention and care for myself and the other poor emigrants. Were it not for their care and assistance during my sickness in those sheds, used as hospitals, I might not be here today to tell this sad tale."

The reader may gather from this the intensity of Mr. Holland's love for his kind and country, and his justified hatred of their oppressors. He may also infer the calm, dignified determination



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of this quiet American citizen to be just toward men and nations and to hold both individuals and governments responsible for their acts as well as for their omissions. In his quiet way he scans human affairs and looks for the accounting time sure to come.

Mr. Holland was married, in January, 1861, at Ashland, Ohio, to Miss Helen Luther. Their only child, Mary, is Mrs. Otto H. Bacher, of New York city.

THE REV. NICHOLAS W. HORST.

The reverend gentleman selected as the subject of this mention is the pastor of St. Mary's Church, Vermillion, Erie county, Ohio, having charge also of the mission church of St. Peter at Huron, and of the station at Berlin Heights, both in the same county.

Father Horst first saw the light of day October 17, 1864, in the village of Weimerskirch (Church of Weimer), Luxemburg, which is the oldest parish in that diocese. He is the oldest of three children born to Henry and Elizabeth (Kreke) Horst, and by his calling and talents has upheld the dignity of his ancient family name. In the local schools of his native village he made his preparatory studies, and his classical course he finished in the Luxemburg Athanæum, from which seat of learning he graduated in 1883. The following year he devoted to the special study of philosophy.

In company with the late Rev. Nicholas Moes, and bearing recommendations from the Rt. Rev. John Joseph Koppes, Bishop of the Diocese of Luxemburg, he emigrated to the United States, July 31, 1885, going direct to Cleveland, Ohio, where he arrived August 14th, and was received as a divinity student in St. Mary's Theological Seminary. He pursued his studies in that institution until December 21, 1889, when he was elevated to the priesthood by Bishop Gilmour.

He began his priestly ministrations the following year, 1890, as pastor of St. Patrick's Church, Wellington, Lorain county, Ohio, with charge also of several tributary missions. He continued his labors there until November 12, 1893, when he was appointed to his present charge. Besides attending to his spiritual

duties, he found time to improve the church at Wellington and also the mission church at Wadsworth. A like spirit of enterprise has characterized his work at Vermillion and Huron. At the former place he preaches in English, at the latter both English and German are required, while at Berlin Heights, a station he visits once a month, his noted linguistic talents are taxed to the utmost in consequence of the varied nationalities represented there.

Although but thirty-six years old, Father Horst can be said to be a man of varied attainments. Naturally talented, he improves his native abilities by a study of the masters in oratory and theology. He is a speaker of force, elegance, and eloquence, and those essential doctrines of the Catholic Church that are not always the most palatable to non-Catholics he has the happy faculty of being able to present in such a way as to command for them both respect and assent. Gifted in various ways, his popularity among all classes could not be other than assured, especially since to these talents he adds the virtues of prudence and charity. He is noted as being a broad-minded man, and the possessor of a public-spiritedness which goes for much with men of all shades of opinion. All this and much more can be inferred from the following pregnant saying of a prominent non-Catholic of Vermillion: "It would not add much to a man's popularity in our town to exhibit even a moderate opposition to the good work which Father Horst is engaged in." Evidently the personal example and character of the pastor of St. Mary's are happily in harmony with "the good work" referred to.

MR. WILLIAM JOSEPH HORTON.

Mr. William Joseph Horton, of the Immaculate Conception parish, Youngstown, Ohio, was born in the city of Cheltenham, England, June 24, 1844. He was reared in the village of Coughton and, when a sturdy lad of about fourteen, was apprenticed to learn the business of a grocer in the city of Birmingham.

May, 1864, he emigrated to the United States and took up his abode at Ashland, Pennsylvania, where he engaged in the dry goods business. Three years later, 1867, he removed to Youngstown, Ohio, where, during the past thirty-three years, he has con-



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tinued to reside and do a profitable business in the dry goods and grocery lines.

In 1871, in Lawrence county, Pennsylvania, Mr. Horton was married by the late Father Begel to Miss Margaret Jane Shehy, a native of Mahoning county, Ohio. Her family has been distinguished both in Ireland and in this country for devotion to religion and patriotism. The well-known Father Eugene Shehy, of the city of Limerick, who recently paid Mr. and Mrs. Horton a visit while touring through this country, is a member of the Irish branch of the family; and a member of the American branch was a soldier under General George Washington in the Revolutionary Army.

There have been born to Mr. and Mrs. Horton seven children. The three oldest boys, Francis Joseph, William Louis and John Edward, are engaged in business with their father at No. 631 Himrod avenue. The remaining children are: Mary Elizabeth, George Henry, James Albert, and Clarence Alfred. All of them have been carefully educated and constitute a family that deserves the marked respect which they receive in their community.

Mr. Horton served during two years as a member of the educational board of the city of Youngstown. From 1892, until his resignation in 1900, he was a member of the councilmanic board of the Immaculate Conception parish. Both as a practical Catholic and as a citizen he has always deported himself most creditably, thereby setting good example to his family and his neighbors. In parish work, Mr. Horton has been ably seconded by his excellent wife, who always found time to devote to the needs of the congregation and to works of charity.

William Joseph Horton's education has been of the practical kind. He is a business man whose daily experience has been his chief teacher. He is therefore at home in the domain of facts and common sense. A homely philosophy, begotten of observation and contact with affairs, directs him in temporalities, while in things moral and spiritual an enlightened conscience always aids him in hearkening to the teachings of the Catholic Church. Thus circumstanced, he is, as here represented, a man of correct life and good character, whose example will be a light to the feet of his descendants, from generation to generation.

THE REV. GEORGE F. HOUCK.

The author of the first volume of this history is the subject of this biographical sketch. He is the Chancellor of the Diocese of Cleveland and the Secretary to its Bishop, the Rt. Rev. Dr. Ignatius F. Horstmann.

From not a few prominent citizens of Tiffin, Ohio, the place of Father Houck's birth, from the records of the diocese, and from several priests have been obtained most of the facts and dates as here presented. What little of coloring is given to them is but an approach to the high personal estimate of him by many who have known him both before and since his advancement to the important positions he occupies.

His natal day was July 9, 1847. His parents were John and Odile (Fischer) Houck. They were natives of Germany. The former was taken by his parents to this country when he was only four years old, the latter by hers when she was ten. They were married February 16, 1846, and were Americans in everything except the accident of birth. Their reverend son is thoroughly American both by birth and inheritance. For forty years John Houck was a prominent shoe merchant in Tiffin. In his store his son, George F., when a youth of eighteen, gave evidence of his practicability; for, during two years when his father was ill, he took complete charge of the business.

Father Houck received his preparatory training in St. Joseph's parochial school in Tiffin. He subsequently spent two years in Heidelberg College in that city, an educational institution of some note. When he finally resolved to seriously hearken to the continuous promptings of his heart to prepare himself for the priesthood, he entered Mt. St. Mary's Seminary, Cincinnati, in 1867. He pursued his studies in that institution until 1874. While there he had charge of the seminary account books, and was also assistant librarian for five years. He was then called by Bishop Gilmour to St. Mary's Seminary, Cleveland, where, after one year, he was ordained priest, July 4, 1875, by Bishop Fitzgerald, of Little Rock, Arkansas, then performing the duties of Bishop Gilmour, who was absent through illness.

Soon after his ordination Father Houck was commissioned as



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pastor of St. Joseph's Church, Crestline, in Crawford county. He zealously labored there until July, 1877, when he was appointed Secretary to Bishop Gilmour, with the duties of the Chancellorship superadded. So acceptably did he acquit himself in his new station that, at the diocesan synod held, May, 1882, he was named for the Chancery office also. The duties of these responsible positions are his to discharge today, for the present Rt. Rev. Bishop reappointed him on his accession to the See, March, 1892. Hence, for upwards of twenty-three years, 1877-1900, the Rev. Geo. F. Houck has faithfully and satisfactorily performed the arduous tasks which these offices impose.* His native ability, coupled with his experience, is ground for the high compliment that has been paid him—that he is the most painstaking, faithful, and efficient Chancellor and Secretary that any other diocese in the country can boast of.

When Bishop Gilmour called Father Houck to his present official stations he but gave an additional proof of his accuracy in estimating human character and his ability to discern specific talents. He saw with peculiar distinctness—what even the average observer might recognize, in part, in the Chancellor of the Cleveland Diocese—a remarkable development of the faculties of order, system, attention to detail, and continuity, and also the fullness of the intellectual and moral powers which direct and consecrate these to the loyal and conscientious performance of duty. That duty is primarily spiritual with Father Houck. He is a priest first and a Chancellor and Secretary next. For seventeen years, 1877-1894, he was chaplain of the Cleveland workhouse, a field of labor requiring not only great versatility and a high degree of sympathy, but also charity, the chiefest of the virtues, whereby we love our neighbors as brethren for God's sake, no matter what their condition. Many a one left the Cleveland workhouse during the years of Father Houck's chaplaincy conscious that what at first seemed a misfortune was really a blessing, for they were taught the great value of their souls and the wonderful mercy of Him who said: "Though his sins be as scarlet, yet shall they be made

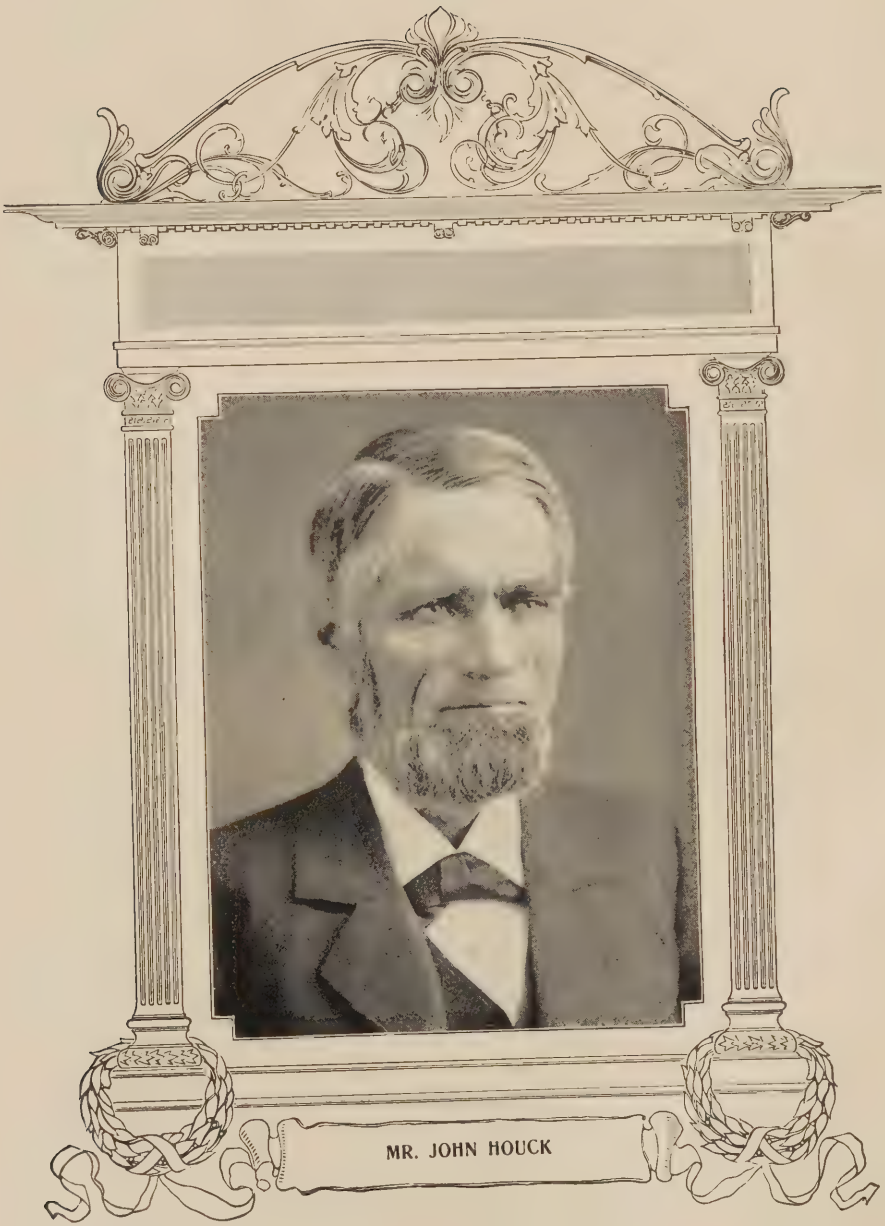
*Since this work was sent to press Father Houck celebrated, July 24, 1902, his twenty-fifth anniversary as Chancellor. Over one hundred and sixty priests, with the Rt. Rev. Bishop Horstmann, were present to jubilate with him.

whiter than snow." He has also been chaplain of St. Vincent's Charity Hospital, Cleveland, since July, 1877.

Some of the Catholic cemeteries of Cleveland being much in need of reform and method in their operations, the Rev. George F. Houck was appointed manager of St. Joseph's and St. John's in 1878, and of Calvary Cemetery in 1893. He yet continues in charge. The former lack of system in the conduct of these burial places has since given way to order and strict regulation, much to the satisfaction of the Catholic public. It is needless to say that great labor and a high order of ability have been required to cause to obtain, instead of the chaos of the past, the splendid system of the present. He has neither asked for nor received any compensation on account of services as chaplain of the hospital or workhouse, or as manager of the cemeteries.

In 1888, notwithstanding his multiplied duties, the Rev. Father Houck found time to write the life of Bishop Rappe, which was printed in pamphlet form. This he followed by a volume of about three hundred pages, in 1889-1890, entitled "The Church in Northern Ohio," which reached a fourth edition. The amplification of that work, copiously illustrated and carefully revised, with additional facts bringing the historical record down to December 31, 1900, the last day of the nineteenth century, will be found in the first volume of this work—a volume which is a monument to religion in the Diocese of Cleveland, a model to be copied after by other dioceses, and a credit to the subject of this sketch, who is its author.

A study of the strong, expressive countenance of Father Houck, so aptly portrayed in the accompanying engraving, will bear out what has just been said. That countenance evidences also the happy blending of strength and vigor of mind with a mild but rigidly exacting manner. Moreover, it indicates that he will not yield his convictions, except to authority and as an act of obedience, but that he will go more than half-way that generous justice be done. His many pronounced qualities, however, and the seeming intensity of his firmness and decision of character are so modified by the Christian graces as to apparently unite without distinction all his faculties in a harmonious and lovable personality.



MR. JOHN HOUCK

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The late Mr. John Houck, of Tiffin, Ohio, was born near Ettlingen, Grand Duchy of Baden, October 12, 1823, and died at Tiffin, August 18, 1889, when he was in the sixty-seventh year of his age.

He was twice married and reared a large family. Four of his children are devoting their lives to religion. They are the Rev. Geo. F. Houck, Chancellor of the Diocese of Cleveland and author of the first volume of this work, the Rev. Frederick A. Houck, curate at St. John's Church, Delphos, and two members of the Ursuline Community at Tiffin, who are known in religion as Sister Ursula and Sister Odile.

In 1828, when he was less than five years old, his parents emigrated to the United States. They abode for about a year in the city of Philadelphia, after which they removed to Hanoverton, Columbiana county, Ohio. Thence again, in 1832, they journeyed farther west, locating in Seneca township, Seneca county, in the same State, where, as a youth, John Houck aided his father in clearing the lands which he purchased from the government, and which are now among the most productive portions of the soil. Aspiring to commercial pursuits, he was apprenticed, in Tiffin, in 1843, to learn the shoe business. Three years later, 1846, he embarked in that line of trade for himself, and from that time, until his death, he was ranked among the prominent and successful business men of his adopted city.

Mr. John Houck was of such character as to merit and hold the esteem of his fellow citizens. Repeatedly he was honored by them with positions of trust and responsibility. He held, in 1862-63, the office of treasurer of the city of Tiffin, and later that of member of the city council for three terms. Neither the duties of these positions nor the demands of business prevented him from closely connecting himself with the temporal interests of St. Joseph's, his parish church. He aided in the building of the first church, and he was to the fore in a substantial way in the work of erecting the present splendid edifice. During forty-six years in the city of Tiffin, and over sixty in Ohio, he acted well

his part, and when called to his reward he was sincerely mourned by all classes of his fellow citizens.

The subject of this mention, while thoroughly American, was a typical Teuton, being industrious, intelligent, reliable, conscientious, thrifty, and bluntly honest in word and act. It has been said of him by one who knew him well, that "He was of a most hospitable nature, to which fact his numerous friends among the clergy and laity will testify." He was true to those friends, and while kindly considerate, was firm. As might be expected, he was loyal to his faith, and at all times evinced a zeal in religion, which was the augury of those domestic and social qualities which adorned his life and set a beautiful example to others.

His constant aim was to train his children to be good Christians and good citizens. In this as in other things his life was a success. For over twenty years an infirmity, asthma, tested both his endurance and his patience. He was equal to the ordeal, however, and his cheerful resignation to the will of God was the best evidence of his faith and his truly Christian life.

The Rt. Rev. Bishop Gilmour bore testimony to the merits of the deceased by assisting at his funeral and by delivering an appropriate discourse on the occasion. Upwards of thirty priests also were in attendance joining with the large congregation in paying due respect to the memory of a good citizen, a good father, and a thoroughly sincere and practical Catholic.

Although more than eleven years have passed since his demise, his life and manner, as witnessed in Tiffin for forty-six years, are vividly recalled and almost daily spoken of by the thousands who knew him well, and who now more than ever are impressed by his sturdy character and his faithfulness as a Catholic head of a family and as a citizen.

In life he fully realized that "Death is the justification of all the ways of the Christian, the end of all his sacrifices—the touch of the great Master which completes the picture." Fortified with the last Sacraments, he was ushered into real life, confidently hopeful of a favorable judgment and of hearing the welcoming words, "Well done, thou good and faithful servant."



THE REV. FRANCIS J. HOPP

THE REV. FRANCIS J. HOPP.

Among the younger priests of note in the diocese of Cleveland the pastor of the Church of the Sacred Heart of Jesus, Shelby Settlement (Vernon Junction), Ohio, is recognized as of more than average prominence. This holds as well touching his qualities as a man as in his calling and equipment as an ecclesiastic.

He is a native of Akron, Ohio, and was born to Jacob and Catharine (Klein) Hopp, February 23, 1873. His parents, natives of Germany, always exhibited such devotion to religion as would appear to entitle them to the distinction of having their talented son advanced to his present high station as a priest of the Catholic Church.

Father Hopp's preparatory education was received under the watchful eye of his pastor in St. Bernard's parish school in his native city. During his earlier years he gave promise of such talent and virtue as to indicate his vocation. Accordingly he was early sent to Canisius College, Buffalo, New York, where, under the care of the Jesuits, his progress was most marked. Meriting and receiving high honors, he graduated in the classics in 1892, and in the autumn of that year was admitted to St. Mary's Theological Seminary, Cleveland.

While pursuing in that institution his philosophical and divinity studies he gave a very good account of himself; was ever studious, tractable, and obedient, and, completing the long course of five years, was ready for ordination in 1897. That distinction was conferred on him by Bishop Horstmann in St. John's Cathedral, June 12th, of that year.

Father Hopp went to his native city to celebrate his first Mass. The entire congregation was present to assist, and to receive his blessing. An incident of note on the occasion was the fact that Father Broun, the veteran pastor of the parish church, St. Bernard's, who baptized the youthful celebrant as a babe twenty-four years and four months before, was in the sanctuary as master of ceremonies at the solemn high Mass. Another feature of consequence connected with the day was a public reception tendered to the young priest by the people of the parish, who accompanied their congratulations by a well filled purse. And

thus the long years of his successful student life were fittingly recalled and requited.

The Rev. Francis J. Hopp's first field of labor as a priest was in the capacity of curate at St. Patrick's Church, Cleveland. He ministered there from June, 1897, till January, 1898, when he was appointed to his present charge as pastor of the Sacred Heart of Jesus' Church, at Shelby Settlement, otherwise known as Vernon Junction, Ohio. The parish is among the most important rural congregations in the diocese. Its church is the finest in that section of the State, and while Father Hopp found it heavily in debt he has each year been enabled by a generous and united congregation to not only pay the interest but also to lessen the principal very considerably. The ultimate wiping out of the debt is now an assured fact.

Being well equipped in the way of knowledge, zeal, and health, he has accomplished great good in the Sacred Heart parish. Barring the demands made upon him in the way of meeting monetary obligations, his work is largely spiritual and educational. This is well in keeping with his tastes and trend of mind, for the Spirit-given qualities of the true ecclesiastic are certainly his. These qualities shine through his musical talents, his acceptable and more than average ability as a preacher, and the many excellent traits which are elements in his character. His modesty contrasts with his brilliancy, his youth with his ability, and his prudence with the multiplied trying occasions which, in the life of every priest, invite to rashness.

If in measured but simple phrase these things may be truthfully set down as hints touching the character and ability of a priest not yet thirty years old, it will not be out of reason to look for greater things in the time which may yet be his to labor in his chosen calling. These will be in the line of good quietly accomplished, but never heralded to the world. They may be unseen of men, and in their estimation, if seen, may appear little; but just as contact with a spark may kindle a great fire, so the spiritual flame that illuminates and purifies souls may be caught from the zeal which burns in the heart of an humble rural pastor.



MR. AND MRS. MICHAEL J. HOYNES.

MR. MICHAEL J. HOYNES.

Mr. Daniel Hoynes and Miss Catherine Quinn, both natives of Queen's county, Ireland, were married in New York State, and removed to Ohio about 1847, selecting the village of Olmsted Falls in Cuyahoga county as their abode. Mr. Hoynes secured employment in an humble way with what is now known as the Big Four Railway Company, with which company he remained for about thirty years, or until his death, which took place May 23, 1877. To Mr. and Mrs. Daniel Hoynes were born a family of ten sons, only five of whom are living. The fifth oldest is a member of St. Edward's parish, Cleveland, is president of the Central Electrotype and Engraving Company of that city, and is the subject of this sketch.

Mr. Michael J. Hoynes was born April 5, 1860. Like other boys in his native village he got his share of what was then termed "schooling." Boylike, he early tired of school and study, and was glad of an opportunity to be employed carrying tools, doing errands, or serving water to the men employed in the local stone quarries. When sixteen years old he began to exhibit both increasing good sense and a degree of manliness. An opportunity to learn the electrotyper's art presented itself, and he embraced it. Before he attained his majority he was well skilled in both the mechanical and the art sides of the business. Thus equipped, he resolved to visit, in quest of further knowledge of his art, some of the principal cities of the country. As a result he held responsible positions in some of the largest electrotyping establishments in the United States.

Returning to his native State, in 1884, he located in the city of Akron. There he established an electrotyping plant of his own. He conducted it successfully during four years, when he sold the business to the Werner Printing Company of that place, and accepted the superintendency of it. He continued there twelve years. While holding that position he organized, in 1896, in Cleveland, the Central Electrotype and Engraving Company. He became the president of the company, a responsible office which he continues to hold, and to the discharge of the important duties of which he began recently to devote all his time and energy.

In 1890, April 29th, Mr. M. J. Hoynes was married to Miss Florence M., the daughter of Dr. and Mrs. Oscar E. Brownell, of Akron, Ohio. She embraced the Catholic faith of her husband, and has since enjoyed that spiritual contentment begotten of a knowledge of the truth. To Mr. and Mrs. Hoynes have been born five children whose names are: Florence E., Daniel O., Mary A., Paul Emmet, and Denis Francis. Mrs. Hoynes is a lady of no little culture, especially in music, the teaching of that art having been her profession before her marriage. Marked refinement and many excellent qualities, the concomitants of a musical nature, are hers, and to these she adds the domestic grace of being a good, practical housekeeper. With the Hoynes family in their home on Slater street, Cleveland, resides Grandma Hoynes, now in excellent health, in her seventy-fourth year. She is the old-style Irish mother, faithful to her religion, devoted to her children and her friends, and blessed with a kindly nature. She is the link binding the simplicity of the hallowed past with the strenuousness of the present. As such she is of consequence to her children, but more especially because of her maternal virtues and the filial love which her life has inspired in their hearts. Since this sketch was in type, she passed away, November 4, 1902.

Mr. M. J. Hoynes is a gentleman noted for modesty and simplicity of manner, fewness of words, and marked tolerance of both men and conditions. He feels and thinks deeply, but he is in no sense demonstrative. A smile announces a joyous emotion or a triumph in his life, but their opposites are scarcely evidenced in his countenance. His strength is in his gentleness and mildness, and those who would deem him weak because not outspoken and vehement would be poor judges of his nature. He is a good business man, a master of his art in all its branches, and in every essential he is a man among men. If "life is a perpetual see-saw between gravity and levity," between tears and laughter, he neither descends far on the teeter side nor ascends far on the tawter side. He does not venture a great distance from the pivot upon which life's beam is balanced; hence his ups and downs are not very pronounced. His temperament is even, his nature is kind. He never offends, and, as a consequence, he has an army of friends.



THE REV. VITUS HRIBAR

THE REV. VITUS HRIBAR.

The subject of this biographical sketch and accompanying portrait, was born in Zgornji, Tuhinj, Carniolia, in the southern part of Austria, May 29, 1870. His mother's maiden name was Agnes Zajec. His father, Martin Hribar, was a farmer whose greatest ambition was to see his son Vitus a priest, and he actually made the journey to this country, in 1893, to assist at the first Mass celebrated by his reverend son.

Father Hribar made his preparatory and also his classical studies in Ljubljana, in his native country. To classics alone he devoted eight years. Those years were well spent, judging from his scholarly attainments. Having been apprised of the great need there was in the Diocese of Cleveland for a priest who could speak the Slovenic (Krainer) tongue, on invitation, he set out for the field of his future labors, bidding a long farewell to friends and home. He arrived in Cleveland September 8, 1890, and the next day entered St. Mary's Theological Seminary. The needs of the diocese and his own ability combined in shortening his seminary course. He was ordained priest in the Cathedral chapel, July 29, 1893, by Bishop Horstmann, and was at once appointed to organize St. Vitus' parish, Cleveland, of which he is yet pastor. It is the first parish comprised of Catholics of that nationality in the diocese, and he is also the first and only priest speaking that tongue and ministering to Catholics in Ohio.

The parish property consists of a spacious lot at the corner of Norwood and Glass avenues, and the improvements are a commodious and tasty frame church with stone foundation, and also a pastoral residence. The whole cost many thousands of dollars, and is practically out of debt. This fact is an evidence of the executive ability and business capacity of the pastor. It also implies those qualities which in a priest serve to unify his people and inspire them with ardor for religion.

That he is a devoted, zealous, and capable man is borne out by his reputation among his people and also by his character. In addition to his native language, Slovenic, he speaks also the Croatian, German, and English tongues. Not only in the semi-private labors of his calling, such as hearing confessions, visiting

the sick and teaching the children, is he zealous, but he is credited, by those who know, with combining that zeal with great ability and eloquence in the pulpit. Being a musician of no little skill, he is equipped to conduct the public service of the church most acceptably and becomingly, and the effect of this on the congregation is quite marked.

The personal traits of Father Hribar are kindness, gentleness and simplicity of manner. Notwithstanding these he is strong in his convictions and is resolute beyond change in all matters where duty and right demand him to decide and act. For a man of his years and experience his mental and moral forcefulness is quite remarkable. His strength and decision of character make an assuring background to the picture that might be drawn of him, the foreground of which would be softened and rendered more inviting by his many mild and agreeable qualities.

THE REV. FRANCIS J. HROCH.

The pastor of the Church of the Immaculate Conception, Port Clinton, Ottawa county, Ohio, with Marblehead in the same county attached as a mission, is the Rev. Francis J. Hroch. He was born in the village of Kralova Lhota, near Prague, Bohemia, September 13, 1864. His parents, Joseph and Mary (Stanek) Hroch, with their family, emigrated to the United States when he was five years old and took up their permanent abode in Cleveland, Ohio. The elder Hroch died there April, 1899.

The preparatory training of young Hroch was had in the parish school of St. Procop, Cleveland. Rev. Joseph M. Koudelka, now pastor of St. Michael's Church in that city, was at that time in charge of St. Procop's. He took note of the talents displayed by the boy and was so much impressed by them that he gave him private instructions in Latin for the space of a year. This was followed by a two years' course in the Franciscan College, Chapel street, Cleveland. He was next sent to the Canisius (Jesuit) College at Buffalo, N. Y., where, after a course of four years, he graduated in the classics in the spring of 1884. In the autumn of that year he entered St. Mary's Theological Seminary, Cleveland, where



THE REV. FRANCIS J. HROCH

he studied for over five years, and was ordained priest by Bishop Gilmour December 21, 1889.

St. Patrick's Church, South Thompson, Ohio, was his first charge. His labors there began January 1, 1890, and continued until January 24, 1892, when he was appointed to St. Joseph's Church, Marblehead, to which, the following year, Port Clinton was added as a mission. Father Hroch has labored in these two fields until the present, the only change being the transfer of his residence to Port Clinton, thereby making Marblehead a mission. At the latter place he has built a fine residence, and is now engaged in the erection of a splendid new church at the former.*

The Rev. Joseph M. Koudelka made no mistake when, over twenty years ago, he saw in the boy Hroch the present useful, talented priest. The promising youth is truly the father to the great man, since to the close observer he exhibits those budding qualities which develop under careful training and favorable conditions, thereby improving his native talents and forming his character. It has thus been the case with Father Hroch. He has grown to be a man of parts in knowledge and language, and possesses a character remarkable for its ecclesiastical trend. Through his forcefulness and considerateness he is enabled to wisely direct and successfully lead his people, not merely in temporalities, but especially in spiritual things, which, after all, are the prime essentials. Besides the Latin, he is acquainted with the Bohemian, Slovak, Polish, German and English languages. He has call for the use of five of these in dealing with his parishioners. As a student, he does not fail to appreciate the advantages he enjoys through the literature of these tongues, while his practicability brings all to subserve the great work he is called to perform.

The becoming modesty and approachableness of Father Hroch commend him to the public, and are a sort of stepping-stone by which he is brought into communication with many he might not otherwise reach. St. Paul is his favorite apostle, a fact which can be inferred from his zeal and great earnestness. Every straying sheep is to Father Hroch a second King Agrippa to be addressed after the style of the great priest of the Gentiles so as to reach his heart, convince his intellect, and gain him for Christ.

*Since this work was in press Father Hroch was appointed, October 1, 1902, to organize in Cleveland the congregation of St. John Nepomucene.

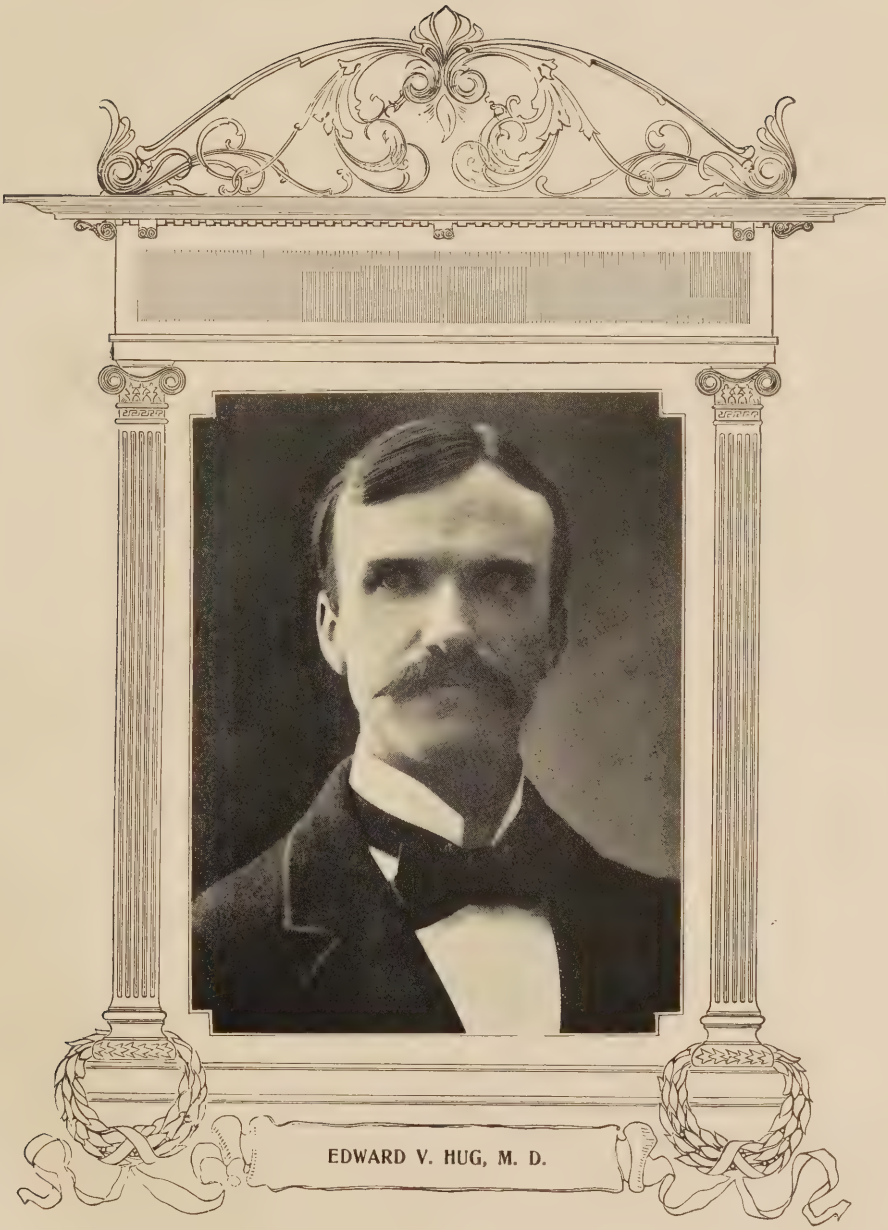
EDWARD V. HUG, M. D.

Among the professional men of note in the Diocese of Cleveland the record and standing of Dr. Edward V. Hug, of St. Joseph's parish, Lorain, Ohio, are such as to entitle him to honorable mention in this work.

He was born at Navarre, Stark county, Ohio, May 12, 1869. He made his preparatory studies in the parochial schools and in the high school of his native place. Following this, he entered Mt. Union College, Alliance, Ohio, where he graduated in the summer of 1889. Returning to Navarre he became a teacher, which calling he followed for some time. Having made choice of the practice of medicine as his profession, he entered the Jefferson Medical College, of Philadelphia, where he received the degree of Doctor of Medicine in 1893. Succeeding in the competitive examinations held under the city civil service board, he won his appointment as one of the resident physicians of the Philadelphia Hospital, an office which he filled for nearly two years.

December, 1894, he removed to Lorain, where he has acquired both a large practice and more than local fame. He is president of the Lorain County Medical Society, which society he helped organize. He holds membership also in the Northern Ohio District Medical Society, the Ohio State Medical Society, and the American Medical Association. He is the medical examiner for the Catholic Mutual Benefit Association, and also for the Ladies' Catholic Mutual Benefit Association; is a charter member of the Knights of St. John, and is grand knight of the Knights of Columbus. He was honored with the nomination for the office of coroner by the Democratic party of Lorain county, and at present holds the position of health officer of Lorain.

Doctor Hug is a conscientious and careful practitioner. Besides being an up-to-date man in his profession, he has a natural aptitude in the field of the diagnostician. No man is free to go ahead, especially in medicine, unless, in Davy Crockett parlance, he is sure he is right. It is, possibly, because he has nearly always been correct in his diagnoses and prognoses that he has been so successful in his cases. To say this may be somewhat unethical, but it is nevertheless the truth and quite proper and germane to



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the purpose and scope of this mention. Not only does medical literature claim and receive his attention as a student, but even general literature—the English and German classics—has a share of his time. This would imply culture and wide information, both of which stand much to the credit of a man so young as the subject of this article.

Independent of his professional knowledge, the physician is expected to be a man of education. This education, coupled with his special training, which implies a knowledge of pathology, physiology, and kindred sciences, presupposes a big man intellectually and professionally, and, indeed, also in the way of symmetrical rounding out and finish. It is true this standard is a high one, to which few attain in our modern money-loving country; but the gentleman here mentioned is well advanced toward the top of this long ladder, and the progress he has made is the measure of his talents, application, and determination.

In his early career he encountered many difficulties; during his college days they beset his path on every side; and since his advent into the professional world the way of his every-day life has not always been fringed with sweet-smelling shrubs and flowers. Summer-evening quiet was not expected by him, but rather the closest application and the hardest of work. He had to fight to gain the victory. He had to struggle to win the crown. Success calls ever for effort, and it is to the credit of the subject of this sketch that he has fought the good fight, kept the faith, and attained to far more than he expected in professional life thus far. In the social order, too, his advances have been equally noted and have ever kept pace with his merits.

The accompanying portrait of Dr. Hug will impress the reader with his even temperament, self-possession, and thoughtful, enquiring mind. He is a believer through grace and intellect, and his deep drinking from the Pierian Spring but strengthens his faith in the great truths of Revelation as taught by the Catholic Church.

MR. HENRY HUGHES.

In Scott township, Sandusky county, Ohio, was born, December 16, 1866, the gentleman selected for this mention. His father was the late Michael Hughes, and the maiden name of his mother was Catherine Connolly. Both were natives of the county of Tyrone, Ireland. Mr. Henry Hughes is, and for upwards of eleven years has been, a citizen of the city of Fremont, Ohio.

The advantages of a country school education were all he had originally. When seventeen he began to teach school at Millersville, in his native county. He taught seven successive terms and declined an eighth appointment. He was elected assessor of Scott township in his twenty-first year, and was re-elected. Developing a taste for mathematics, he attended the Normal University at Ada, Ohio, where he graduated in civil engineering in 1889. He forthwith opened an office in Fremont, Ohio, for the practice of his chosen profession. He was employed by the Standard Oil Company for some years, and later made sufficient progress in his calling to attract the attention of both the local authorities and the general public. In 1894 he was elected county surveyor, and, in 1897, he was re-elected to the same office. He was appointed city civil engineer in 1895, which position he continues to hold.

To have the citizens of Sandusky county and the officials of the city of Fremont select him to set their metes and bounds, and to otherwise determine as to their important interests, is the very best evidence of his ability as an engineer and surveyor and also of his character as a man. In this connection it is proper to say that Mr. Hughes recognizes no interest and no individual where the mathematics and the justice of a case intervene. His lines are straight, his measurements accurate, and no power, with his permission and sanction, can deflect the former or miscalculate the latter. It follows, therefore, that honesty, as well as professional accuracy, has a place in his practice and vocabulary, and sooner might the heavens fall than he depart from the straight line of duty the width of the spider's thread in his theodolite.

Mr. Henry Hughes was married, in 1894, to Miss Mary E. Quilter who, like himself, is a native of Sandusky county, Ohio. She is a domestic and companionable person whose good sense and



MR. HENRY HUGHES

simple, unaffected tastes harmonize well with her duties as wife and mother, and reflect her high regard for the riches begotten of religion, the affections, and the intellect, as distinct from those so much loved by the world. Six children have been born to them, the oldest and the second youngest of whom, Melvin and Harold, have passed away. The names of the remaining children are: Adrienne, Dawn, Elden, and Mildred. The Hughes family are members of St. Ann's parish, and are recognized as representatives of the best moral and Christian sentiments prevailing in the city of Fremont. Mr. Hughes for years has been and now is one of the councilmen of the congregation.

A closer scrutiny of Mr. Henry Hughes would discover many qualities and capacities other than those which he calls into activity in his profession, for he is generous, considerate, practical and approachable, and loyal to his convictions. He has besides a mathematical mind. Tangibilities and figures attract him more than mere theories. From his acquaintance with the topography and partly with the nature of the territory whose surface he measures, he has been brought to take a deep interest in the oil fields. That interest has greatly developed within recent years and has become so profitable to him that many style him the "Oil King," and the "Prince of Scott." His success in oil speculations and telephone enterprises has been quite remarkable, but his highest achievements have been and are in maintaining his reputation for honest manhood and in keeping himself "unspotted before the world."

When a youth and just beginning to garner the first fruits of his professional labors, it was his delight to furnish his mother during her fatal illness with whatever he could afford for her comfort. When later he became administrator of his father's estate he faithfully discharged the trust and saved the property for the heirs, to whom, in the language of his neighbors, "he became both father and mother."

Mr. Hughes' palatial home on West Croghan street, corner of Wayne, has recently been enlarged and beautified. It is, both exteriorly and interiorly, the finest residence in Fremont, indicating not only the taste but also the affluence of its owner. His neighbors of all classes rejoice in his prosperity, and wish both him and his family long life and good health to enjoy the rewards of his sagacity, professional ability, and industry.

THE REV. FRANCIS L. HULTGEN.

The pastor of St. Mary's Church, at Kirby, Wyandot county, Ohio, the Rev. Francis L. Hultgen, was born in Lorraine, France, April 3, 1864. His father, John Hultgen, who died in his native country, in 1886, was a member of the famous body-guard of Napoleon III, and was a true soldier and patriot. The maiden name of Mrs. Hultgen was Anna Weiland. She yet lives in her native Diocese of Metz, in Lorraine.

For generations in France the Napoleonic spirit was in the air, and babes were not only called after the great Napoleon, but they were early taught to copy after his martial spirit. A striking resemblance to the first Napoleon is found in the facial expression and cranial development of Father Hultgen. In not a few character traits also is he like unto him, notably in his marked reserve, his philosophical mood, his ability to plan and devise, and the indomitable energy displayed in carrying his undertakings to successful conclusions. Possessing these and employing them to uplift men rather than pull them down is as praiseworthy in him as it is fortunate on the other hand that he is entirely free from Napoleon's lawless ambition, his tyrannical spirit, and the multiplied imperfections which stained his life and almost ruined his country.

Francis L. Hultgen finished his classics in the gymnasium, at Metz, when he was in his twentieth year. He had already been accepted for the Diocese of Cleveland, and, having graduated, he was prepared to depart for this country, but the late Father Moes, better known as Old Father Moes, who was to escort him thither, was not ready to set out at that time. Young Hultgen thereupon devoted the succeeding six months to the study of philosophy at Luxemburg, which was counted a full year for him later on in the Cleveland seminary.

Father Moes, having finished the business connected with his trip abroad, started with his charge for America, in 1885, and that winter the young man found himself pursuing his theological studies in the diocesan seminary in Cleveland. December 19, 1889, he was ordained priest by Bishop Gilmour, and was at once appointed to the charge of his present church, at Kirby. The



THE REV. FRANCIS L. HULTGEN

following year he undertook the erection of the new St. Mary's Church, a beautiful and imposing edifice. The corner stone was laid June 22, 1890, and near the close of the succeeding year, November 17, 1891, it was dedicated. It was a great work for the young priest, and it remains one of the evidences of his energy and zeal. In fact, he may point with a laudable pride to it as the great work of his life thus far in the temporal order.

At this writing, having been eleven years on the mission, a fair estimate of both the man and the priest in Father Hultgen may be arrived at. As a man he is modest-mannered, but manly. He possesses an even, happy temperament. By nature he is agreeable, candid and obliging. He is a man of not a few parts and speaks the French, German, and English tongues. His spare hours he spends with his chosen friends, his pet doves, pigeons, lambs, and bees. They come to him to be fed, the birds light on his shoulders and hands and appear to appreciate his kindness and gentleness.

When the ecclesiastical character is superimposed upon such a nature as his, even an additional mellowing and refining effect may be looked for. The expected is realized in him, and from this again we are enabled to have an idea of the priest in the man. That priest is faithful, zealous, active, always concerned about his spiritual children. He is alive to their every need, and it rejoices him to be about the business of instructing, training, guiding, and consoling. His parishioners come in from the farm; they come a long distance, and being a people who have much to occupy them, they get immediate attention from their pastor. A call from the sick comes. He almost anticipates it, so prompt is his response. His people glory in the public service of the Church, and he adds to their satisfaction by his decorum and his excellent singing and preaching. It is true he is not so much an orator as he is a lucid, fluent speaker, the appropriateness and reasonableness of the matter of his discourses far transcending the merely rhetorical.

Father Hultgen and his flock dwell together in unity and peace, and are of one mind touching parochial affairs, both spiritual and temporal.

THE HON. FRANK H. HURD, LL. D.

The late Hon. Frank H. Hurd, of Toledo, Ohio, was a Christian gentleman, a great lawyer, an orator, a statesman, and a theologian. Although theology was not particularly in the line of his calling, he was almost as well versed in that science as some who make it their profession. He was not only the most prominent Catholic layman (a convert) in the Central States of the Union, but he also took high rank among the foremost men of the Nation. It is fitting, therefore, since he was of the Diocese of Cleveland during twenty-six years of the last and best half of his life, to give in this work an outline of his career and characteristics. Moreover, it is a labor of love on the part of the author of this volume, he having enjoyed a delightful acquaintance with him for more than twenty-two years.

The parents of this distinguished jurist were Judge and Mrs. R. C. Hurd, of Mt. Vernon, Ohio. The former died there in 1874, and the latter in 1894. She became a Catholic, in 1889, much to the delight of her distinguished son. He was born to them at Mt. Vernon, Ohio, December 25 (Christmas Day), 1840, and was the fourth oldest of a family of seven. He was educated at Kenyon College, Gambier, Ohio, from which institution he graduated in 1858. From 1860 to 1862 he studied law in his father's office, and shortly after attaining his majority was admitted to practice. Even then he gave promise of the greatness to which he afterwards attained. He was elected prosecuting attorney of his native county (Knox), in 1863; was chosen to represent his district in the State Senate, in 1866; and, in 1868, was appointed to codify the criminal laws of the State. With some amendments, his work in that field is now a part of the Revised Statutes of Ohio. In 1869, December 26, he was baptized a member of the Catholic Church. Through grace and study he prepared himself for the reception of that Sacrament, which was administered to him in his native city by the Rev. Father Brent.

In that year (1869) he removed to the city of Toledo, Ohio, with a view to gratify his political ambition and to enjoy a wider field for the exercise of his legal ability. He became the law partner of the late Judge Charles H. Scribner, and served as city



HON. FRANK H. HURD.

solicitor from 1869 to 1873. He was three times elected a member of Congress from the Toledo district. While in Congress he was prominent both as an orator, a free trade Democrat, and a constitutional lawyer. He was chairman of the Judiciary Committee under Speaker Randall, and was a member of the Ways and Means Committee under Speaker Carlisle. His forensic efforts were always of great interest at the Capitol, especially during the Hayes-Tilden contest for the presidency, when he literally overwhelmed his opponents, notably the late James A. Garfield, who afterward became president. His first great speech in Congress, and the one which attracted to him the attention of the legal minds of the country, was on a matter akin to the law of habeas corpus. His father, Judge Hurd, had written a work on that subject, which he, by revising later, had familiarized himself with. This knowledge, coupled with his ability to apply it, enabled him to make, on the topic then under discussion, one of the ablest speeches ever delivered in the Lower House.

In 1877 the University of Notre Dame conferred on him the degree of Doctor of Laws. He was a member of the Cobden Club, the famous free trade organization of the world. He was the senior member of the law firm of Hurd, Brumback & Thatcher at the time of his death, which occurred in Toledo, July 10, 1896. The sad event called forth from the press of the country columns of laudation for both his character and ability. Among the hundreds who sent tributes of condolence were ex-President Grover Cleveland, President Wm. McKinley, Senator John Sherman, Congressman R. P. Bland, ex-Secretary of the Treasury Charles Foster, and Senator J. B. Foraker.

Frank H. Hurd possessed a great mind and much legal and political learning. He was a noble advocate and a commanding orator. But it was not alone in these respects that he was great. His true greatness was in his character. His heart was greater than his great intellect. His principles were grander than his masterly advocacy of them. He loved truth and justice with all the ardor of his being. He loved and ably defended the Catholic Church as the very embodiment of these in the world. He did not obtrude his Catholicity, but he felt greatly honored by being publicly recognized as a member of the great Mother Church. Next to his love for the Church and for truth and justice, was his

love for the plain people who suffer most through the clouding or misrepresentation of truth and the maladministration of justice. He loved his army of personal friends, and he defended and helped many of them long after not a few became unworthy of even his notice. He was blamed because "publicans and sinners" were among his associates, and because he did not seek the companionship of those only who too often feasted sumptuously on illgotten gain and wore soft garments. His Christian democracy directed him in these respects, and his towering spirit contemned hypocrisy and the I-am-holier-than-thou assumptions of many. His manliness and character shone the brighter because of some minor failings, which we all inherit from Adam, and which were his to correct and overcome.

His was a real, live faith that, since the day of his baptism, seldom suffered even the slightest indisposition through lack of works. His was a discrimination that saw and respected the priest in the man when the man himself might not be of any too high a standing. In unsettled points of law, not covered by the Constitution, he never hesitated to declare his willingness to turn for light to the Catholic Church which gave to humanity the principles of our Declaration of Independence and of our Constitution. The "*Facit per alium facit per se*" of his profession was to his mind but the corollary to the declaration of Christ: "He that heareth you heareth Me," and to the inspired exclamation of the Jews welcoming Jesus on that first Palm Sunday: "Blessed is He that cometh in the name of the Lord."

Among his characteristics were devotion to principle, openness and simplicity, gentleness, sympathy, and faithfulness to his friends. He keenly appreciated situations, and while emotional to a degree, was able to bear defeat with as much good grace as, when victorious, he generously gave the credit to his friends and to the thinking public. His character was beautifully rounded out, the little as well as the great things in his life affording the evidence. He was markedly respectful and deferential to women, especially to those in religion. He seemed always to remember that he had a mother and sisters, and also that he had a sweetheart in the long ago, who was torn from him by death, and to whose memory he paid the tribute of living a single life. The truth is there have been few nobler, manlier men than Frank H. Hurd.



THE REV. GILBERT P. JENNINGS

THE REV. GILBERT P. JENNINGS.

There are few priests in the Diocese of Cleveland who meet more fully the various requirements of a Catholic pastor of souls than does the gentleman here mentioned, and they are equally few, indeed, who excel him in those amenities that sweeten life and render tolerable for others the cares and annoyances that, at times, crowd into the everyday experience of most people. He goes about his affairs, whether spiritual or temporal, with steadfastness, order, and system; his sereneness is seldom disturbed; and even when encouraging his people in the strict performance of duty, his method is invitational rather than dictatorial. It has been said of him by one in position to know and judge impartially that, "He is a priestly priest, and a manly man."

The Rev. Gilbert P. Jennings was born at Ravenna, Portage county, Ohio, October 25, 1856. He made his humanities as a successful student in Mount St. Mary's Seminary, Cincinnati, Ohio, and his philosophy and theology in the Cleveland Diocesan Seminary, where he showed himself to be a scholar of no little ability. July 6, 1884, in the chapel of the seminary, he was ordained a priest by Bishop Gilmour.

His first appointment placed him in charge as pastor of St. Joseph Calasanctius' Church, at Jefferson, Ashtabula county, with St. Mary's Church, at Conneaut, as a mission. He continued there from July 21, 1884, till October 15, 1889, when a reversal of the then existing order took place and Conneaut became the pastorate and Jefferson the mission. At Conneaut he built the present beautiful Church of St. Mary and also the pastoral residence. He remained in charge until August, 1893. Meanwhile he was entrusted with the preparatory work of organizing St. Agnes' parish, in Cleveland. He devoted his week-days, from April till August of that year, to the work, and in the latter mentioned month and year he took possession of the parish, where he has since remained as pastor.

St. Agnes' parish, in its present prosperous condition, is the rich fruit of Father Jennings' labors. He built the church and pastoral residence, and, at this writing, is engaged in the work of erecting a commodious and imposing parish school. Under

his direction the congregation has steadily advanced both spiritually and temporally. Harmony prevails, the people are imbued with an excellent spirit, and its future promises much in those things essential in a congregation working in happy accord with its pastor for the good of religion and the uplifting of society.

Father Jennings possesses many natural and acquired talents. He is a pleasing speaker of much force and eloquence, and a writer who combines strength with elegance. During the period in which he was an editorial associate on the *Catholic Universe* his writings were much admired for depth of thought and beauty of diction. The matter in his sermons is original and timely, exceedingly appropriate, and happily in keeping with his constant endeavors to instruct and elevate. His plainness of speech and clearness of enunciation, combined with his cogent reasoning, fervor, and finish, entitle him to be classed among orators.

What renders these qualities in this priest of greatest consequence is, that he devotes them most earnestly to the cause of Him in whose service he is enlisted. As has been said, he fills all the requirements of a Catholic pastor of souls. The intellectually inclined find in him all they look for in mental scope and acumen; the simple and believing ones are not beneath his level. The young as well as the old, the rich and the poor, the sinner and the saint, will not leave his presence, or depart from attendance at services conducted by him without each hearing something they are glad to bear away with them in their hearts.

The greatest ambition of Father Jennings is to be what his vocation demands—a faithful priest winning souls for God and love for the ecclesiastical character. By faithfulness in the discharge of his duties, by exerting his powers and talents to the end for which he has been sent, and by becomingly conducting and acquitting himself in the various offices in which he is called to act, he presents a picture which instructs and edifies, and which helps all, even those who are weak, to not only reverence religion but also to have an abiding respect for those who speak in its name, and in the name of its Divine Founder.



THE REV. JOHN JOHNSTON

THE REV. JOHN JOHNSTON.

The diocesan records tell of the ordination of the Rev. John Johnston by Bishop Horstmann in Cleveland, Ohio, December 17, 1892. They tell, moreover, that his first appointment, immediately after his ordination, was as pastor of St. Patrick's Church, South Thompson, in Geauga county, Ohio, with the mission at Madison and the station at Geneva also in his charge. He continued to minister to the Catholics at those places until January 15, 1895, when Jefferson, in Ashtabula county, was added to his territory. The following May, the 15th day, he was appointed resident pastor of St. Joseph Calasanctius' Church in the latter place, retaining charge of the church at South Thompson as a mission. By the terms of this latter appointment he was relieved from further charge of Madison and Geneva. At this writing, the last days of the nineteenth century, he continues as above, the resident pastor of St. Joseph's, at Jefferson.*

He was born at Nenagh, county Tipperary, Ireland, August 30, 1868. He is the second oldest of a family, with which Providence blessed his parents. The local history tells of some of his early ancestors having connected themselves in Ireland with the Established Church of England. Through grace and enlightenment the old faith claimed some of them later, and now a member of the family, a priest of the Catholic Church, who is the subject of this mention, is the evidence of the mysterious ways in which Providence shapes the ends of all of us.

The Johnstons removed from their native place to Tuam, in the county of Galway, the See city of him who, in his day, was happily styled the "Lion of the Fold of Judah," the late Most Rev. Archbishop McHale. There the boy Johnston received his primary training, after which, October 16, 1880, he entered Tuam College as a day scholar. During his boyhood he served Mass for the great Archbishop and was the last to assist him in that capacity, September, 1881. That prelate in his will made provision for a burse or scholarship in Tuam College for the young man, which benefit he began to use as a regular student August 28, 1882. He

*Since this sketch was in type, the Rev. Father Johnston was appointed, July 28, 1901, pastor of St. Mary's Church, Lorain.

continued his studies in that institution until his graduation, which took place in 1887.

The next move was his transfer to St. Patrick's College, at Thurles, January 13, 1888, where he began his theological studies, which he continued until May 25, 1890. He then emigrated to the United States, spent two years in St. Mary's Theological Seminary, Cleveland, at the expiration of which he was elevated to the priesthood. Father Johnston, during the eight years of his life thus far as a priest, has shown himself to be a hard-working and prudent spiritual teacher and guide. He is watchful of the needs of his flock and is zealous for their eternal and temporal welfare. He has made several necessary changes and improvements in the places under his charge, and has kept the church property in good repair. Considering the limited resources at his command, and the difficulties he has had to meet, the results of his labors are much to his credit and to that of his people also.

As a young man who made good studies, who is the possessor of talents of no mean order, and who is remarkable for devotion to duty, he is entitled to a degree of recognition, against which, however, his retiring disposition makes strong protest. He prefers the quiet ways, shunning all publicity except as it becomes necessary in the line of his calling. His inclination is to work and study, a fact which promises much for his riper years.

Belonging to the light-haired tribe of the Celts, he evidences in his temperament and mental qualities the characteristics which have distinguished it for generations. Among these are an exceedingly active mentality; the quality of generosity, which is specially Irish; and also appreciation, which in him partakes of the moral sentiment of gratitude and of a desire to requite a benefactor, or even one actuated by good will toward him. Father Johnston has never been unmindful of favors, no matter by whom extended. To his ecclesiastical superiors he shows his gratefulness by faithfulness and loyalty, and to the members of his congregation, who sustain him in his arduous parish work, he always returns his thanks and exhibits on all occasions his good will. These facts mean much touching his own character, and they also have their effect on those among whom and for whom he labors.



Donald A. Ruth E. Mary B.

MR. AND MRS. HARRY A. KEFFER.

Dorothy C. Hugh D.

MR. HARRY A. KEFFER.

To say of a person that he is a prominent character is to impute to, or recognize in, him some striking combination of qualities which set him apart from most men and picture him as intently pursuing a course somewhat outside the common pathway trodden by the multitude.

Mr. Harry A. Keffer, of East Liverpool, Ohio, is a gentleman who might be regarded as just such a person. He differs from most men in many respects, and is both philosophical and specially individualistic. He is a man of prominence and influence in his community, but his sway is not accounted for by any parade or self-assertion. On the contrary his manner is quiet and his words are few. He is a stranger to a contentious spirit, and contents himself with calmly contemplating life's eddying current as he steers his bark clear of the rocks and shoals. While in the world, and of it, he appears to stand somewhat aloof from it. He readily compasses situations, correctly estimates men and things, and logically forms his conclusions regarding them. In truth he kicks the world before him, at least respecting those trifles which annoy the minds of most men.

He was born at East Liverpool, Ohio, April 8, 1861. In early life he had few advantages other than those of a common school education, and a good Catholic training. When fifteen years old he began to learn the many-sided trade of a potter. He mastered it, at least in its important departments. From the bottom round of the ladder in The Potters' Co-operative Company's plant, at East Liverpool, he climbed until he became its secretary and treasurer. He was with that company from 1876 till 1900, during which time he filled various positions, both mechanical and executive. The last sixteen years of his connection with the company he discharged the duties of the high offices of secretary and treasurer.

In 1900 he took stock in, and became the president of, The Sévres China Company, one of the great pottery establishments of East Liverpool. He continues in that important position, which implies not only his executive ability but also his large interest in the business.

The public spirit of Mr. Keffer, and also the esteem in which

he is held by his fellow citizens, are attested by his having been elected a member of the board of health of the city of East Liverpool, president of the board of waterworks trustees, director of the City Hospital Association and also director of the Union Building and Loan Association. These distinctions were followed by his fellow craftsmen electing him to the secretaryship of the United States Potters' Association. It would appear most reasonable, therefore, to conclude from these facts that Mr. Harry A. Keffer is, indeed, a prominent character and a man whose record and ability entitle him to recognition and honor.

May 15, 1889, he was joined in wedlock to Miss Cora N. Moore, a native of Columbiana county, Ohio. Six children are the fruit of their union. Their names are: Donald A., Mary B., Dorothy C., Hugh D., Ruth E., and Grace. Three of them are attending school at the Ursuline Academy, Nottingham, Ohio.

Perhaps in his pride in his children, in which he is the rival of his excellent wife, and in the provision he makes for them and for his home, Mr. Keffer also exhibits himself to good advantage. He sets his children good example, encourages them to do right, to persevere in study, and to revere religion. In the matter of example they can see him to be a man of good habits, attentive to business, and possessed of a temperament that is mild and philosophical. The evenness of his life, the gentleness of his disposition, and the numerous manly and domestic traits which adorn his character, will later form themselves into a picture which his children will delight to scan and study with a view to renewing in their minds the beauty of the Christian character of their father.

MR. MICHAEL J. KELLEY.

The phrase "self-made" may be of questionable significance, according to its use at times, but in its modern acceptation it is quite applicable to the gentleman selected for this mention. In a comparative sense, Mr. Michael J. Kelley, of St. Agnes' parish, Cleveland, is indeed a self-made man.

He was born in the county of Mayo, Ireland, September 5, 1850. His mother's maiden name was Margaret Clarke. She died when he was ten years old. His father, whose name was William,



MR. MICHAEL J. KELLEY

married a second time. He died in Ireland in 1887. The loss sustained by the boy through the death of his mother was to some degree compensated for by the interest taken in him by his uncle, who was a teacher in the Irish National schools. He studied under him until his seventeenth year. Being then a young man of no little ambition, he emigrated to the United States, arriving in Cleveland, Ohio, in the summer of 1868.

Mr. Kelley learned the trade of a mason in brick and stone, and during ten years did journeyman's work. He was married, in 1875, in St. John's Cathedral, Cleveland, to Miss Margaret Corley, a young lady reared and educated in Ireland. Their only child, Elicia C., is Mrs. Peter Feiden. She was educated at Notre Dame Convent in her native city, Cleveland. Having saved considerable of his earnings, and nerved by his native energy and ambition, he began his career as a contractor, in 1880. Being a practical mechanic, and honest in his work and dealings, he made such progress that he was in demand by those who desired their work done honestly and well at a fair price. Among the buildings which he erected in Cleveland, the following might be mentioned: St. Wenceslas' Church, the Immaculate Conception rectory, the East Cleveland Presbyterian Church, the Congregational Church at Euclid and Logan avenues, No. 7 engine house, five of the public schools, and St. Alexis' Hospital.

During Mr. Kelley's twenty years as a contractor and builder he demonstrated his honesty and ability by the faithfulness with which he fulfilled all his contracts. His reputation in his calling is the best, and as a man and citizen he stands high among his neighbors and fellow citizens. It is not alone among Catholics, with whom he is joined in the leading Catholic organizations, that he stands well, but also among non-Catholics who have the highest regard for his excellent qualities and sterling character. That character is seen to advantage in his unassuming manner, his genial disposition, and his generous, charitable spirit. From poverty and obscurity he has, by his own efforts, risen to his present position of comparative affluence and prominence, and in this sketch opportunity is taken to credit both himself and his honorable career to his Catholic fellow citizens in northern Ohio and in the Diocese of Cleveland.

MR. ROBERT J. KEGG.

As one skilled in the art of raising flowers and also in landscape gardening, Mr. Robert J. Kegg is of note in his adopted city, Cleveland, Ohio. He is also of consequence as a man who holds public office and for years has been faithful in serving the Government and the people.

He was born of Irish parents at Hexham, Northumberland county, England, May 1, 1848. His father, John Kegg, followed the sea, and was drowned when the subject of this mention was only three years old. He was a native of the county of Down, Ireland, as was also his wife, whose maiden name was Sarah Montgomery. She took her husband's place in providing for her family. Having emigrated to the United States, she died in Cleveland, in 1889.

When a boy of eleven, young Kegg was forced to quit the parochial school in his native town to be indentured to learn the calling of a florist. When he had attained his eighteenth year he was master of the art, and to improve his prospects he came to this country in 1866. For six years, in New Jersey, he followed his calling, and at one time was gardener for Mr. J. V. Hecker, brother of the renowned priest, the Rev. I. T. Hecker. In 1870 he brought his mother to this country, and, in 1874, both became residents of Cleveland. In 1888 he was married to Miss Mary McGrath, a native of Kingston, Canada. Eight children were born to them, seven of whom are living. Their names are: Thomas J., Sarah Colette, Robert D., John, Mary T., Francis, and Celestia.

Mr. Kegg soon became prominent in Cleveland, not only in business but also in politics. From the first he prospered in floriculture, and owing to his popularity and influence he found himself a leading Democrat. For fraternal purposes and to be in line with his Catholic co-religionists he joined various organizations, principally the Knights of St. John, the Catholic Knights of Ohio, the Catholic Mutual Benefit Association, and the Knights of Columbus. He was captain of Lafayette Commandery, Knights of St. John, and was its organizer and first president. He was colonel of all the Knights of St. John in Cleveland for five years, was adjutant general of the First Brigade, and now holds the office



MR. ROBERT J. KEGG

of inspector general. He was second vice-commander of the national organization for two years.

His political preferments have been his election to the board of aldermen of Cleveland, an office which he filled from 1887 to 1889. In 1890 he was elected fire commissioner, from 1893 to 1901 he held the office of government inspector of customs in Cleveland, and quitting that, Mayor Johnson appointed him superintendent of parks, an office which he yet holds, and the duties of which he discharges to the satisfaction of his superiors and the public.

Having been a florist for thirty-nine years, and possessing rare talent in his profession, he is accounted the leading man in his line of trade in Cleveland. Recently he enlarged his floral business, and besides his plant and flower store, at 452 Gordon avenue, he has erected a range of green houses, in West Park near Rocky River, which are his pride, and a culture-showing of no small consequence in his city. He is an adept in the making of funeral designs, and in the artistic wreathing and blending of flowers looking to expressive and delightful effects.

His having been amongst flowers all his life and close to nature in the exhibition of its rarest beauties, the effects of his surroundings and environments have had a mellowing and heightening effect on his character. Personally he is a man of gentle manners and quiet bearing. He speaks seldom, but converses intelligently on topics in his line. He is a practical Catholic, is devoted to his family, and to his hosts of friends he has proved himself grateful, true, and loyal.

Mr. Kegg is an exceedingly plain and humble citizen, who neither courts notoriety nor cultivates inordinate ambitions. He is an every-day sort of man who finds it easy to be agreeable, but most difficult to be angry or offensive. He is glad to be able to do a kindness, to favor a friend, or to help one in need. Notwithstanding his official and business engagements he is glad to go out of his way to evidence friendship, or show how beautiful is charity when, like the gentle rain of heaven, it descends to heal wounds, to supply needs, and bring cheer to some hearts saddened by losses, and broken by crosses—burdens seemingly too heavy for mortals to bear. Mr. Kegg is not a loud proclaimer of his deeds in these respects, but to a judge of character he will be said to be in his element when doing good.

THE HON. THOMAS M. KENNEDY.

The judge of one of the city courts of Cleveland, Ohio, has been selected as the subject of this mention. The purpose is to pay a tribute to his personality and character as well as to recognize his standing and position both as a citizen and as an official. In these respects he enjoys an enviable reputation, and is creditable alike to his Catholic co-religionists and to his large circle of friends.

Judge Kennedy is a native of the county of Tipperary, Ireland. His birthday was May 26, 1859, and he is the youngest of a family of four sons born to bless the matrimonial union of John and Sarah (Costelloe) Kennedy. His primary education was obtained in the national school of his native place. In 1869 the family emigrated to Canada and for about ten years resided in the Province of Ontario. In 1878 they came to the United States, selecting Cleveland, Ohio, as their permanent home.

Thomas M. Kennedy, although then grown to young manhood, persisted in his efforts to acquire an education looking to his becoming a member of one of the learned professions. He entered the Western Reserve University, where he took the classical course. Subsequently he read law during eighteen months, after which he entered the Cincinnati Law School. He graduated from that institution, in 1888, winning the degree of LL. B.

Returning to his adopted city he at once began the practice of his profession. In 1891 he was appointed assistant prosecuting attorney of one of the city courts, an office which he filled during three successive terms. He was then elected to the prosecutorship, was re-elected, and for the third time in succession he was chosen by the people to discharge the duties of that office. In April, 1890, and before the expiration of his third term as prosecutor, he was elected judge of the court; and since this work has been ready for the press he was elected to the office of judge of the Common Pleas Court of Cuyahoga county, an honor and distinction which he well deserves.

Judge Kennedy's training, mentality, and temperament would appear to eminently qualify him for the judicial office. He has given general satisfaction as judge of one of the city courts of



Thomas Emmett. Josephine Clare. Helen Mary. Margaret Edna. Donald Francis.

THE HON. AND MRS. THOMAS M. KENNEDY AND FAMILY.

Cleveland, a position in which both discernment of character, firmness, and broad charity are prime essentials. These courts, like city courts everywhere, are regarded as veritable pit-falls for judges who are weak men. This is not so much because of the intricacy of the cases tried in them as because of the multiplied demands made by interested persons and special interests for favors, and the popular clamor often raised for or against accused persons regardless of the facts, the evidence, or the law. It is therefore creditable to Judge Kennedy to have it said of him that he has been triumphantly successful in the administration of justice notwithstanding such hindrances, and that he has well earned the respect and confidence of the people.

He was among the first to show the great necessity for a Juvenile Court in Cleveland, and before the present court for trying juvenile offenders was authorized by statute his practice was to save little truants, wayward tots, and juvenile pilferers from having to plead "guilty or not guilty" to the mummery of formal charges which their tender years did not enable them to understand. Judge Kennedy took these tots on probation, separated them from hardened criminals, and removed their fears by showing himself to them as a kind father and friend. He reached their hearts, and for very good cause and with good effect he reversed the old, senseless order of proceedings, substituting therefor the new, which in its reasonableness, righteousness, and mercy, should endure

> "Till the sun grows cold.
> And the stars grow old.
> And the leaves of the judgment book unfold."

Miss Ella F. Noonan, the amiable and accomplished daughter of Mr. and Mrs. John Noonan, of Hudson, Ohio, became the wife of Judge Kennedy, June 28, 1890. She is a lady noted for domestic traits, and while not opposed to friendly calls and reasonable sociability, she finds her greatest pleasure at home, where love, and motherly devotion enchain her a willing prisoner. To their union have been born five children, whose names are: Margaret Edna, Josephine Clare, Thomas Emmett, Donald Francis, and Helen Mary. From their excellent mother they inherit the seeds of a strong Catholic faith, while to their father might in part be credited the almost premature thirst for knowledge which appears to be

native to them. The combination in them of these and other traits and budding qualities ought to enable them, under favorable home influences, to grow up good practical Catholics, creditable members of society, and sources of great consolation to their parents. Even now in their tender years they bid fair to develop in all these respects, and Judge and Mrs. Thomas M. Kennedy are to be congratulated accordingly.

MR. PATRICK M. KENNEDY.

Mr. Patrick M. Kennedy, of Youngstown, Ohio, was a babe of only three months when his parents emigrated from Ireland to the United States. He was born to them near Templemore, county of Tipperary, May 2, 1854. The elder Kennedy, whose Christian name he bears, was a prominent and successful contractor in Youngstown. He died in 1879. Mrs. Kennedy, his wife, whose maiden name was Catherine Maher, yet lives and enjoys, in her declining years, the devotion and loving attentions of her children.*

Leaving Ireland in 1854, the family located on a farm in the State of New York. After about two years they removed to Youngstown, Ohio, where they have been permanent residents since 1857. The members of the famliy have not only preserved, but have added to, the estate left by their father, and the one most active in this respect is the gentleman whose name captions this article.

Mr. P. M. Kennedy is president of the Home Savings and Loan Company, and is a charter member of the Savings and Trust Company, of Youngstown. He has farming interests in Mahoning county, and is a large stockholder in the Excelsior Block Association, of which association he is secretary and treasurer, having his headquarters in the association's block, "The Excelsior." He served two terms in the city council, 1880-1884, is a prominent man of affairs, and is a leading member of St. Columba's parish.

Among the several claims which Mr. Kennedy has to recognition in this work might be mentioned his unquestioned integrity

*Since this sketch was in type Mrs. Catherine Kennedy passed to her reward, January 12, 1902, having attained to the ripe old age of seventy-seven years.



MR. PATRICK M. KENNEDY

and reliability. With these must also be reckoned his devotion to the Church, his rare intelligence, and urbanity. Moreover, he is of such generous make-up that it has always been his delight to contribute both money and effort to the advancement of both charitable and religious enterprises. He would feel guilty were he to let pass an opportunity to lend his aid to any good work in his city.

Besides the aid which it has always been his delight to give to such noble causes, he has not failed to lend a helping hand to worthy individuals. A local enterprise connected with religion and education, and which has been ably conducted by one of his fellow citizens, received very substantial encouragement from Mr. Kennedy. In fact the worthy and capable individual in charge of the work is himself the source of the information.

It can, therefore, be said of Mr. P. M. Kennedy that among his many virtues and good qualities are his charity, liberality, generosity, and public-spiritedness. He is happier in giving and helping than are those who receive his generous and substantial aid.

While the American motto, adopted from Shakespeare, "get money," has its hold on him in the order of a pleasurable fascination, it does not warp his judgment or deaden his finer qualities. Instead of being hardened by the money-getting spirit of the day, he on the contrary retains his native generosity and takes more real satisfaction in his efforts to advance religion and help a friend than in tearing off coupons or making a profitable deal.

These things imply high character and a degree of benevolence far beyond the ordinary. Even as natural virtues they are quite desirable, but when elevated to the state of the supernatural through Catholic teaching and practice, they both ennoble the individual and commend his life and record as examples worthy of emulation by his neighbors.

It is gratifying, therefore, to find many persons such as Mr. P. M. Kennedy in the diocese, who are worthy of being presented as every-day examples of excellent character and of the practical effects of the teachings of Catholicity.

THE REV. MICHAEL P. KINKEAD.

The priest whose career and character are here outlined was born near Kilmallock, county Limerick, Ireland, September 28, 1851. From his earliest years he gave evidences of a preference for the ecclesiastical state, and his education was regulated accordingly. Having made his preparatory studies, and after some advancement in the classics, he entered the College of Mt. Melleray, from which institution he graduated in the summer of 1871, when not yet twenty years of age. In August of that year he embarked for the United States. Arriving in Cleveland, September, 1871, he at once entered St. Mary's Theological Seminary, from which institution he emerged a priest October 8, 1875, having been ordained by Bishop Mullen of Erie, in the absence from the diocese of Bishop Gilmour on account of illness.

His first appointment was as assistant priest at St. Malachy's Church, Cleveland, where he labored for fourteen months. In June, 1899, after a lapse of nearly a quarter of a century, he was selected as the eulogist on the occasion of the fortieth anniversary of the ordination of the veteran pastor of that parish. So eloquent, appropriate, and finished was his discourse that it at the same time shadowed forth his own great ability, and marked characteristics, two of which appear to be his constancy in friendship, and his great desire to be generously just in recognizing the merits of others. From January 4, 1877, to August 20, 1899, a period of nearly twenty-three years, he was pastor of the Church of Our Lady of Perpetual Help, at Defiance, Ohio. On the latter date the demands of the diocese and the Rt. Rev. Bishop's recognition of Father Kinkead's zeal and ability required him to take charge of the more important parish of the Immaculate Conception, at Youngstown. Having been faithful in few things, Father Kinkead was placed in charge of many.

Every priest's vow of obedience and the needs of religion contemplate the probability, some time or other, of his removal or change of field of labor. They are few, indeed, among the clergy who escape the operation of this missionary regulation, while possibly there are some who desire to be transferred. The general impression prevails, however, that removal, even when it means



THE REV. MICHAEL P. KINKEAD

promotion, is a sacrifice; and to no one, or in no case, could it have been greater than to Father Kinkead, he having, after so long a pastorate, to say good-bye to his dear people at Defiance. His big heart and generous Irish nature are not only warm toward his spiritual children, but actually beget in them the sincerest reciprocation of his own kindly feelings and sentiments, thereby making their parting doubly trying. It is easy to estimate the closeness of consanguineous and matrimonial relations, but they are few, indeed, who are able to measure the binding force of those spiritual ties that tie the pastor to his flock. The obligations of duty and the highest charity are the welding materials that unite them.

The priest being a public man, and at the same time a private citizen, is of all others a person whose qualities and capacity are most easily recognized by the public. He is seen in every light and under every circumstance, not only by his parishioners and neighbors, but even by the passer-by. It will, therefore, be but a recognition of the expressed and published judgment regarding Father Kinkead to say that he is the typical priest as well in his faithfulness to his priestly obligations as in his ability to discharge them. He is a well-read, broad-minded, manly man; is deeply religious and zealous; has the habit of being hospitable, approachable and generous; is constant in active charity, and seemingly without limit in the exercise of that virtue in its higher sense of love. To appropriate in part the thoughts and some of the words of Wordsworth, the charities that soothe, and heal, and bless, he scatters like flowers at the feet of his fellow men and piles them high wherever love sees need. This good priest's memory is tenacious of kindly deeds, believing it to be base not to be mindful of favors; but for the unkindly in word or act he has no memory at all, for religion teaches not only the forgiving but also, as far as possible, the forgetting of injuries.

The Rev. Michael P. Kinkead is descended of an ancestry whose constancy in well doing and whose loyalty to faith and country are among the traditional glories of Ireland. Not in mere fulsomeness, then, but rather in the spirit of rejoicing, let it be said of him that he is a noble son of worthy sires—a Soggarth whose notable qualities bring back the memory of other days.

THE REV. DANIEL BARRY KIRBY.

The pastor of the Church of St. Francis Xavier, at Chicago, Huron county, Ohio, is the Rev. Father Kirby, who has been ministering in the Diocese of Cleveland only since 1897. His comparative recentness in that field is nothing to his detriment, however, for his record tells of his activity elsewhere both as a student and as a priest, and later as a college professor.

He is descended of one of the oldest families of the county of Tipperary, Ireland, whose honorable record for loyalty to religion and country is well exemplified in his own life thus far. The late Archbishop Kirby, rector of the Irish College, at Rome, was of his kin, and both sides of the family have been and are well represented in the priesthood and in the cloister. The zeal of his parents touching his religious training, and his own aptitude as a boy, are attested by the facts that he made his first Holy Communion when he was ten years old, and that he was confirmed the same day by the late Archbishop of the Diocese of Cashel and Emly.

The subject of this mention was born to John and Mary (Barry) Kirby, in the town of Emly, July 1, 1869. He received his elementary training in the national schools of his native place, after which he commenced his classical studies in St. Ailhe's Academy before he had completed his twelfth year. When fifteen he was sent to Blackrock College, in the Irish capital, where he studied three years. He was then advanced to the university department of the same institution, and matriculated with high honors in 1890. Thence he went to France to pursue his studies for the priesthood. At Morbihan, Brittany, he made one year's philosophy and one year's theology with the Fathers of the Holy Ghost. Later he went to Paris, where he finished his course in the seminary of the same Order, and was elevated to the priesthood, October 29, 1893, when he was in his twenty-fifth year.

After a post-ordination course of one year, in which he reviewed his studies and grounded himself in those attainments essential to one who teaches the higher branches of learning, he was appointed to a professorship in Holy Ghost College, Pittsburg, Pennsylvania. His commission bore the date, October, 1894, and he at once entered upon the performance of his duties.



THE REV. DANIEL B. KIRBY

He held the professorship for more than three years, or until December, 1897, when he resigned, and was received into the Diocese of Cleveland by Bishop Horstmann, who forthwith appointed him curate at St. Bridget's Church, Cleveland. Father Kirby labored there with much zeal and success until September, 1898, when he was advanced to his present charge as pastor.

Although somewhat foreign to the scope of this sketch, nevertheless it might be remarked, in passing, that the Catholics of the town of Chicago, and also the general public there, are not only not wanting in due appreciation of the worth of Father Kirby both as a scholar and as a Christian gentleman whose mission is to instruct, elevate, and ennoble, but they are, moreover, keenly sensible of the success of his labors since he has been in their midst.

The qualities in the pastor of St. Francis Xavier's, which evoke this endorsement, are his cultivated talents, his constancy in well doing, and the generous, unselfish impulses which are native to him. His equipment embraces, in part, his ability as a preacher, no little excellence as a chanter of the public offices of the Church, and a readiness to labor, not so much in obedience to stern duty, as through an innate willingness to make himself useful. His devotedness is most marked, while the higher charity, love, is the brightest star in his spiritual firmament. The nobility of his calling is a charge which appeals to his spiritual nature and to his manhood to be maintained in humility, constancy, and faithfulness. Independent of the higher obligations his nature makes him loyal to his bishop by exhibiting always the well deserved heart-service of true friendship.

In the social order, and in those relations where hospitality, courtesy, and friendship exhibit his character, Father Kirby attracts no little attention. He is kind to all, considerate of the demands of his people, and is approachable and always within easy reach to respond to calls, even by children. He appears to have hearkened to the good advice: "Be ever ready to listen to the smallest of little mysteries, knowing that nothing to childhood is too trivial for the notice, too foolish for the sympathy, of those on whom the Father of all has bestowed the dignity of spiritual fatherhood." Even if he were to lack much in other respects, his gentleness and mildness, and charity would go far in the way of filling the void.

Having had little experience in handling temporalities, it is not expected that his record would embrace anything of consequence in that field; but, possessing and exercising the faculty of unifying his people and disposing them well toward any project in the interests of religion, it can be presumed that in due time, when opportunity offers, he will be equal to making a good showing under this unpleasant but necessary missionary regulation.

MR. CHARLES J. KIRSCHNER.

As a Catholic, a husband, a parent, and a citizen, Mr. Charles J. Kirschner, of St. Mary's parish, Toledo, Ohio, has few equals and no superior among the laity of the Diocese of Cleveland. From his attaining the age of reason until the present he has been constant in the practice of his religion, a fact which has heightened the many good qualities which he has inherited from his excellent parents. In consequence he is beloved and respected by the clergy, admired by his fellow citizens, and practically idolized by the members of his very happy family.

He was married, in Toledo, in 1865, to Miss Catherine Heinrich, a native of Germany, and who for fifty years has been a resident of that city. Six children have been born to their union, two of whom passed away in infancy. Of the four remaining, Mary M. has become Mrs. George J. Wideman; Gertrude T., Mrs. Philip E. Uhl; Barbara Clara, who is unmarried and lives with her parents, and an only son, Charles Edward. Mr. Kirschner's sons-in-law are engaged as partners with him in the business of handling real estate, rents, fire, accident and indemnity insurance and surety bonds. As might be expected the firm of Kirschner, Wideman & Co. is reliable, prompt and painstaking, and receives that large share of business to which its high reputation entitles it.

Mr. Charles J. Kirschner was born in Baden (Germany), January 1, 1844. When he was only two years old his parents emigrated to the United States, locating at Sandusky, Ohio. In 1857 they removed to Toledo, where the subject of this mention has continued to reside. To help his parents, who were poor, but thrifty, young Kirschner started out in life as a newsboy and with only a limited education. He subsequently succeeded in learning the trade of a printer and educating himself. He next became city



MR. AND MRS. CHARLES J. KIRSCHNER.

circulator for one of the leading daily publications of Toledo. He was recorder of Lucas county, in which county the city of Toledo is situated, from 1884 to 1887. He held the office of councilman of St. Mary's parish nine years and then resigned. This does not include a previous term which he served, 1875-1877. He was chosen, in 1887, to the responsible position, which he yet holds, of superintendent and secretary of Calvary cemetery, which is the union burial-place for all the Catholics of Toledo. He handles this very intricate work in such way as to give general satisfaction.

From what has been said it might be inferred that the high standing and reputation of Mr. Kirschner are confined to his home city. Even if it were so it would be more than enough to entitle him to mention in this work to the credit of religion and his fellow citizens. But, in 1891, a defalcation occurred in the treasury department of the organization known as the Catholic Knights of America, of which Mr. Kirschner is a member, just as he is of the Knights of Columbus and other organizations. Whatever may have been the cause, the affair shocked every Catholic community in the whole country and, at the same time, compelled the members of the society to bestir themselves with a view to putting the right man in the important position of handling and caring for the large benevolent fund of the Knights. The choice fell on Charles J. Kirschner, of Toledo, who for six years held the office of treasurer. When he completed his long term of office and accounted for every dollar and all his acts, his was a triumph for every Catholic Knight in America. To him it was no personal triumph, only the discharge of his duties along the lines of the strict honesty inculcated by the Catholic Church and by his parents.

Two of the things most marked in the life of Mr. Kirschner are his prefectship of the Men's Sodality of the Blessed Virgin, and his great influence with the young men of St. Mary's parish, which, of course, implies his devotion to their best interests. He never obtrudes hackneyed good advice in out-of-the-way places or at times inopportune. He is a young man himself while among them, entering into their sports and games and seemingly most desirous that they should enjoy themselves. In this way he has gained their confidence and respect, and by his own life they get practical illustration of what they, too, can accomplish by industry, honesty, and correct principles.

MR. PHILIP KLAUS.

Modesty and simplicity are often as potent factors of publicity and prominence as are self-assertion and pompousness. In the former case the popularity thus begotten is lasting and honorable, while in the latter it is usually ephemeral, its short-livedness being accounted for on the ground of the dislike men have for all forms of empty assumption and deceit. No better illustration of these truths can be found than that based on the personality and record of plain Philip Klaus, of Lima, Ohio, who, for the past forty-seven years, has been a model citizen, husband, and father in that very important and thriving city.

He is a native of Germany, having been born at Nassau, August 26, 1833. His father's Christian name, like his own, was Philip, and the maiden name of his mother was Miss Mary Gertrude Hoffmann. He left his home for this country when he was in his twentieth year, and he celebrated his birthday on shipboard, it being one of the forty-five days of his tedious voyage across the Atlantic. Landing in New York City, September 10, 1853, he at once pushed on westward and took up his abode in Richland county, Ohio, where for about six months he was employed as a laborer. He then removed to Lima, and found employment as a laborer in the great work of building the P., F. W. & C. R. R. He continued to toil on the railroad for one year, after which he engaged in the butchering business, in which he yet continues. Prosperity attended his efforts from the beginning, and at this writing he is ranked among the wealthy men of Lima.

October 22, 1857, he was married by the late Father Meyer in the town of Fryburg, in Auglaize county, Ohio, to Miss Elizabeth Roth, a native of that county. She was a noble Christian woman, noted for her domestic traits and for unswerving devotion to her husband and family. She died February 17, 1895, the recipient of all the consolations of religion.

The twelve children born to Mr. and Mrs. Klaus are: Catherine, who is Mrs. Stelcer, of Bodkins, in Shelby county, Ohio; Clara, who continues to abide in the home of her father; Joseph J., who is engaged in farming pursuits in Indiana; Edward, who lives at Portland, Indiana, and follows the vocation of his father; Frank



MR. PHILIP KLAUS



THE REV. JOHN H. KLEEKAMP.

and Albert, who live with their father and are engaged with him in business; Gertrude, who is the wife of Mr. Edward Schneider, a farmer in Indiana; Veronica, who is Mrs. Peter Eischen, an Indiana farmer; Elizabeth, who died in 1878, when less than three years old, also Elizabeth II, who was the next born, and who lives at home, the companion of her next youngest sister, Matilda. The twelfth child was named Margaret. She passed away in her ninth year.

When Mr. Klaus came to Lima there was no Catholic church in the town. He helped build the first, St. Rose's, and yet remains a member of the congregation. He has been constant in the performance of his religious duties and has ever been generous in support of religion and education. Only as a contributor and as a regular attendant at Mass has he been prominent, his retiring disposition forbidding him from taking an active part in the temporal affairs of the parish. He has no taste and no time for committee work, either as a leader or follower.

While always a staunch Democrat, he could not bring himself to do more than make his contribution to his party and vote. The one exception was his nomination, in his absence, by his fellow citizens for the office of township trustee. Not only was he elected, but he received a larger vote than any other candidate for any other office on the ticket.

Mr. Philip Klaus' character is such that he has never had to exert himself to keep up appearances. He is the same at home as in public, in business as in retirement. His characteristics of honesty, simplicity of life, and plainness of speech are the test.

THE REV. JOHN H. KLEEKAMP.

The records show that the Rev. John H. Kleekamp is the pastor of the Church of St. Wendelin, Fostoria, Ohio;* that after a five years' Seminary course in Cleveland he was ordained priest by Bishop Gilmour, July 2, 1881; that his first mission was at West Brookfield, 1881-1883, where he paid off the parish debt and improved the church property; that his second appointment was at

*Since this sketch was in type Father Kleekamp was appointed pastor of St. Rose's Church, Perrysburg, July 7, 1901.

Edgerton, Williams county, 1883-1887, where he built and paid for an $8,000 church at Blakeslee (Florence), there being at the time but thirty-six Catholic families in the place; that his third charge was at Bucyrus, 1887-1891, where he reduced the parish debt from $11,000 to $5,000. In 1891 his fourth removal placed him in charge of the Immaculate Conception Church, at Raab, Lucas county, otherwise known as "Six-Mile Woods," from which he was advanced to his present position December 3, 1899.

Father Kleekamp is a native of Germany and is about middle life, having been born at Voerden, Hanover, February 20, 1856. In 1870, when a mere youth, he emigrated to the United States. After several years spent in private study, he completed the classical course at Mt. St. Mary's Seminary, Cincinnati, and then began his divinity studies at St. Mary's Theological Seminary, Cleveland, which he finished in 1881. Being robust, both mentally and physically, his nearly twenty years on the mission have not been without results. Considering the fields of his labors it would be safe to say that he has not been an unprofitable servant. Touching temporalities it is easy to make measurements, but in the realm of the spiritual it is not only different but more difficult. The character of Father Kleekamp, however, settles that, for he is zealous, practical, and capable.

At no time has the subject of this biography, either as a priest or as a man, been unmindful of the great fact that the sphere of the Catholic Church and its ministers is in the domain of the spiritual rather than the material. His record is proof that while the tangibilities may appeal to the senses, the conscience deals with spiritual things. The heart and the head stake out the life-path of the practical Catholic, and it is with this path and with those who will tread it that such men as he have to deal. To enable men to profit by the truth, through a knowledge of the truth, is the mission of the priest to his flock; and here it is but just to say that he is not wanting either in philosophical or theological science, nor in the art of teaching the truths of such sciences.

The temperament of Father Kleekamp is befitting his calling, and fortunately it has been well suited to his environments. The predominance of the phlegmatic makes him self-possessed and at the same time not hasty in deciding matters. A result of this is



THE REV. JOHN W. KLUTE

that his parishioners have always been as one in their undertakings, and that harmony has characterized their efforts everywhere, emphasizing the truth that it is good for brethren to dwell together in unity and peace.

Rev. John H. Kleekamp is a man of parts. He has always found time for study, even during his busiest years on the mission. Besides his classical attainments, he is a fine English scholar and preaches in that language as readily as he does in his native tongue. He knows where to find authority for what he would decide and teach, and therefore he can be said to be a man cleverly prepared for nearly every emergency. Having just crossed the ridge of life, and being in the enjoyment of vigor and health, his years of usefulness may be presumed to yet be many. And being simple and genial of manner—humble as a servant of the Master—he may hope to crown a life of great usefulness with a ripe old age.

THE REV. JOHN W. KLUTE.

October 17, 1847, in the town of Westerholt, Westphalia, Diocese of Münster, was born the reverend gentleman who is now (1900) the esteemed pastor of St. Joseph's Church, Youngstown, Ohio. His parents were Henry and Gertrude (Schmitz) Klute, who died in their native country, the latter in 1875 and the former in 1882. From his earliest years the boy Klute was robust both mentally and physically. He gave such promise during his preparatory studies that it was deemed advisable to afford him the advantages of a higher training, looking to an ecclesiastical career. Accordingly he was sent to the college, at Recklinghausen, where he graduated with high honors in the classics in the twenty-second year of his age.

November, 1869, Bishop Rappe, of Cleveland, Ohio, passed through that part of Germany on his way to Rome. The truth is the good bishop while journeying toward the "Eternal City" had his eye about him for acceptable young men for the priesthood in his diocese. John W. Klute, then a young man fresh from college, with the ink scarcely dry on his well-earned diploma, was presented to the American bishop and was forthwith adopted by him for his

beloved diocese. May 19th, of the following year, 1870, in company with the late Father Westerholt, of St. Peter's Church, Cleveland, he bade farewell to parents, friends and home and took up his long journey to America. Arriving in Cleveland, Ohio, he was sent to Louisville College, in Stark county, for a few months, to study English. On the opening of the diocesan seminary for the September term, 1870, he entered that institution, took a four years' course, and was ordained priest by Bishop Gilmour, August 8, 1874, in the chapel of St. Mary's Academy, Notre Dame, Indiana, where the bishop was then convalescing after a protracted and serious illness.

Returning to Cleveland, Father Klute celebrated his first Mass in St. Peter's Church the following morning. Having received his appointment as pastor of St. Mary's Church, Antwerp, in Paulding county, he set out at once for the field of his future labors. It may rightly be spoken of as a field—a wide one, too, for besides his parish church at Antwerp he was also given charge of the mission or station churches at Cecil, Emerald, Flat Rock, The Junction and Delaware Bend. But being zealous and physically strong, he was able to endure the hard work required of him. He began the erection of the pastoral residence, at Antwerp, in 1875, and January 3rd of the following year he was transferred to become pastor of St. Patrick's Church, Elmore, Ottawa county, with charge also of the mission or station churches at Genoa, Oak Harbor, Rocky Ridge, Millbury, Woodville, Hessville and Webb Station. During four years and four months he did excellent work, not the least of which, and indeed the primary purpose of his being sent there, was the saving of the church property at Genoa.

May 22, 1880, he was commissioned as pastor of St. Patrick's Church, at Hubbard, with the Church of St. Joseph, at Vienna, as a mission. He remained there until August 11, 1883, when, at the urgent request of Bishop Gilmour, he accepted his present charge, St. Joseph's Church, Youngstown. During his more than seventeen years in that city he has acquired the fine property upon which St. Joseph's parochial school and pastoral residence have been erected, which property and improvements represent an outlay of over $34,000.

In 1887 he began to preach regular sermons in English at

the early Mass each Sunday. This he did to keep abreast of the times and to encourage his young people to know the language of the country. He was, in fact, the first priest in the diocese to practice this so-called innovation, preaching in English to a German congregation, and was accordingly styled the German-Irish priest by many who have since adopted the practice, and who have found it to be most commendable. In that year also, 1887, he was one of the originators of the Catholic reading circle, the object of which is to instruct the young in the necessary truths of religion and to make them good, intelligent, patriotic, loyal American citizens.

In August, 1899, Reverend John W. Klute celebrated his silver jubilee in the priesthood. There was a very large attendance of his brother priests, including the Rt. Rev. Bishop Horstmann, who generously gave the pastor of St. Joseph's a well earned vacation. Father Klute accepted the offer, accompanied as it was by a well-filled purse from his congregation. He visited his native land after an absence of twenty-nine years, and traveled also through Italy, France, England, and Ireland, returning with the conviction, which he boldly declared, that the land of his adoption, beloved America, has not an equal in the world.

From this short outline of his career, which is also a hint as to his character, it can be seen that the Rev. John W. Klute is a priest of many labors, and a man of endurance, persistence, and great capacity. He has proven himself the savior of St. Joseph's, both temporally and spiritually, just as he was the savior of the church, at Genoa, in 1876. He is progressive and leads and directs with great success and without trouble or disorder of any character. In dealing with his people he is kind but firm, tempering zeal with prudence. He is an eloquent and convincing preacher and is a platform speaker of great popularity. Beginning to study English on entering the Seminary, he has been preaching and teaching in that language, as also in his native German tongue, ever since his ordination. He has an excellent command of both languages, possesses an intensely logical and philosophical mind, and is blessed with a physique sufficiently robust to enable him to make good use of his noted oratorical and linguistic talents. That he has the will to thus exert himself requires no proof. His activity is the evidence.

MR. CHARLES J. KNAPP.

A gentleman in every way worthy of recognition in this work, a sterling Catholic, is Mr. Charles J. Knapp, of Akron, Ohio, a Knight of Columbus and a member of other prominent Catholic organizations. He was born in that city February 27, 1857, and there also he acquired his common but practical education. When a youth he began to learn the trade of a carriage blacksmith with his father. He yet continues in that calling, having mastered it in all its details. For seventeen years he has been connected with the Selle Gear Works, at Akron, and during the past fourteen years he has held the responsible position of superintendent of that important enterprise.

He is the oldest of a family of nine born to Michael and Catherine (Keller) Knapp. The other members of the family are: Eugenie, who is Mrs. Joseph Winum, of Akron; Annie H., Matilda M., Louisa M., and Marie. The other three were boys who passed away in early childhood. Their names were William, John, and Michael.

Mr. and Mrs. Knapp are natives of Alsace, France. Early in life each emigrated to the United States, and, having met in the usual way, were married in New Orleans in 1854. Since 1856 they have been residents of Akron, where all their children were born. The elder Knapp is now in his sixty-eighth year and is well preserved. He insists on continuing to perform his daily work at his calling, and is the equal in skill and endurance of many who are his juniors.

Mr. Charles J. Knapp appears to act more like a brother than a son to his father. They counsel together, are a unit in maintaining the family, and in keeping its members together. In consequence the home life of the Knapps, while simple and unostentatious, is yet an ideal and happy one. Theirs might be pointed to as an example of the blessing of members of a household dwelling together in unity and peace. Religion inspires and fosters such desirable domestic relations, and they are maintained best where inherited good qualities respond promptly and readily to its refining influence. The subject of this sketch is blessed in this respect both morally and mentally. His is a well-balanced



MR. CHARLES J. KNAPP

temperament, which is an aid to, if not the basis of, his recognized executive ability.

In his social and fraternal relations Mr. Charles J. Knapp is both happy and well respected. He has hosts of friends. Although a man of few words, and noted more for excellence of judgment than for aggressiveness, yet his influence is far greater than is that of many who are his opposite in manner and temperament. He loves order, admires honesty of purpose and effort, and cheerfully accords to every man the credit that is his due. Because of his native honesty he is slow to believe others dishonest. He would rather hide his neighbor's faults than expose them to no good purpose. In consequence he is free from the charge of lack of charity, and is never called on to retract any of his sayings.

Trained by his good Christian parents at home, where he always had opportunity of witnessing good example; taught also in the Sunday schools of his parish church, where his pastor failed not to impress him with the fundamental truths of religion; and having always the good sense to choose good companions in his youth, it is readily seen that he owes the glory of his Christian manhood and his excellent character to his parents and teachers, and to the pure environments which were his in his youth. Having been taught the beauties of right living, and having been blessed with a mind and a heart capable of receiving and retaining those lessons, he is now reaping the harvest of good seed sown in rich soil. Even in a worldly sense he is the richer because of his training and good Catholic life.

From this reference to some of Mr. Knapp's qualities it must not be inferred that the aim of this mention is to present him as a paragon of perfection. This is not the intention. He is simply a plain, every-day Catholic man, but the reader may safely conclude that while his pretentions are few his merits are many.

THE REV. JOSEPH M. KOUDELKA.

Among the comparatively few priests of the Diocese of Cleveland who in their day were ready for ordination before attaining the canonical age, there is probably no one more distinguished for brilliancy of intellect, literary and art culture, linguistic talent and practicability, than the Rev. Joseph M. Koudelka, pastor of St. Michael's (German) Church, Cleveland, Ohio.

Father Koudelka was born in the village of Chlistovo, Bohemia, Diocese of Budweiss, December 8, 1852. His father was Marcus Koudelka, and the maiden name of his mother was Anna Janauschek. They were zealous for the moral and intellectual advancement of their talented son, and were rewarded by seeing him daily grow in grace and mental culture. He began his classical studies in the gymnasium at Klattau, Bohemia. They were interrupted, in 1868, by his being taken by his parents to the United States, the family locating in the Diocese of Green Bay, Wisconsin. Shortly after his arrival he entered the College, at Mt. Calvary, in that State, where he completed his course, and the following year was received into the St. Francis' Seminary, near Milwaukee, as an ecclesiastical student. Always among the first, he finished his theology in 1874, and received minor orders at the hands of Archbishop Henni, February 8th, of that year, when he was just twenty-one years and two months old. He had to await either an addition to his years or a dispensation from Rome before he could be ordained priest.

By special request of Bishop Gilmour he was sent from Milwaukee to Cleveland, where he entered St. Mary's Theological Seminary. He remained there until the 23rd of February, 1875, when sub-deaconship and, the following day, deaconship were conferred on him by Bishop Dwenger, the Cleveland Ordinary being absent from his diocese through illness. As deacon he was at once sent—an extraordinary thing—to St. Procop's (Bohemian) parish, Cleveland, where he taught the parish school, baptized, preached, and collected money to pay off the debt on the church. So effective were his ministrations, especially touching the schools, that the large attendance of pupils almost depopulated the public schools in the neighborhood. On this and other accounts he was



THE REV. JOSEPH M. KOUDELKA

derisively spoken of as the "half-priest" by the local anti-Catholic press. October 8, 1875, he was ordained priest in the chapel of the seminary, Cleveland, by Bishop Mullen, of Erie, Pennsylvania.

No longer a "half-priest," he became pastor of St. Procop's Church, and continued as such for seven years, 1875-1882. During his pastorate he furnished the church, built the school and parish house, and purchased the two lots upon which the present new church stands. Besides the current expenses and the large outlay for building and furnishing the church he also paid the debt, which amounted to $9,000, leaving no debt for his successor. While thus actively engaged he found time to write for the Bohemian papers, and to have published his series of Catholic school books for Bohemians, which are now in general use throughout the country.

Father Koudelka's great ability as a writer, orator, and linguist having become generally known, a petition from the Bohemian clergy of the country was presented to Bishop Gilmour of Cleveland requesting him, for the good of religion, to permit Father Koudelka to go to St. Louis, Missouri, to become the editor of the *Hlas* (Voice), the only Catholic Bohemian publication in the United States equal to combatting the power of the infidel Bohemian press that, up to that time, had demoralized the people and beslimed religion. The bishop consented, on condition that the Bohemian clergy furnish a substitute to continue the work which Father Koudelka had been carrying on so successfully. The substitute came, and Father Koudelka went to St. Louis as the editorial champion of the faith. His writings had two good effects —the paper became very powerful and prosperous, and the Bohemian Catholics were preserved from the wolves who would scatter and tear them to pieces. Unfortunately, in one sense, but very fortunately in another, the substitute did not come up to the requirements, and Bishop Gilmour recalled Father Koudelka. On his return, July, 1883, he was commissioned to perfect the organization of the new parish in what is known as the "South Side," in Cleveland. He did so, and the result of his work is the parish of St. Michael, which has the finest church building in Ohio.

In 1886 Bishop Gilmour required him to go to Toledo temporarily and heal the wounds left by the unfortunate riot which

destroyed the church and parish buildings and disorganized the Polish congregation there. He went at once, and in four months he rebuilt the church, the school and pastoral residence, and reunited the people. Besides being able to minister to Germans, Bohemians and Poles, preaching to each in their own language, Father Koudelka is also acquainted with the Slovak, French and English tongues, and, of course, with the language of the Church, the Latin. He is therefore a noted linguist, and is a scholar in the broadest sense of the term. He brings to the discharge of his priestly duties splendid abilities and a zeal that recalls the devotion of the first ages of the Church. In recognition of these he was appointed Episcopal Notary by Bishop Gilmour, and was reappointed to the same office by Bishop Horstmann. In temporalities he is active, and manifests an executiveness that only the practical can truly appreciate. The story of the growth of St. Procop's parish under his administration, and of St. Michael's during the nearly eighteen years of his pastorate thus far (1900) is the evidence.

Among Father Koudelka's accomplishments may be cited his by no means slight acquaintance with art. The *Cleveland Press* of March 12, 1900, has this to say of him:

"Rev. Father Jos. M. Koudelka, pastor of St. Michael's Church, Scranton and Clark avenues, is one of the best amateur artists in the city. He owns a choice collection, and his spare time is all spent in the pursuit of his hobby. Father Koudelka is a decorator of ability, nearly all of the fine decorations for which St. Michael's is noted having been done by himself."

Regarding those qualities and capacities in Father Koudelka which education draws forth and directs, and which religion refines and ennobles, his portrait on the adjoining page is more eloquent than words can be in impressing the beholder with their nature and importance. There can be read strength of character, coupled with mildness of manner; great intellect and knowledge in a setting of simplicity and modesty; and the moral sentiments so elevated and quickened as to be in close touch with the spiritual. Nothing can be happier than the contrast exhibited in such instances, and few present a more striking example of this than the reverend gentleman here mentioned.



MR. HENRY KRAMER

MR. HENRY KRAMER.

When the present metropolis of Ohio had less than ten thousand inhabitants and not a tithe of the business it has today, and when, from a Catholic point of view, it had just been given a resident pastor, ceasing thereby to be a mere missionary station, the subject of this mention settled there and cast in his lot with the community. This was in the year 1836, and he remained constant from that day till his death June 11, 1889, a period of fifty-three years.

What Mr. Henry Kramer's eyes beheld in his day in Cleveland, especially the almost miraculous growth of the Catholic Church, must have been little less than a revelation to him. He was permitted to aid in perfecting the organization of the first congregation, and in building the first church, "Old St. Mary's on the Flats." In 1847, he saw the organization of the diocese, and was among those who welcomed its first bishop. He helped to build the Cathedral, and later several of the principal churches and institutions in that city. He saw and knew also the second bishop of Cleveland, likewise Archbishop Purcell of Cincinnati, and witnessed the passing of all of them, which facts point to him as having held a place among the pioneer Catholics of the "Forest City" and of the diocese.

Mr. Henry Kramer was born at Ankum, Hanover, Germany, February 17, 1816. He emigrated to the United States, in 1836, and located in Cleveland when he was in his twentieth year. The maiden name of his wife was Miss Mary Agnes Haukaup. They were married in the first Catholic church in Cleveland in 1840. She passed away April 8, 1887. Hers was a beautiful Christian life. Charity and motherly kindness were prominent among her virtues and traits. She was notably industrious and domestic. Mr. and Mrs. Kramer reared a family of nine, adopted three, and educated several others.

He was a tailor by trade, and shortly after his arrival in Cleveland he established himself in business. He soon attained a position of affluence and influence owing to his strict honesty and attention to his affairs. A few years later when his place of business was destroyed by fire he quickly secured another location and also established a Catholic book store. Having closed out his

tailoring enterprise, about 1873, he considerably enlarged his book business and transferred it to new quarters.

In days of prosperity or adversity he was always the same, exhibiting under all circumstances a spirit of sedateness and resignation which harmonized well with his desire to always do that which he believed just and right. He was one of the most prominent members of St. Peter's parish, and for many years was a member of its councilmanic board and also its treasurer. At the same time he was connected with the various Catholic societies.

In the discharge of his religious duties he was most conscientious, and in the latter years of his life was a weekly communicant. In his business dealings he was the soul of honor. His word was his bond. His was a reliable character, and his record was well in keeping.

MR. JOHN KRUPP.

The city of Sandusky and Erie county, Ohio, are noted as pronounced Catholic localities, and among the pioneers of the faith there, no one is more readily recognized than Mr. John Krupp, vice-president of the Citizens Banking and Trust Company. With his parents and the other members of the family as emigrants from Germany, he landed, in 1833, at the little harbor, at Venice, a few miles west of Sandusky, in Erie county, Ohio. He is the sixth oldest of ten bright children born to Charles and Catherine Krupp, in Rhenish Bavaria, his natal day having been January 28, 1822.

During nearly sixty-eight years, 1833-1900, the subject of this biography has continued to reside and do business in north-central Ohio. He did farm work in Erie and adjoining counties during his young manhood. At Tiffin, in Seneca county, in 1849, he learned the trade of a cabinet maker. Although temporarily absent during his early years, his home has been in the city of Sandusky since 1845. He is among the first and best citizens of that city, and has aided in building each of the three Catholic churches there.

February 6, 1849, Mr. John Krupp was married at Thompson, Seneca county, Ohio, to Miss Catherine, the only child born to John and Catherine Simon, in what was known as New Prussia, in Germany, near Lorraine. She was in her twenty-second year at



MR. AND MRS. JOHN KRUPP.

the time, having been born in 1827, her girlhood giving promise of what has since been realized in her faithful wifehood and motherhood. They have celebrated the fiftieth anniversary of their marriage. To Mr. and Mrs. Krupp have been born nine children, five of whom have passed away. The names of the departed ones were Mary; Louisa, who was Mrs. Goebel of Sandusky; two sons, each of whom was named John; and Jacob. Those living are: Catherine, who is Mrs. Herbert Herb, of Erie county; Josephine, who is Mrs. Paul Miller, of Sandusky; Charles J., who continues the undertaking business established by his father, in 1870, and Jacob S.

Mr. Krupp served one term as a member of the Sandusky city council. He declined to serve longer, although urged to accept the nomination. While an active and influential member of the Democratic party, he never became a politician, or an office seeker. During all his life since he became a young man he has done choir work as a tenor singer. He is always present, even now in his old age, to sing at requiem Masses for his friends and neighbors.

Personally and in character Mr. Krupp is an agreeable and forceful man. His business ideas have always been good. In early life he was frugal but not stingy. He has contributed liberally to the Church and in aid of education. In works of charity he has been prominent, and to further benevolent and association work he has given his share of both time and money. He is well preserved, and is active, intelligent and practical. Few men in his section deserve greater respect and honor than does he, both as a Catholic and as a citizen.

Mr. and Mrs. Krupp are constantly together, keeping fresh and beautiful the affection, the loving companionship formed long years ago. This love in another form extends to their children, and in still another to their friends and neighbors and to the whole human family. Both the direct and reflex effects of this ennobling sentiment make them express in homely phrase what the poet thus happily sings:

"No greater gift lies even in God's control
Than the large love that fills the human soul.
If taking that, He left thee all the rest,
Would not vain anguish wring thy pining breast?
If, taking all, that dear love yet remains,
Hath it not balm for all thy bitter pains?"

MR. ALBINUS LANGENBACH.

Among the comparatively early Catholic pioneers of Canton, Ohio, was the late Mr. Albinus Langenbach. He was a native of Germany, emigrated when a young man, and located in Canton about 1850. In 1852, the late Father Hoffer, of Louisville, joined him in matrimony to Miss Genevieve Greviwey, who, like himself, was a native of Germany. Mr. Langenbach died November 6, 1877, when he was fifty-eight years old, and Mrs. Langenbach also passed away (since this work was ready for the press) November 11, 1901.

Eight children were born to Mr. and Mrs. Langenbach, the oldest of whom, Henrietta, passed to her reward March 26, 1895. The others in the order of birth are: Edward A., William S., Albin X., Raymond T., Olivia, who is Mrs. Chas. Loesch of Canton, Minnie Pauline, and Anna Lucile.

The elder Langenbach began his career as a laborer in Canton. Being industrious and of frugal habits he saved his earnings until, in obedience to his natural bent, he engaged in mercantile pursuits, in which he attained some success. He was a plain, unassuming man, and as a member of St. Peter's congregation exhibited perhaps the average zeal in religious matters. Mrs. Langenbach was a most lovable and exemplary lady. She was devoted to works of religion and charity, and up until her last illness she allowed no opportunity to pass wherein she might satisfy her devotion or perform some practical good work. Her later years were most marked in these respects, for the affluence of her oldest son, Mr. Edward A. Langenbach, enabled her to do in charity and in aid of the church much which she was unable to do in former years, but for the doing of which she always had both the natural inclination and the will.

Mr. Edward A. Langenbach, the oldest of the children, was born at Canton, February 5, 1864. He was educated in the local schools, and finished with considerable eclat his commercial training at Canisius College, Buffalo, New York. Returning to his native city, he resolutely began his business career which each day increased in success and grew brighter in promise. Accordingly at this writing he is one of the most prominent directors of indus-



MR. AND MRS. ALBINUS LANGENBACH.



MR. EDWARD A. LANGENBACH

tries in Canton. He is secretary and manager of the Berger Manufacturing Company, of Canton. He was one of the founders of the enterprise. It gives employment to 360 hands. Of the Stark Rolling Mill Company, of Canton, he is vice-president and manager. This concern employs 280 hands. The Carnahan Tin Plate & Sheet Company, of Canton, which employs 640 men, has Mr. Langenbach for its manager. He is also the general manager of the Carnahan Stamping & Enameling Company of the same city, which employs 450 hands. Of the Canton Crucible Steel Company, employing 60 hands, he is vice-president. Besides these vast interests, he is also interested in mines in Colorado, Joplin, Missouri, Washington Territory, and Kentucky.

Mr. Langenbach has prodigious capacity for work, is boundless in ambition, and is most remarkable as a man of great executiveness. He has accomplished much in the business world, and while doing so, he has lost none of his appreciation for the finer things of life, such as friendship, the ties of the home, generosity in giving and benevolence and large-heartedness in wishing well to and helping his fellow men.

If material rather than spiritual things absorb and enchain his attention; if the pride of life sway him; if commercialism has in part made him its votary, there is yet enough of head and heart remaining to his credit to indicate that it is the laurel wreath of success rather than the sordidness of great wealth that nerves him to action. He would be very rich for the pleasure he finds in acquiring and succeeding, but he would not be rich in the sense of hoarding, or that others might be poor or in distress. The moralist might say that his talents could be better employed, while the man of the world would be emphatic in saying something to the contrary. In the meantime, pending the settlement of the question, it can be said of Mr. Edward A. Langenbach that he has never denied to religion and charity a hearty and generous support. The pride of life and the glamour of temporal success have not been able to weaken his faith, or to harden his heart against appeals made in the name of religion and charity. He may strive for the laurel wreath worn by the "Captains of Industry," but his heart will not be wedded to the prize. His large possessions can never make him sordid, but his worldly ambition will always keep him busy.

MR. AND MRS. THOMAS LAVAN.

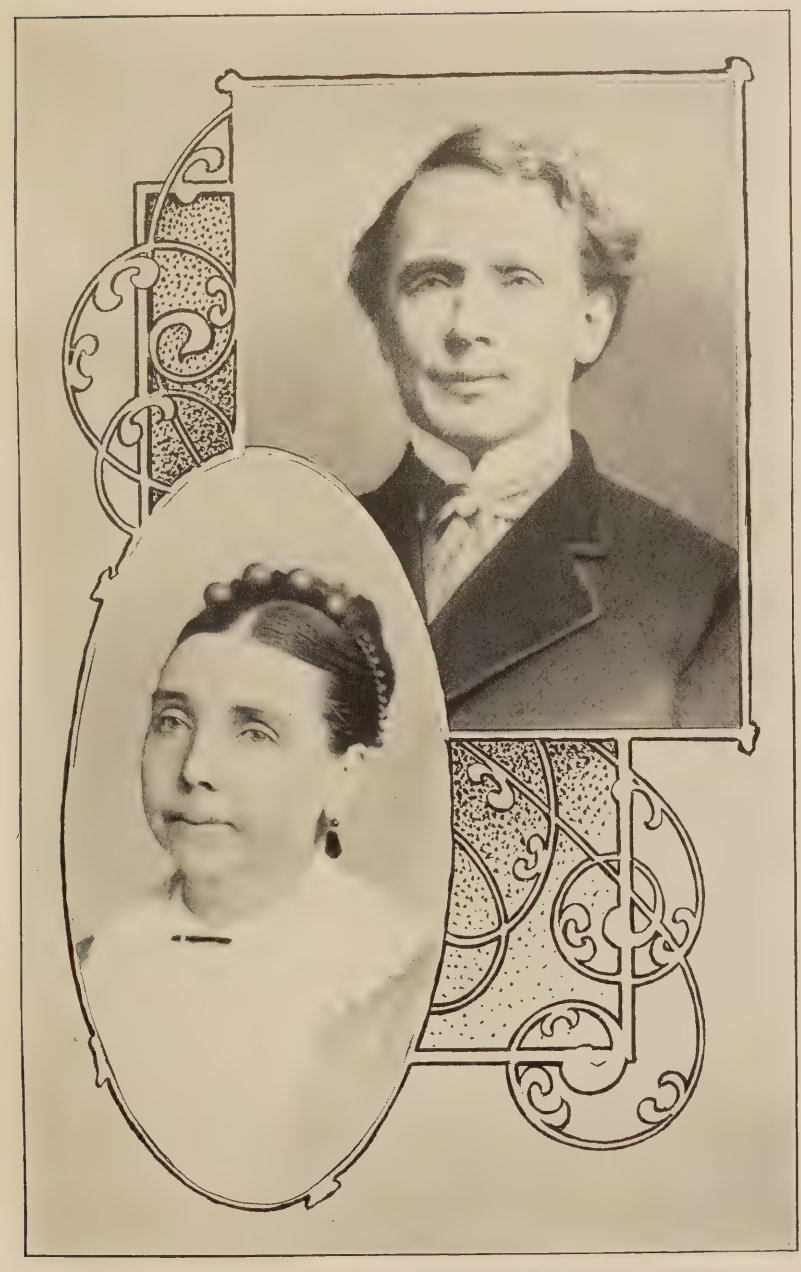
The late Mr. Thomas Lavan, a representative Catholic of Cleveland, Ohio, was a native of the town of Castlebar, county of Mayo, Ireland. He was a college bred man, and graduated early in life from Tuam college, in the county of Galway.

Arriving in Cleveland, in 1860, he connected himself with the mercantile community. He was confidential man for years with the hardware jobbing house of Tennis & Dangler, was secretary of the old Hibernian Insurance Company, and was a practicing attorney for about fifteen years before his death. He passed away, in 1884, when he was fifty-five years of age, leaving a very creditable name and record.

He was a man of remarkable force of character, a public speaker of considerable ability, and his spirit was a directing power among men of his race in his day in Cleveland. He was alert and mentally capable. Before others had time to think out the full meaning of certain questions or issues, he had such matters thoroughly digested, and was defending or opposing them, and shaping public opinion along his own line of thought and conviction. He possessed the elements of leadership, and was a leader in very fact. His heart was in what he advocated, and the sincerity of his character was never questioned. He was a true, representative Irishman, a good citizen, and an excellent father. As a Catholic he made few pretensions. He was ever loyal to the Church, and was constant and faithful in the practice of his religion.

When a young man Mr. Thomas Lavan was married to Miss Bridget Mullarky, a young lady born and educated in his native county. She survives him and is a well preserved, old style, Irish mother, whose life is devoted to her children and grandchildren, and to the strict observance of her religious duties.

A family of seven was born to Mr. and Mrs. Thomas Lavan, six daughters and one son. Delia died in 1871, and Anna, who was Mrs. Thomas H. Gartland, of Cleveland, passed to her reward in June, 1899. The others are: Mary, who follows the calling of a bookkeeper and cashier; Nellie, who is an accountant; Belle is, of choice a home body and, with her mother, takes charge of the domestic affairs; and Emma is a teacher in the public schools.



MR. AND MRS. THOMAS LAVAN.

Their only son is Mr. Patrick Henry Lavan, who, ever since a youth, has been prominently identified with the business community of Cleveland. He is secretary and treasurer of the Interstate Foundry Company of that city, an industry which is prominent among the great enterprises of northern Ohio. He is a capable man who has cultivated both his inherited intelligence and many of the excellent qualities which marked the personality of his father. He is somewhat distant and determined, is of a retiring disposition, is kind to those he likes, and quite obliging. He is credited with having as many admiring friends as most other men of his station in Cleveland, and also with keenly appreciating their friendship.

The home of the Lavans has always been noted for no small degree of intellectual culture, inspired and encouraged in the members of the family by the elder Lavan; while the moral and domestic virtues, of which Mrs. Lavan has always been a patron and devotee, have been given due attention. The mental, moral, and social having been cultivated, those qualities which develop and adorn character have left their imprint upon each of the children. The Catholic faith has been fostered by them, and filial duty has always been recognized and performed. As a result peace and contentment are their portion, together with no small measure of temporal prosperity.

For forty years, in Cleveland, the members of the Lavan family have exhibited their faithfulness to duty and fulfilled the obligations and amenities of life. They have been true and zealous Catholics, good industrious citizens, and neighbors who always commanded the respect and confidence of friends and acquaintances. The children have been taught to be workers, to find contentment as well as remuneration in honest labor, and never to spurn employment which calls into activity both the mind and the hands. In the words of an observer and thinker it was taught to them that, "None but the fully occupied can appreciate the delight of suspended, or rather, of varied labor. It is toil that creates holidays; there is no royal road—yes, that is the royal road—to them. Life cannot be made up of recreations, these must be garden spots in the well farmed lands."

This sort of philosophy reduced to practice is, perhaps, the

best way in which the members of the family of the late Thomas Lavan can obey the practical lessons which it was his custom to teach, that,

"Life is but a working day
Whose tasks are set aright—
A time to work, a time to pray,
And then a quiet night."

THE REV. GEORGE LEEMING.

The Rev. Father Leeming, pastor of the Sacred Heart Church, Youngstown, Ohio, is descended of an ancestry renowned among the leading families of England. Among the things that stand out bold and striking in the record of the Leemings of Lancaster is the stern fact that they never forsook the faith of the Catholic Church. George and Mary Leeming were his parents, Leeming being also the maiden name of his mother. He was born to them in the city of Liverpool, May 12, 1844. His early training attended to, he was sent to the Benedictine College at Ampleforth, near York, to make his classics. His more advanced studies were completed in the Louvain University, Belgium, and in the Seminary of Seez, Normandy, near Paris, France. Subsequently, he took a post-graduate course in London under the tutelage of the Rev. Dr. Vaughan, the present Cardinal-Archbishop of Westminster.

In connection with the mention of the name of Cardinal Vaughan, the fact is recalled that when, in 1894, Father Leeming was about to celebrate his silver jubilee and so informed his friends, among many other congratulations he received the following touching and beautiful letter from the distinguished Cardinal:

Archbishop's House, Westminster, London, S. W.
March 23, 1894.

My Dear Father Leeming:—I had completely lost sight of you. Your letter has brought me joy. You are still laboring as a zealous priest. What more could I desire for you! I bless you with all my heart upon this your half jubilee of ordination.

I pray for all my former children as well as for those over whom I am actually in authority. Believe me your faithful and devoted servant,

HERBERT CARDINAL VAUGHAN,
Archbishop of Westminster.

When Father Leeming was only a deacon he held the first



THE REV. GEORGE LEEMING

Procuratorship of the celebrated foreign missionary college of Mill Hill, London, an institution dear to the hearts of Cardinals Wiseman and Manning, and since their day to that also of His Eminence of Westminster. The affection and confidence then engendered has since continued, and the present Cardinal tenderly regards Father Leeming as the first priest to leave the college for foreign shores. As proof of the affection that still exists between them the Cardinal writes:

"I cannot but feel a great interest in you and an affection which our intercourse and your good qualities have given rise to. You were the first priest that has gone forth from our missionary college, and therefore most closely connected with it. Let me hear frequently from you. Anything which concerns your welfare and happiness will always be a pleasure to me to know of. And should there be anything which I can do for you I shall be glad to do it in memory of old days."

Father Leeming was ordained by Cardinal Manning for the Australian mission, April 4, 1869, and for ten years thereafter he was parish priest of the Church of St. Joseph at Woolahra, in Sidney, New South Wales. He organized the parish and built the church, pastoral residence and school. The arduous labors which he underwent in that hot climate so greatly impaired his health that he was given permission to seek rest and recuperation in North America. His health improving, he delivered some lectures, and was invited to accept a parish in the Diocese of Cleveland, by the late Bishop Gilmour. Accordingly, October, 1883, he was made pastor of St. Aloysius' Church, Bowling Green, Wood county, Ohio, and later of St. Patrick's Church, Kent, Portage county. September, 1888, he was appointed to organize the parish of the Sacred Heart, at Youngstown, where he yet continues, having accomplished much for the congregation. The parish being poor, Father Leeming has had to meet many of the expenses out of his own purse and from the income which he derives from lecturing, and which, at times, has been considerable.

In addition to his parochial work he has continued to lecture frequently in many parts of the United States and Canada on topics comprising religious, literary, and historical subjects. His repertoire is extensive and appears to include the best themes. Among these might be mentioned his "Two Hours with Thackeray," "Two Hours with Charles Dickens," "Walter Scott," "Daniel O'Con-

nell," "Robert Emmett," "Father Mathew," "Mary Queen of Scots," "Lord Byron," "The French Bastile," "The Duke of Wellington," "Joan of Arc," "Voices from Ireland," "Tom Moore," "Shakespeare, with dramatic recitals," "Saarsfield and the Irish Brigade," "The Tower of London," "Justice to Ireland," "Ingersoll Bubbles," etc., and also his latest effort, "Miracles, the Test of Truth." These lectures, and numerous others beautifully illustrated with dissolving views, he delivers with such mastery, fine finish and effect as to justly merit the unstinted commendations of the press and of the intelligent lecture-going people of the country.

In Youngstown, where he has been pastor since 1888, and where he is familiarly known to all, his lectures have received both large patronage and the highest praise. To the proceeds of his Sunday-night lectures, delivered there in a series some few years ago, his parish of the Sacred Heart is indebted for its ability to meet not only current expenses but also much of the cost of additional ground and improvements. So greatly appreciated as a lecturer is Father Leeming in his own city, and so popular is he as an approachable, genial gentleman, that the mere announcement in the local press that he is to lecture fills the house to overflowing. The placard "standing room only" is generally looked for when he lectures, and not unfrequently hundreds can not be afforded even this accommodation and are obliged to reluctantly forego the pleasure of hearing this eloquent priest. A man who can claim public attention and give satisfaction to audiences composed of men who meet him every day is surely not dependent on novelty or sensationalism for his popularity and prestige. His hold on the public is his intellect, his great ability as an orator, and the way in which he handles his subject.

The scope of reading and the vast storehouse of information and philosophy represented in his lectures, together with his fine literary style and poetic thought, are an education in themselves. His matchless delivery is an inspiration, not merely in sweetness and discipline of voice, but especially in his earnest, impressive, dramatic and graceful oratory. In person he is tall and well proportioned, of benevolent countenance, and thoroughly self-possessed. His rare talents and scholarly attainments are becoming to his priestly calling.



MR. DANIEL E. LESLIE

MR. DANIEL E. LESLIE.

It is an evidence of character to bear acquaintance well. To grow up among one's friends and neighbors, from childhood to manhood and to middle life, and to continue to hold their esteem as the years go by, is as positive an assurance of merit and sterling worth as can be reasonably required in any community.

It stands pre-eminently to the credit of Mr. Daniel E. Leslie, of Cleveland, Ohio, that his career has been such as to merit and receive the endorsement of his fellow citizens, as well from the standpoints of industry and respectability as from those of business capacity and the strictest integrity. In his social intercourse also the same degree of approval has been accorded him, for he is esteemed for his agreeableness and sincerity of manner. He is a man of fine mental and physical fibre. His sense of honor and justice is high, while in all respects his sensitiveness is but the measure of his refinement of character. Generous, charitable, sympathetic, a good cause can always count on his support, and to an appeal in behalf of the needy or unfortunate he always responds. The numerous natural and supernatural virtues which are his constrain those capable of estimating character to declare him a good friend, a good citizen, a good husband and father, and a true Christian gentleman.

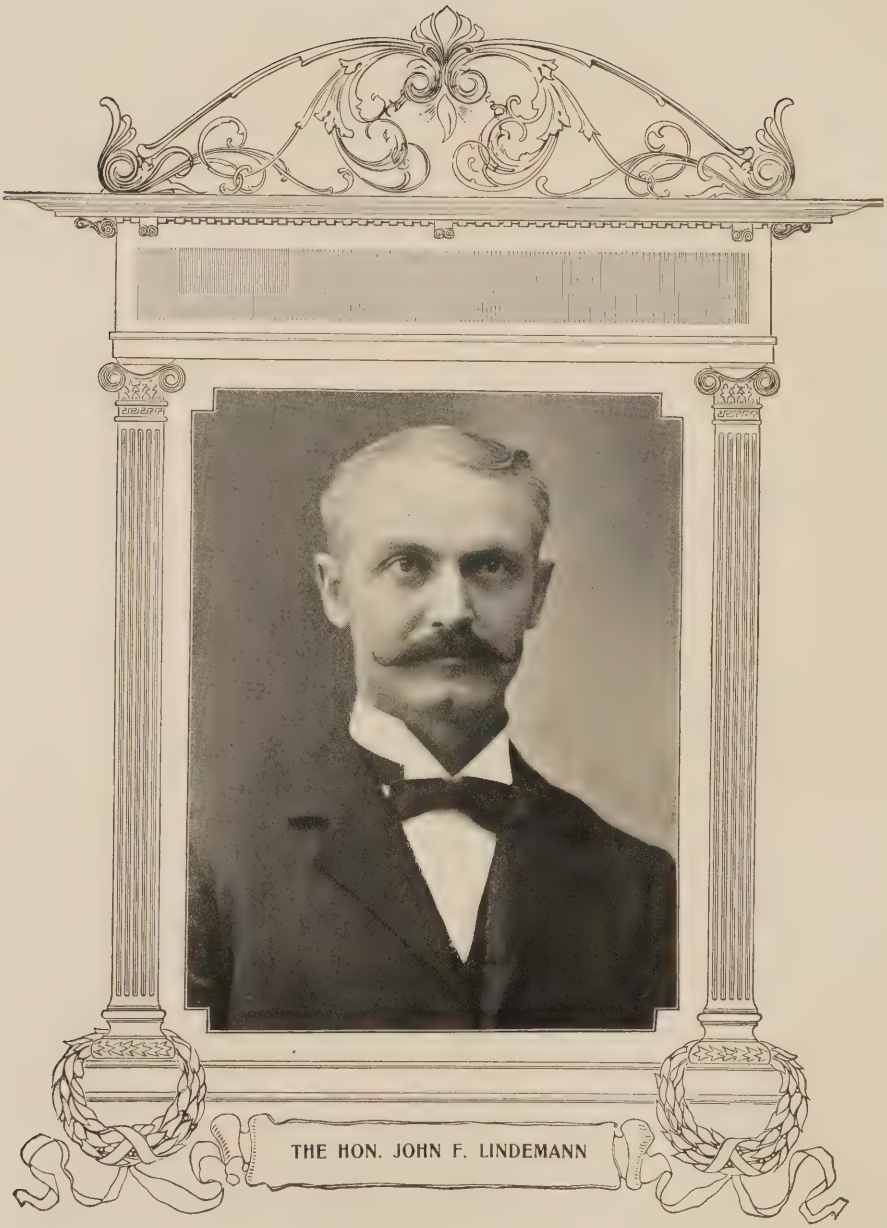
Having finished his preparatory studies in the parish schools of his native city he entered the Cleveland College of Felton & Bigelow to complete his business education. It was from this institution, when a slender youth of sixteen, that Babcock, Hurd & Company, wholesale grocers of Cleveland, selected him from among a large class of students to become their assistant bookkeeper. He remained with this firm four years, giving unbounded satisfaction to his employers. He then took service with the Standard Oil Company in a minor position, but succeeded in advancing step by step until he finally became the auditor of the company, a position which he held for twelve years.

In 1896, after twenty-four years of service, he retired from the auditorship of the Standard Oil Company because the business of that corporation required him to leave Cleveland and take up his

permanent residence in New York City. He preferred his home and friends in Cleveland to the emoluments of the position which he had held so long, and he at once opened an office in the Arcade building to follow the vocation of an expert accountant. His skill as an accountant and systematizer of business brought him at once to the notice of men engaged in large enterprises or contemplating such. Wherever, in Cleveland or elsewhere, important business affairs became complicated or needed investigation, the master mind of Mr. Leslie was in demand to compass them or bring them back into order. He personally directs the work he undertakes and will employ none but skilled assistants. He has never made a failure, and he is justly entitled to the reputation which he now enjoys of being a master in the science of accounts.

Mr. Daniel E. Leslie was born of Irish parents within sight of the Cathedral in Cleveland, February 22, 1852. His marriage to Miss Margaret E. Madden, who is also a native of Cleveland, took place January 10, 1878, and was the first to be solemnized in St. Bridget's Church, of which they have been members for the past twelve years. There have been born to Mr. and Mrs. Leslie four daughters, Helen Winifred, Mollie Eleanor, Margaret Irene and Julia Alma, the oldest, just blooming into beautiful young womanhood. These with their parents constitute a family in which both filial and parental love are reciprocal—a veritable Christian family where culture and refinement obtain and where the hearthstone is wreathed with the rose-chaplets of domestic bliss that are nowhere entwined so beautifully as in the real Catholic home.

Mr. Leslie found time during the early years of the Edgeworth Club to act as its first secretary, and later to hold the presidency of the club for two terms. He is also a member of the Iroquois Club, but beyond these demands upon his spare time he devotes his evenings and leisure hours to his family and to social intercourse with friends. The beautiful effects of true Catholic training and practice are nowhere more visible than in the home of the Leslies, and it would not be exceeding the bounds to say that Catholic homes, such as the one referred to, ought to be prized most highly for their refining and social effect and, indeed, should be cited as models worthy of imitation by all who prize the charms of Christian refinement and sweet domesticity.



THE HON. JOHN F. LINDEMANN

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Ex-Judge John F. Lindemann, of Delphos, Ohio, was born in Cincinnati, April 7, 1861. He is the oldest of a family of nine born to Henry and Clara (Ossenbeck) Lindemann. His father emigrated from Germany, in 1845, and his mother was a native of Auglaize county, Ohio. When he was about six months old, in the autumn of 1861, his parents removed with him to Delphos, where the family has since resided and where his grandfather was one of the early settlers. He was educated in the local schools, attended St. John's, the only Catholic church in Delphos, clerked in a dry goods store and afterward in his father's shoe store, and amid the comparative quiet of the place he grew to manhood.

About the time of his majority, 1882, he was appointed deputy clerk of the Allen county probate court. So efficient was he in the discharge of his duties, and so pleased were the citizens with both his personality and record that they called him, in the autumn of 1886, to fill the vacancy occasioned in the probate court by the election of Judge Yoder, the incumbent of the office, to Congress. November 17, 1886, he assumed the duties of the office in his twenty-fifth year, and was at that time the youngest probate judge in Ohio. He served his constituents so acceptably that in the autumn of 1887 he was elected for the full term, and in 1890 was elected for another term, which ended February 9, 1894, making twelve years of continuous service as deputy and judge of the probate court of Allen county. His majority over his opponent at this last election exceeded the majority accorded the head of the State ticket by 800 votes.

Since his retirement from the judgeship he has been engaged in the law practice with Mr. Horace A. Reeve, of Delphos, under the firm name of Reeve and Lindemann. Mr. Reeve is esteemed as a very able lawyer, while Mr. Lindemann, from his experience, might be said to be a specialist if not an authority in some departments of the law. Combined, their abilities are such as to claim the confidence of the public. He is the treasurer of The Delphos Electric Light and Power Company, and secretary and treasurer of the Delphos Home Telephone Company.

In 1882, October 11th, Judge Lindemann was married to Miss

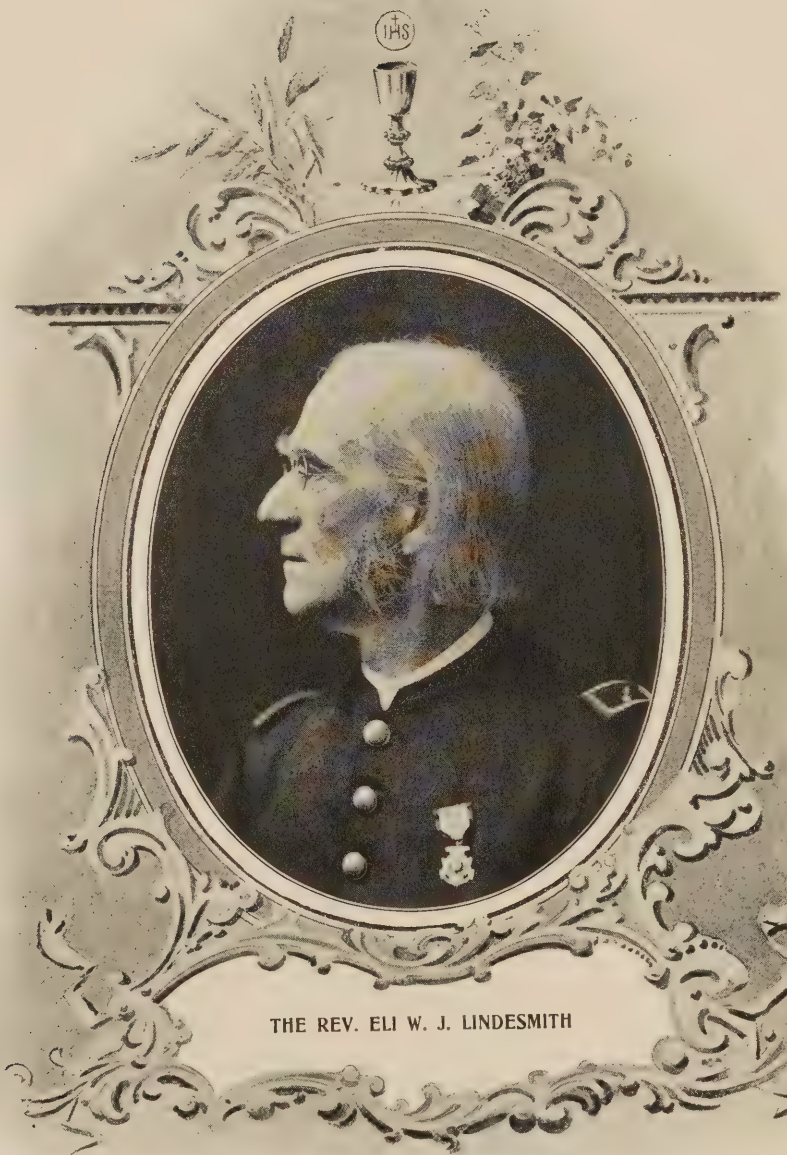
Rosa H. Limbach, a native of Millhausen, Indiana, daughter of Professor Joseph Limbach, who for fifteen years was principal of the German department of the public schools of Delphos, and organist of St. John's Catholic Church. To their union have been born six children, whose names are: Gertrude C., Clarence J., Arthur F., John A., Richard A., and Eugene S. They comprise a very happy and promising family.

Judge Lindemann is a Catholic by inheritance and by conviction. All well-directed movements for the advancement of religion and Catholic education not only meet with his approval and receive his support, but they also enkindle his enthusiasm. Hence he is affiliated with many Catholic associations, notably the Catholic Knights of America, and also the Knights of Columbus, he being a charter member and one of the trustees of Lima, Ohio, Council No. 436.

In person he is tall, well proportioned and commanding. In facial expression, as his portrait indicates, he is not only pleasing, but also direct, candid, and brilliantly convincing. His temperament is a happy blending of the phlegmatic with the sanguine, evidencing the influence of his surroundings on his Teutonic nature. While well acquainted with the English language, he has not forgotten or neglected his mother tongue. He speaks and writes both the high and the dialectic German, and is often in demand as an interpreter and translator. He speaks well and writes well, and "his foot is on his native heath" when engaged, *ad hominum*, in convincing the other fellow that such and such a course is right and proper under the circumstances.

This remark hints at his political influence and his ability to sway men. He has been a power among his fellow citizens ever since he was a boy, but he has been cautious to be always on the right side according to his judgment and conscience. His name has, in the past ten or twelve years, been repeatedly mentioned in connection with the Democratic congressional nomination in his district, but up to date he has not consented to become a candidate.

But whether in the position of a public servant or in that of a private citizen, Judge Lindemann will always command the respect and confidence of his neighbors and fellow citizens, regardless of political affiliation or sectarian bias. He exemplifies the declaration of Robert Burns that, "A man's a man for a' that, and a' that."



THE REV. ELI W. J. LINDESMITH

THE REV. ELI WASHINGTON JOHN LINDESMITH.

The family to which the subject of this article belongs has been favorably known in the United States since 1769. The great-grandfather of Chaplain Lindesmith, Joseph Lindesmith by name, was the founder of the American branch of the family. He was born at Faltz, Canton Bern, Switzerland, and emigrated to this country, in 1769, when he was eighteen years old. He settled in Maryland and was married, May 3, 1772, to a young lady named Anna Bauman. He was a soldier in the war of the Revolution. His son Daniel, the grandfather of the chaplain, was a soldier of the war of 1812. He was bugler of Captain William Pritchard's Company, 2nd Rifle Regiment, mounted, of Lisbon, Columbiana county, Ohio. He provided his own horse and Buck rifle.

The Chaplain's two granduncles, John and Peter, were also soldiers of the infantry in the war of 1812, while his father, Jacob W. Lindesmith, was standard-bearer in Captain Lucy's troop recruited in Columbiana county, that cradle of patriotism and Catholicity in northern Ohio. J. W. Lindesmith, a brother of our soldier-priest, was first sergeant company K., 115th O. V. I., and was brevetted second lieutenant in the war 1861-1865. Even the father of the Chaplain's mother, Dr. Urs Walser, was a soldier in 1798. It would appear, therefore, that Father Lindesmith is descended of an ancestry renowned for devotion to duty and love of country. He is a member of the Society (at Philadelphia, Pa.) of the Sons of the War of 1812, and there is a merry twinkle in his eye, which is yet very bright, when he announces the fact that His Grace, The Most Rev. Archbishop Elder, of Cincinnati, Ohio, also belongs to the same society.

The Rev. Eli Washington John Lindesmith, chaplain of the United States Army, and pastor of St. Peter's Church, Doylestown, Ohio, was born in a log cabin in Center township, Columbiana county, Ohio, September 7, 1827. His early education was meager and was obtained under difficulties in the log cabin schools of that day. He was orphaned by the death of his father when he was eight years old, but his mother was spared to direct and inspire the lad.

He was a worker before his years began to end in the 'teens,

and was such when his mother bound him out to Joseph Lindesmith, January 12, 1842. He was employed on the farm, ran errands, cared for children and generally made himself useful, for he was naturally industrious. He worked for some months so far from his home as Pittsburg, Pa., and he saw with the bulging eyes of a boy the great conflagration which, April 10, 1845, destroyed nearly sixty acres of the business portion of that city. During the winter months he got snatches of schooling, of which he took every advantage. When grown to be a youth commercial instincts developed in him, and he became the business partner of one of his cousins in 1846. He later conducted the business himself. During the Mexican war his inherited soldier-spirit impelled him to offer his services to the Government. He was refused, because there were then more soldiers than were needed.

Having by dint of close application advanced very considerably in his studies, he applied to the ecclesiastical authorities for admission to the Diocesan Seminary at Cleveland. He was accepted, and, September 18, 1849, he entered that institution. He spent nearly six years in preparation for Holy Orders, which Sacrament was conferred on him by Bishop Rappe in the Cathedral, July 8, 1855. The following Sunday, July 15, he celebrated his first public Mass in the Church of St. Philip at his home in Dungannon, formerly known as St. Paul's Settlement, in Columbiana county, Ohio. He preached in English, but the following Sunday he spoke in German.

Returning to Cleveland he was appointed pastor of SS. Peter and Paul's Church at Doylestown, Wayne county, Ohio, with charge also of numerous missions and stations in adjoining counties. He attended Canal Fulton, Marshallville, French Settlement, Orrville, Clinton Coal Mines, Noah Edginton's, Burton City, North Lawrence, Loudonville, St. Joseph's, Millersburg and Black Creek. Besides these he had frequent calls to preach in German and hear confessions at Akron, Wooster, Louisville, Harrisburg, Mansfield and other places. During his pastorate he paid off a parish debt that had accumulated during the terms of three pastors who had preceded him at Doylestown.

February, 1858, he was transferred to Canton to become pastor of St. John's Church, with the church at New Berlin as a mission. During ten years he labored there, extending his services

even to St. Joseph's in Holmes county, and attending sick calls and funerals at Louisville, Harrisburg and Maximo. At first only seven pews were rented, and not more than eleven families attended Mass at St. John's, Canton. In less than a year, however, a change for the better was brought about. Every seat was rented, the church had to be enlarged, a 1,000-lb. bell was purchased, the people were aroused religiously, and when he left to take pastoral charge at Alliance, in 1868, the congregation numbered nearly two hundred families, and he handed over to his successor more than $5,000 of parish money.

October 1, 1868, he began his labors at Alliance, which place he had previously attended as a station on week days. While there he had Homeworth, Limaville, Atwater, Salem and Leetonia as missions. There was general apathy, but he soon dissipated the mists. Shortly after the priest's arrival a number of the members of the congregation called on him in a body with a spokesman. That individual said: "You must be the meanest priest in the diocese, because the Bishop always sends us the meanest priest he has." Father Lindesmith smiled and said: "Just wait a little while and perhaps you will change your opinion." That opinion was changed and they became the priest's best friends. At first the councilmen would do nothing, fearing that they would be held personally responsible for debts. The priest himself rented a building, bought the necessary furniture, vestments, etc., and paid for everything out of his personal funds. Three months later the people were so much encouraged that they paid for all the improvements, even for the new cemetery and priest's house. At the expiration of three and one-half years, when Father Lindesmith took his departure, all the debts were paid, and there was money in the parish treasury.

In May, 1872, he took charge at Leetonia, with the missions at Salem and East Palestine attached. Four years previously, October 8, 1868, he said Mass for the first time in that place. It was at the house of James Ready. He at once bought a lot from the Cherry Valley Iron and Coal Company and began to build a church, which he dedicated the following Christmas to St. Barbara, V. M. As far back as December, 1870, he had purchased eight and one-half acres of ground for cemetery purposes. He surveyed it with surveyor's instruments and made a plat of it

according to a regular scale. Unfortunately this plat was burned with "other trash" after he left; in consequence the cemetery is now considerably short of the original survey. At the Salem mission he gathered together a congregation, purchased and paid for the lot on which the present church stands, and left $200 in the treasury. He organized at Leetonia a brass band, all temperance men; a temperance society, 1,000 strong; several church societies; a church choir; procured an organ, and had everything flourishing, with money in the parish treasury, when Bishop Gilmour requested him to accept a chaplain's commission in the regular army. He promptly obeyed the Bishop and President Hayes, and received his commission June 19, 1880. He set out, July 22, 1880, for Fort Keogh, Montana, where the Sioux or "Sitting Bull" war was in progress. His missionary campaigns extended to North Dakota, Wyoming, Yellowstone Park, Idaho, Washington and Oregon. Gen. Nelson A. Miles was in command at Ft. Keogh at the time. He received the chaplain with great kindness and hospitality and did all for him in his power, in consequence of which a warm friendship sprang up between them which yet continues.

During his chaplaincy many civil and army officers paid visits at headquarters, among them President Arthur, General Drum, Senator Vest and others. He met them all. He saw nearly all the noted Indian Chiefs, "Rain-in-the-Face," "Spotted Eagle," "Gaul," "Two Moons," "White Bull," "Yellow Horse," and "Real," the half-blood, who afterwards started a rebellion in Canada. The honors he received were numerous, while his hardships were correspondingly multiplied. For a month at one time he did not have even warm water. He built a church, priest's house, and convent school at Miles City, and persuaded Bishop Gilmour to send Sisters to teach in the Indian Missions. Bishop O'Connor, of Omaha, delegated him to dedicate the church to the Sacred Heart of Jesus, which he did April 15, 1883. Often in the line of duty when crossing the Tongue River on horseback, Chaplain Lindesmith would have to kneel on top of his saddle to keep out of the water. When the river was too high and too dangerous to cross he would return to the Fort and on his next visit would say to the people: "I did not come to Montana to be drowned; if I had been drowned the last time I would not be here today to say

Mass and preach to you." He gathered many Indian, frontier, and army relics, of which he sent ten boxes to the Catholic University at Washington, D. C., eight boxes to Notre Dame University in Indiana, and a buffalo robe to Bishop Gilmour which was tanned by Tepee-Wacustavas (fawn of the house), a maiden of the "Sitting Bull" tribe. This robe was presented in his name to Pope Leo XIII, who sent his blessing to the Chaplain and also to the Indian maiden.

Chaplain Lindesmith's daily occupation at the Fort was saying Mass, reading his office, superintending the schools, attending the sick at the hospital and at quarters. He was often called to respond to sick calls and officiate at funerals and marriages in localities sometimes over 100 miles distant from the Fort. For a time he was the only priest or clergyman of any form of religion within a radius of 800 miles. Marriages came to him from such a distance that it took the contracting parties a month to make the journey, and sometimes in mid-winter with the mercury forty or fifty degrees below zero. The simple faith of these good people and their confidence in, and respect for, the priest would contrast very strongly with the practices of some Catholics in the East, and even in Ohio.

Father Lindesmith secured a three months' furlough, August 13, 1888, but he was back at his post November 6th, a week ahead of time. He toured across the country east by way of Sault Ste. Marie, down the St. Lawrence, through the principal Canadian cities, to Portland, Boston, New York, Philadelphia, Baltimore, Washington, Chicago, etc., back to his post of duty. Before he retired from the service, September 7, 1891, the Adjutant General gave him for meritorious service a three months' leave of absence. During his more than eleven years as chaplain he delivered 1,441 sermons and lectures, officiated at 120 funerals, baptized 214 persons, performed 161 marriages and administered the total abstinence pledge to 595 soldiers and civilians.

After Father Lindesmith's return to the diocese he was sent temporarily to Dungannon, Columbiana county, the place of his birth, where he had received his first Holy Communion, Christmas, 1843, from the hands of the late Rev. James Conlan, the pastor, and Confirmation, June 14, 1844, at the hands of His Grace, the late Most Rev. Archbishop Purcell, and where his grandparents, in

1820, assisted in building the first church, then called St. Paul's. He ministered to the people there from August,1891, until November, 1893, when he was appointed to his old parish at Doylestown, the place where he began his priestly labors nearly forty-six years ago, 1855-1900.

When this good priest shall have been called to his reward his body will rest in the cemetery at old Dungannon. He has prepared a tomb and monument for himself, a fine engraving of which appears herewith. This suggests the thought: who can depict the place of his eternal rest above where the instructors of many unto justice have the divine promise of shining as stars in the firmament?

NOTE.—Since most of the lettering on Chaplain Lindesmith's monument, as shown in the accompanying engraving, is too small to be easily deciphered, the full inscription is here given. To the left of the bust it reads: "I erected this monument before my death, 1900." To the right of the bust is the following: "May the souls of my departed relatives, the American soldiers, and of all the faithful departed, through the mercy of God, rest in peace. Amen." That below the bust thus reads: "Rev. Eli Washington John Lindesmith. Chaplain of the United States Regular Army. Born September 7, 1827. Son of a volunteer soldier. Grandson of a soldier of the war of 1812. Grandnephew of two soldiers of the war of 1812. Great-grandson of a soldier of the war of the Revolution of 1776."

"Ordained priest July 8, 1855. Served as chaplain in the Rocky Mountains during the Indian wars from June 18, 1880, to September 7, 1891."

The inscription on the back of the monument, which is not shown in the engraving, is on a bronze plate or tablet, and reads as follows:

Paternal Great Grand-Parents—Joseph Lindesmith, soldier of the war for Independence, and Anna Bauman. Children: Daniel, Elisabeth, Jacob, John, Peter.

Grand-Parents—Daniel Lindesmith, soldier of the war of 1812; Elisabeth Weimer and Gertrude Krissinger. Children: Jacob Weimer, Katharine, Susanna, Anna, Joseph, Mary, Isaac, Daniel.

Grand-Aunt—Elisabeth Lindesmith; husband, W. Knepper. Children: Godfrey, John, Jacob, Katharine Miller, William, Daniel, Elisabeth A. McClain, Joseph, Anna Frantz, Peter, Amos.

Grand-Uncle—Jacob Lindesmith; wife, Susanna Krissinger. Children: George, Elisabeth, J. Willyard, Anna Mary, Hannah J. Young, Peter—wife, Abegail Copeland; Benjamin—wives, Susanna Green and Elisabeth Wable; David K.—wives, Louisa Mumenthaler and Malinda Goberda; Rachael; Jacob—wives, Adessa Copeland and Anna McCarns.

Grand-Uncle—John Lindesmith, soldier in the war of 1812; wife, Anna Mary Boyer. Children: Salome J. Krissinger, Susanna S. Krissinger; Joseph—wife, Elisabeth McCarns; Mary J. Anderson; John—wife, Lucetta Mumenthaler; Delila J. Brechner, Anna H. Lori, infant, Katharine Bachman.



THE REV. CHAPLAIN LINDESMITH'S MONUMENT.
(Erected at Dungannon, Columbiana County.)

Grand-Uncle—Peter Lindesmith, soldier in the war of 1812; wife, Susanna Ehrhart. Children: Infant, Elisabeth D. Krissinger; Daniel—wife, Anna Cox; Julia I. Fletcher; David—wife, Katharine Simons; Katharine G. Green, William; Isaac—wife, Martha Whittaker.

Aunt—Katharine Lindesmith; husband, W. Morgan. Children: James, Daniel, William.

Aunt—Susanna Lindesmith; husband, P. Copeland. Children: Thomas, Joseph, Hannah, James J., John H., William K., Louisa C., George F., Harriet G., Elisabeth, Isabel, Margaret A.

Aunt—Anna Lindesmith; husband, John Ford.

Uncle—Joseph Lindesmith; wife, Mary Benner. Children: Sarah, Ann, Henry B., Elisabeth, Lewis, Anna, Belle, Harvey.

Aunt—Mary Lindesmith; husband, J. Mason. Children: Malinda C., infant boy, Mary A., Lewis A., Caroline E., C. Harvey.

Parents—Jacob Weimer Lindesmith, son of Daniel, and grandson of Joseph Lindesmith, color bearer, Captain Lucy's Troop; Barbara, daughter of Urs Walser, M. D. Children: Eli Washington John, who is a priest; Daniel Weimer, Jason Wilson, Isaac Jacob.

Brother—Daniel Weimer Lindesmith; wife, Debora E. Hufman. Child: Mary G. Foltz.

Brother—Jason Wilson Lindesmith, enlisted in the war of the rebellion as private in Captain William Ramsey's Co. K., 115th O. V. I.; was discharged July 5, 1865, at Cleveland, Ohio, as second lieutenant; wife, Margaret Jane McAllister. Child: Emma Augusta. Adopted son: William P.—wife, Margaret Neville.

Brother—Isaac Jacob Lindesmith; wife, Katharine Stewart. Children: William S.—wife, Adaline M. Olott; John E.; Francis W.—wife, Susanna A. Crosby; Mary B., Daniel.

Mother—Also married John Wannemacher. Children: Mary Ann—husband, J. Ott. Children: Josephine, Francis, John, George, and five infants; Katharine Gertrude—husband, J. Warnefeldt. Children: Clarence J., Loretto W.; Ada B.—husband, J. C. Krause; Elisabeth—husband, G. Broughton. Children: Thomas G., Beatrice B., John W., Robert W., Anna L.

Maternal Grand-Parents—Urs Walser, M. D., soldier in 1798; Anna Mary Schenker. Children: Anna Mary, John Joseph, Mary Ann, Theresa, John Jacob, M. D., Martin, Barbara, Robert.

Aunt and Godmother—Anna Mary; husband, Samuel Hoffee. Children: John, Urs, Samuel, Robert, Anthony, Simon, Jonathan, Philip, Mary.

Aunt—Mary Ann; husband, John Neltner.

Uncle—John Jacob Walser, M. D.; wife, Sarah Atterholt. Children: Henry, Elisabeth, John, Mary, William.

Uncle—Robert Walser: wives, Theresa and Katharine Wiss. Children: Infant, John W., Barbara, Eli, Mary, Katharine, Henry, Martin, Elisabeth.

The monument is fourteen feet six inches high. The circumference of the shaft is twenty feet, and the weight is twenty-seven tons.

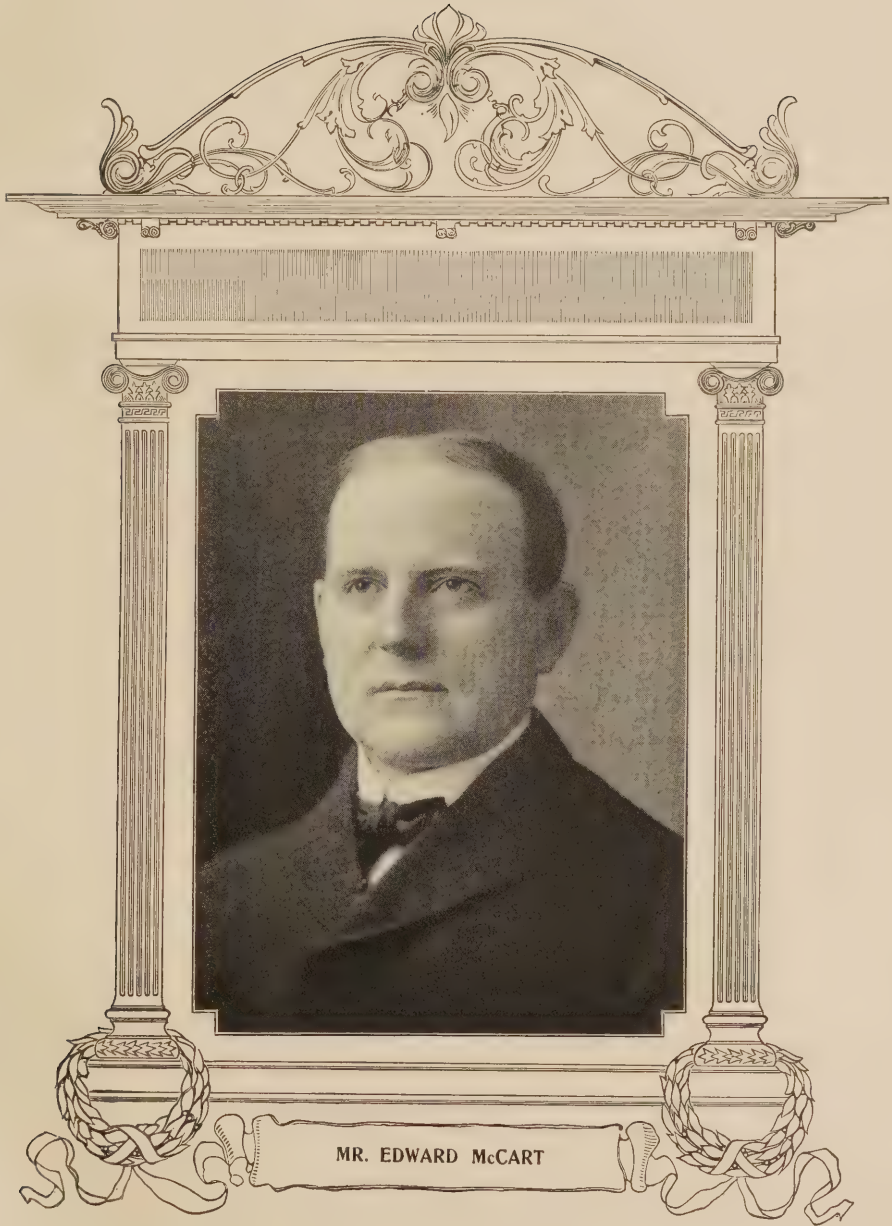
MR. EDWARD McCART.

The gentleman selected as the subject of this biographical mention is the youngest of a family of four born to the late Patrick and Mary (McCoy) McCart, of Cleveland, Ohio. His parents were residents of that city for over half a century, and in their plain unassuming lives gave evidence of both practical good sense and careful Christian training. With them merit and worth did not depend on tinsel or the emptiness of mere social functions. They regarded honesty, industry, integrity, and intellect as above money and what money can buy, and it appears that their son, Edward McCart, has been faithful in putting in practice the lessons which they taught him.

Mr. Edward McCart, the head and practical manager of The McCart-Christy Company, the largest wholesale grocery house in the metropolis of Ohio, was born in Cleveland, December 24, 1864. In early boyhood he was sent to the Cathedral school to acquire the rudiments of both a Christian and a secular education. Having made satisfactory progress in his studies he entered, when a youth, the Spencerian College in his native city to study the commercial branches. There, too, he showed his aptitude, and finished with a large class of bright young men.

Young gentlemen of his class were then in demand in several of the growing business houses of Cleveland, and it fell to the lot of Mr. McCart to connect himself with the wholesale grocery firm of William Edwards and Company. He remained with that house twenty years, having advanced from the station of a beginner to the most important positions in the establishment. His long years of service there mean two things chiefly: first, he must have proved his worth and ability; secondly, his employers must have appreciated his faithfulness, honesty, and capacity. That their relations were always pleasant attested the qualities of both.

In 1899, Mr. McCart found himself in position to engage in business for himself. Having selected enterprising associates, men who knew enough of commercial requirements to recognize the kind of talent essential to success, he launched the ship of The McCart-Christy Company on the business sea. That ship has now been sailing only three years, but she has demonstrated her



MR. EDWARD McCART

ability to carry more trade than any of her competitors in northern Ohio. From a small beginning the house has advanced, both in the volume of its trade and in excellence of reputation, until now it stands at the head of all enterprises of its kind in Cleveland.

The conclusion to be drawn from this is, that the founder and practical head of The McCart-Christy Company is a captain in business—a man capable as a director and manager and who, as master, knows the value of having his ship well manned. It has always been his conviction that, good goods at fair prices, handled by capable and faithful assistants along lines of correct business methods, will bring success to any judiciously managed house. His practical testing of these principles in the conduct of his own house has demonstrated their correctness.

Mr. Edward McCart is a young man of directive and executive ability. He possesses great compassing powers, is conservatively enterprising, and is not afraid to legitimately reach out for what is beyond. He is constant and assiduous in the performance of his duties, is the hardest worker in his house, and wisely labors not only for direct results but also that his example, influencing his assistants, may bring better returns later. It may seem paradoxical to say of him in an age like this that his labors are performed not so much from the standpoint of money-getting as to win success. It is his nature, however, to be active, just as it is in keeping with his makeup to do well whatever he undertakes. It is truth to say that there are things nobler in his estimation than either success in trade or the attainment of a captaincy in business. The cultivation of religion, the doing of charity, and the attaining of high character are some of these. Although scarcely advanced to the ridge of life his views are broad, and his discernment of good qualities is far beyond the average. Having hewed out his own path in this rough world, he is considerate of those who are yet in the early stages of their work, just as he is of the large numbers who have labored not always to their own profit. Mr. McCart is not one of those who exhibit indifference to the trials of life. His sympathy is broad, his charity is active, and his wish is that all young men might start well.

Mr. Edward McCart was married, February 20, 1895, to Miss Genevieve O'Brien, the accomplished daughter of Mr. Patrick O'Brien, of Cleveland, one of the old Catholic settlers of that city.

THE REV. JAMES P. McCLOSKEY.

In these last days of the nineteenth century the reverend pastor of St. Ann's Church, Fremont, Ohio, finds himself little past life's morning, or at most but close to its meridian. He is in the thirty-third year of his age and the ninth of his priesthood. In the natural order of events many years yet remain to him for labor in the Vineyard.

He was born in the city of Philadelphia, Pennsylvania, January 9, 1868. Having completed his classical studies in the East, where he has a brother a priest, he was received into St. Mary's Theological Seminary, Cleveland, Ohio, in which institution he finished his divinity course, and was ordained priest by Bishop Horstmann, April 8, 1892.

Father McCloskey's first appointment immediately after ordination was as pastor of St. John the Baptist's Church, at Payne, in Paulding county, Ohio, with charge also of the Church of St. Francis de Sales, at Latty, in the same county. He acceptably ministered to the people at these places from April, 1892, until March, 1894. He was then transferred to become curate at St. Patrick's Church, Cleveland, where he labored until June, 1897. He was next appointed assistant to the pastor of the Church of the Immaculate Conception, Toledo. He there performed heroic work during three and one-half years. In consequence of the fatal illness of the pastor, the late Rev. T. P. McCarty, he was charged most of the time with the entire labor and responsibility of managing that large congregation. So faithfully and acceptably did he perform his duties that, in November, 1900, when he was made pastor of St. Ann's Church, Fremont, his former parishioners in Toledo gave him a substantial token of their appreciation of his services and of their high regard for him personally.

It is one of the suggestive and creditable features of the Rev. Father McCloskey's priestly career that, wherever he labored, he always had not only the good will but also the respect and love of his people. He could not have had these unless he deserved them. The people are good judges of the zeal and ability of a pastor, and when they pronounce in his favor it is safe to trust to their opinion either privately or publicly expressed. Looking



THE REV. JAMES P. McCLOSKEY

through their eyes, therefore, while at the same time using his own, the writer is enabled to outline for the future biographer at least an approach to a mental picture of this young priest.

Some one has happily said somewhere that, "A great deal of brow in a face is like a great deal of horizon in a view." The sky-scene is the light of the picture, just as the brow is the light of the countenance. The art critic will attentively scan the one, and, when well done, will nod his approbation; the physiognomist will intently gaze on the other as it crowns and unifies the expression of all the other features. He will indicate that in that countenance may be seen large intellectuality and much soulfulness, and also their corollaries; and he will so exactly tell of the native ability, the sterling qualities, and the characteristics of the subject of this sketch as to seemingly "take the words out of the mouths" of all who intimately know or are acquainted with the Rev. Father McCloskey.

Possessing a fortunate organization, both mentally and physically—which implies a pleasing personal appearance, a happy temperament, and the ability to acquire and rightly use knowledge—he is always found modestly but effectively doing his work. To him knowledge is more than the satisfaction it affords its conscious possessor. It is more than power. It is a sacramental. It is a high and holy thing to be used for good ends. Hence this priest's sermons and discourses are instructive and solid, well delivered, and generally very happy, thereby compelling the assent of the intellects of his hearers to the doctrines and pure morality which he inculcates in the name of the Church which is Catholic, and in the name of the Blessed Master who established it. The true ecclesiastical spirit has stamped itself on Father McCloskey's character. It breathes in his words. It directs and moderates his actions. It imparts an unusual earnestness to his efforts.

With his excellent equipment for the discharge of the duties of his calling presided over by this spirit, and with his shadow yet thrown westward on the hill of life, the ripening harvest shall not lack the skilled hand of at least one robust and faithful husbandman.

ATTORNEYS M. J. AND JAS. F. McGARRY.

If credit should be given to those to whom credit is due, then it is meet and proper to make favorable and consequently truthful mention in this work of the brothers, Michael John and James Francis McGarry, who, under the professional title, McGarry & McGarry, are practicing attorneys and counselors at law, at East Liverpool, Ohio. Both were born in Beaver county, Pennsylvania, the one November 12, 1868, and the other March 16, 1874.

Their father was Mr. Patrick McGarry, a native of King's county, Ireland, who left his native land early in life to seek liberty and prosperity in our great American Republic. With like aspirations their mother, whose maiden name was Miss Bridget Ready, left her home in Queen's county, in the Emerald Isle, for free America. To their matrimonial union in the Land of the Free five children were born. When the third oldest, Michael John, was but four years old (1872) his father passed away, leaving to his widow the responsibility of rearing and providing for the family. With a mother's love and, doubtless, with the determination of a true daughter of Erin, she faithfully provided for her little ones, and not infrequently by toiling long hours at the washtub. She yet lives to enjoy, through the right living and success of her children, that keenest of all worldly satisfactions most grateful to a mother's heart—the knowledge of the honorable career and prosperity of those whom she brought into the world.

In 1873, Mrs. McGarry, with her family, removed to East Liverpool, Ohio. In that town, then quite promising, her son, Michael John, found employment in one of the numerous pottery establishments. He shortly acquainted himself with the work in several of the departments, and continued with his employers until 1885, when he began to aspire to better things and consequently to appreciate his lack of education. In obedience to his resolve he quit the factory for the study hall, and used the money which he had saved to keep him when he went off to school. Having exhausted his means he returned to the shop and continued at work during the day, and at night he took private instructions. So intent was he on acquiring an education that, with his small earn-



MESSRS. MICHAEL J. AND JAMES T. McGARRY.

ings to sustain him, he entered the Classical Institute, at Fostoria, Ohio, where he made great progress.

The turning point in his life now came in his choosing a profession. That of the law attracted him, and he divided his time between work in the pottery plant, and the study of law in one of the local offices. He thus continued for one year, after which he devoted all his time to study. Finally in the winter of 1894-95 he entered the law department of the Cincinnati College, where he graduated as Bachelor of Law, in May, 1895. Returning to his adopted city he began the practice of his profession. He was successful from the start. The people knew him, recognized his ability, and brought him their business. It was this faith in him by all who knew him that enabled him early in his career to organize the local Land Improvement Company, whose bonds he floated, and the success of which undertaking stood him in good credit. He was elected city solicitor in March, 1898, and was again called by the people to fill the same office.

City Solicitor McGarry is justly recognized as a self-made man. He is honest, capable, and reliable, and is an honor to his family and his army of friends. He is the first Catholic lawyer to hold the solicitorship in East Liverpool, and it is not unlikely that he will be called to occupy other and more important stations. He was married to Clara B. Humrickhaus in 1898.

Mr. James Francis McGarry, the junior member of the firm, is a well equipped and talented young lawyer. He received his elementary training in the East Liverpool schools, after which he graduated as Bachelor of Science from the Northwestern College, at Canfield, Ohio. His brother, having discovered that he possessed an aptitude for the legal profession, took him into his office as a student for one year. Then he sent him to the law department of the Ohio State University at Columbus, where he remained two years and was admitted to practice in December, 1901. This he followed by taking him into partnership, all of which goes to show that Mr. Michael John McGarry has proved himself a father to his younger brother, James Francis. The fraternal feeling between these two brothers is the evidence of a good mother's training and also of the result of being faithful to the teachings of the Catholic Church. The life and record of the McGarrys constitute an example worthy of emulation.

THE REV. PATRICK J. McGUIRE.

The Rev. P. J. McGuire has been a priest of the Diocese of Cleveland for nearly thirty-eight years, and for almost twenty-two of these, 1879-1900, he has continued to fill his present responsible position as pastor of St. John's Church, Canton, Ohio.

St. John's is an important congregation, not only on account of numbers and wealth, but more particularly because of its age. It is not only the oldest parish in Canton, but is also among the oldest Catholic centers in northern Ohio. This can be inferred from the facts that it has records long ante-dating the establishment of the diocese, and that the late Archbishop Henni, of Milwaukee, was one of the priests who labored there.

Immediately after his ordination by Bishop Rappe, October 21, 1863, Father McGuire was given his first commission as a priest. He was appointed to Holy Angels' Church, Sandusky, Ohio, as assistant, with pastoral charge of Huron and Kelley's Island also. He continued in these fields until September, 1864, when he was transferred to St. John's, Summitville, and missions, in Columbiana county. He labored there for ten years. In September, 1874, he was called to Cleveland to become pastor of St. Bridget's. In February, 1876, he was appointed to St. Aloysius' Church, in East Liverpool, Columbiana county, with Wellsville attached as a mission. This was his last removal previous to his appointment to his present charge, July, 1879. For nearly sixteen years, therefore, he may be said to have been performing what might be called field duty.

During his long pastorate in Canton the evidences are not wanting that his many years spent in the rural missions did not dampen his ardor or impair his native taste and usefulness. These evidences are found in the work which he performed in enlarging St. John's Church and completing its tower and spire; in beautifying its interior and arranging its rich appointments; in the purchase of the new St. John's Cemetery; the payment of $30,000 of old indebtedness, and the erection, in 1898, of the splendid and imposing parish school at a cost of $35,000.

If, by likening him to a soldier, it may be permitted to speak of his previous sixteen years as having been spent in doing field duty,



THE REV. PATRICK J. McGUIRE

then his nearly twenty-two years in Canton may be characterized as having been devoted to garrison work. But, whether covering large territory or confined to a more densely populated locality, he has always manifested those qualities and capacities which are essential to the accomplishment of desired good results. He has never failed in completely compassing business situations, nor have his calculations been other than exact and to the point. The probable means in sight he uses to measure the end, and, therefore, overreaching, or not counting the cost, has never been in the way of his parochial success. He is methodical and precise in his business transactions, lucid in his explanations, and is as pleasing as he is instructive in the pulpit.

Father McGuire is in his sixtieth year; but to judge from his physique, carriage, and countenance one would estimate his age at considerably less than fifty. Of the nearly sixty years of his life he has spent about fifty-eight in Ohio, for his parents settled in Cleveland in 1843. He was born in Ireland, near the city of Inniskillen, March 12, 1841. He was an infant of about twelve months when his parents emigrated to Quebec, Canada, where they remained one year previous to their removal to the city of Cleveland. All of Father McGuire's instincts and patriotic sentiments are American, except, indeed, those he inherits as a son of Erin, and, to use a phrase, "Aren't these American, too?" His popularity among all classes in Canton and elsewhere attests these things. He received his preparatory and collegiate training in the old St. John's College in Cleveland, after which he entered the Diocesan Seminary in that city, where he completed his philosophical and theological education, and where, also, he was ordained to the priesthood by Bishop Rappe.

Besides the advantages of brilliant talents, fine literary tastes, and a fortunate physical organization, Father McGuire possesses a mental balance and a happy temperament which have conserved his energies, and sweetened his life, not alone in itself and for himself, but also and especially in the personal influence which he exerts over others. Inheriting the instincts of the Christian gentleman, and cultivating from childhood the intellectual, moral, and finer qualities, even the reflex of these has kept him in an atmosphere favorable to happiness, youth, and health. Hence his active useful life is yet in summer days, while his years tell of approach to winter.

MR. JAMES McHENRY.

The man who is faithful in the performance of his Christian duties, who loves and provides for his family, and who at the same time is attentive to his business calling, cannot be other than a good citizen and a good neighbor, and as such it is impossible to withhold from him the respect and confidence of his friends and of a discriminating public. Such a man thus highly esteemed is Mr. James McHenry, a representative Catholic of the Cathedral parish, Cleveland, whose elegant and ideal home is at No. 275 Oliver street, and whose dry goods and millinery business is conducted at Nos. 45 and 47 Euclid avenue. In his home he finds peace and sweet content, and at his place of business, surrounded by eighty-five assistants, he reaps the rewards of fair dealing and correct business methods.

Directed by both public opinion and the high estimate of him expressed by men prominent in ecclesiastical station, he has been selected for this mention so as to stand with others to the credit of the Catholic community—a recognition not merely for the day but for the future. Mr. McHenry has not earned the good repute in which he is held by any parading of himself or his virtues. Beyond the semi-public duties which devolve on him as one of the councilmen of the Cathedral, he is never to the front, not even at society meetings or at the club. He is simply a plain business man who attends to his affairs, and when not engaged in his calling is with his family at home or in social converse with his more intimate friends.

Along the lines of his home life and his social and business career are seen to good advantage the excellent qualities of the man. He is of a retiring disposition, conservative, and constant. His counsels are always wise. He loves peace and harmony, and from his chosen position in the back-ground he has often been a factor for the promotion of both. He is a ready doer and a cheerful and generous giver. Neither of his hands knows what the other does in this respect. He asks no thanks and seeks no credit. Such a man thus equipped and happily balanced is often a model after which others, even unwittingly, bring themselves to shape their lives. Society is often taught more effectively by example



MR. JAMES McHENRY

than by precept. Good deeds like kind words never die. Even after the man has passed to his reward the good he has done often remains. The life of a man is the sum of his deeds. Were it not for the bad example of some nominal Catholics the Church would today be much farther advanced in the United States. When, therefore, opportunity offers, as in this history, to recognize men who are a credit to religion, their country and their friends, it is but simple justice and bounden duty to make cheerful and generous mention of their merits, and good qualities.

Mr. James McHenry was born in the State of New York, August 24, 1843. When one year old his parents removed to Philadelphia. There he was reared, educated, and trained in business, and there also he was married to Miss Celia Cavanaugh, a native of that city. Her character and attainments in youth gave promise of what has since been realized in her beautiful wifehood and motherhood. At no time has she been lacking in the exercise of those qualities which render the home the pleasant and safe retreat for members of the family. By her tact and good taste, her constant, cheerful, sprightly disposition, and her practical knowledge of good housekeeping, she has established her ingleside so firmly in the affection of her husband and children that their hearts, unlike their feet, never leave it. No matter what pleasures are afforded them in the outside world, they gladly look forward to their return to the Catholic hearthstone which a good mother has made the dearest spot on earth to them.

In 1877 Mr. and Mrs. James McHenry removed with their family to Cleveland, where they have since continued to reside. To Mr. and Mrs. McHenry have been born ten children, eight of whom are living. Of these, three sons, James F., Walter L., and Joseph M., are engaged with their father in his line of trade. They form a business quartette that excels in executiveness and attention to details, while their agreeableness is not their least attractive and forceful feature in the estimation of their customers, who are among the most appreciative in Cleveland. The large measure of business success attained by the McHenrys is not in excess of their deserts, nor is their high social standing beyond that to which their character and worth entitle them.

CAPT. GEORGE P. McKAY.

A sea-faring man who attains to and holds for a term of years a mastership is not unfrequently both well informed and well preserved. The gentleman selected for this mention is no exception. His aim in life was, however, beyond the mere command of a ship, and his success is attested by the fact that there is not in all the cities of the great lakes district today any one better or more favorably known than Geo. P. McKay, of Cleveland. His knowledge is general, but touching lake commerce and navigation it is special and reliable.

For nearly half a century (he is sixty-two years old) Capt. Geo. P. McKay has been constantly in touch with everything pertaining to a commerce on the great lakes that is one of the wonders of the world. From the Indian Missions and fur trading posts of Lake Superior, in his boyhood, he has witnessed the upbuilding of great cities; and from a few small sailing vessels he has seen the lake fleet grow to big steel ships of 6,000 to 7,000 tons capacity, moving to and from Lake Superior alone full twenty-five million tons annually. This lake commerce is referred to for the reason that Mr. McKay has been an important figure in its development. Through his connection for about twenty-five years past with the firm of M. A. Hanna & Co., as manager and part owner of the vessels which they control, his duties have included, in addition to the operation of the Hanna vessels, constant dealings with departments of the government that have spent millions of dollars in the improvement of rivers and harbors throughout the lakes system. He has been treasurer of the Lake Carriers' Association since its inception, and as a member of the principal committees in that organization his influence has extended to the general advancement of lake commerce, for which the association is formed. His one great aim among his business associates has been the development of a grand system of lighthouses and other aids to navigation. For this he has labored incessantly with the Government. He has lived to see this work, after an expenditure of many millions of dollars, advanced to a degree of perfection unequaled anywhere else in the world.

Capt. McKay was born in Toledo, Ohio, January 13, 1838, on



CAPTAIN AND MRS. GEORGE P. McKAY.

board the steamer "Commodore Perry," while that vessel was undergoing repairs in the Maumee River at the point where Swan Creek empties into it. His father was Capt. John McKay, a salt-sea sailor, who, in 1835, came to try for his fortune on the great lakes. The family removed, in 1845, to the Lake Superior country, where the elder McKay owned and sailed some of the first vessels on the upper lakes. With their home at Sault Ste. Marie, young McKay, developing into a sturdy boy, was given some schooling during the winter months of each year, but on the opening of navigation he was obliged to quit school and ship either with his father or some other master. In 1854, shortly after one of the numerous accidents that occurred to small vessels in early days on the lakes, the McKays grew tired of sailing. Farming, to their minds, offered a more promising and less hazardous future, and they accordingly purchased a farm near Norwalk, Ohio, but after three years the farm was abandoned for their former calling. This was all in advance of the development of the famous iron and copper mining districts. Capt. Geo. P. McKay secured his first command in 1861. The vessel was called "General Taylor." He sailed some of the best of the passenger and freight carriers before he entered the employ of the Messrs. Hanna (then the Cleveland Transportation Co.) in 1873. The position ashore as manager of the Hanna vessel interests was provided for him in 1882.

Capt. McKay thus spent thirty-four years on the lakes, was master for twenty years, and has made Cleveland his home since 1856. He was married in Cleveland, and all his interests are in that city. In character he is sturdy and resolute, having a mind of his own. He dislikes notoriety and all approaches to flaunting or shams. He will not consent to having his name linked with impracticable, questionable or visionary things, all of which is the evidence of his principles and character. He is a modest but influential member of the Catholic Church, and is not without interest in the accomplishment of all undertakings making for the advancement of religion and education. In this respect, but especially in works of mercy, he is not merely aided, but is even excelled, by his wife. Mrs. McKay is a leading worker in the Circle of Mercy and is a member of the directory board, in which position she devotes herself to the broadest charity.

MR. PATRICK J. McKENNEY.

The late Mr. Patrick J. McKenney, of Cleveland, Ohio, who died March 8, 1901, after this work was ready for the press, was a native of the county of Leitrim, Ireland. He was born in 1839, and when about twenty-seven years old he emigrated to the United States, taking up his abode in Chicago, Illinois.

In his native land he learned and followed the trade of a mason. He relied on it also in Chicago to earn his living during his nearly five years of residence there, and later in Cleveland, whither he removed about 1870. In the latter city he became a building contractor, and one of the monuments of his ability and honesty as such is the Church of the Immaculate Conception, of which he was a member.

Mr. McKenney took naturally to politics. From his arrival in the metropolis of Ohio until his death, a period of over thirty years, he was a delegate to every city and county Democratic convention, and twice his name was on the ticket as a national elector. He was in fact the best known, the most constant, and the hardest working member of his party in northern Ohio. He served four terms as a member of the city council, and when he passed away he was serving his first term as a member of the board of commissioners of Cuyahoga county.

For years he was state treasurer of the Ancient Order of Hibernians, of Ohio, and was besides affiliated with such fraternal orders as the Knights of St. John, the Knights of Equity, the Irish Nationalists, and the Elks. In these organizations he always held a commanding position.

In 1885 he was married to Mrs. Eva Wiedenmeier, whose two daughters are named Teresa and Clara. To the union of Mr. and Mrs. McKenney were born three children, one a daughter who is named Mary Ella, and two sons, Patrick J., and John. In his home life he was kind, devoted, and loyal, and the qualities of honesty, outspokenness, and straightforwardness, which he always exhibited in public, were but the index to his character in his personal and domestic relations.

What he was in private life he but emphasized in his public career, and what he was in public and political life may be inferred



MR. PATRICK J. McKENNEY

from the following preamble and resolution unanimously passed by the Cleveland city council which adjourned through respect for his memory on learning of his death:

"Whereas, Patrick J. McKenney was for eight years an honorable and influential member of this body representing his district and the city at large with marked fidelity and unswerving attention to duty, ever prompt in his attendance and ever vigilant in his watchfulness over the city's interests, and

Whereas, his public life was full of honor and made his career commendable to the people, and

Whereas, death came to him in the midst of his work and in the full vigor of a sturdy manhood, therefore be it

Resolved, that the council pay to his memory the tribute of respect due him by the adoption of this memorial, and that the same be entered on the minutes of the council and an engrossed copy transmitted to his family."

The subject of this sketch earned by his consistent, open life the sobriquet "Honest Pat. McKenney." He merited this honorable title as well in his dealings with individuals as in representing the masses officially. He was thoroughly honest in word and deed. He was honest in his Catholic faith, honest in his marital relations, and honest with his friends as well as with his enemies. In the city council he was against all "jobs" and dishonest measures and practices. He was the foe of all "framed" legislation and was outspoken in defense of his position as a public servant.

The education of "Honest Pat. McKenney" was limited, but his intelligence, sound judgment, wit, and quick repartee were far in advance of those of any of his compatriots. He was equal to jesting a political juggler out of court. He was able to bombard a scheming political foe until he cried for quarter. He was never hit in debate but what he returned it with interest until the aggressor subsided. He was always for right and justice as he clearly saw them, and he was both instant and persistent in their defense. He acted out in his every-day life the teachings of the Catholic faith and the inherited character of a true son of Erin. These combined agencies for the cultivation of virtue had evidently attained in his case to a large measure of success. He was the exemplification of one of God's noblest works, an honest man.

Lacking much in finish and in polish, with the angularities of his honest nature not rounded off, with no diplomacy, no deceiving

smile, no graceful bow, no fashionable hand-shake, and no measured speech, it may be difficult for some, who judge from mere appearances and from surface indications, to give full assent to this outline of, this hint at, the grand character of Mr. McKenney. It is true he did not appear to stand so much superior to other men; that he had his share of little imperfections like other humans; that he was but the block of human marble somewhat roughly shaped and rugged; but it is equally true that this block of marble was of such volume, fibre and quality that only the chisel and the pumice of education and training were wanting to bring him forth in such glorious proportions and finish as to impress the simplest beholder with the fact that "Honest Pat. McKenney" was in every respect a good citizen, a kind husband and father, a good, true friend, and a thoroughly Catholic, manly man.

MR. PATRICK McNICOL.

McNicol is an honored and influential name in East Liverpool, Ohio, just as it has been for generations in the north of Ireland, where loyalty to the Catholic Church and to duty on the part of those who bore it was often put to the severest tests. The majority of the residents there was transplanted stock and was given all the advantages by the British government, owing to the acceptance by them of the reformed or Protestant form of religion. In fact the abjuration of what was called the "idolatry" of Catholicity was the test of good citizenship and respectability. A mere Catholic was regarded as a "nobody."

Under such conditions the lot of Catholics, especially in the northern counties of Ireland, was hard and most trying, for it was in that section of the country that the infamous penal enactments were felt in all their virulence and gross injustice. The McNicols with their Catholic neighbors there suffered shipwreck of both their spiritual, natural and legal rights, and on all sides were beset by difficulties and galling oppressions. They suffered loss of property, loss of political privileges—in fact loss of everything except their faith. This they clung to tenaciously in common with their co-religionists in every part of that much oppressed Island.

Mr. Patrick McNicol, born at Moville, in the county of Done-



MR. AND MRS. PATRICK McNICOL.

gal, May 10, 1828, emerged from the crucible, in 1852, and sought liberty and prosperity in free America. With others of his family he chose East Liverpool, Ohio, as his home. Following the trade of a potter he prospered, and, in 1865, with his brother John, established that branch of the pottery business with which the family name has since been connected. Having his heart and intellect in harmony with truth and right he became one of the most highly respected and public-spirited citizens of East Liverpool. He passed to his reward November 13, 1894, leaving a record and a name that are a credit to his family and a benefit to humanity.

Miss Ellen Johnston, who was reared near the city of Belfast in the county of Meath, Ireland, became his wife. They were married in Pittsburg, Pennsylvania. She came to this country in 1849, and now in her seventieth year she enjoys life with her children. Their names are: George F., Thomas J., John F., Margaret T., Patrick, who is vice-president of The Standard Pottery Company; Mary A., who is Mrs. David S. Harris; Daniel B., and Charles A. The second oldest, Ellen, passed away in infancy. The children inherit one or the other of the many good qualities for which their parents have been noted.

Mrs. McNicol ever showed herself a true helpmate to her husband. She was his companion and co-worker in every undertaking relating to religion and the proper training of their children. She had no time to waste on empty things but concerned herself about her Christian duties and her domestic obligations. And now in the winter of her long life she has few regrets. The memory of her husband's virtues and manly qualities is to her a comfort and a solace. She would have him live in the children, a realization which is the object of her prayers and fondest hopes.

Indeed, the late Mr. Patrick McNicol's life is worthy of emulation. He possessed many excellent qualities, while his supernatural virtues were numerous and prominent. He had the gift of faith, which he always cherished. He was a doer of good deeds, although he never made parade of his works. He wished well to his fellow men, and he always respected the rights of others. Having witnessed much of persecution and oppression of conscience he put farthest from him any approach to religious proscription. He loved his fellow man for God's sake and was therefore truly charitable.

MR. DANIEL E. McNICOL.

The president of The D. E. McNicol Pottery Company, whose factories are at East Liverpool and Wellsville, Ohio, is here mentioned as one of the most prominent Catholic gentlemen of eastern Ohio. He is also recognized as one of the remarkably successful business men of that section. Commercially his rating is the highest, while socially and as a friend and neighbor he commends himself to a host of admirers by his urbanity, generosity, and general cleverness.

He was born in East Liverpool, Ohio, February 26, 1856, and is one of the seven surviving members of a family of thirteen born to John and Mary (McCarron) McNicol. His father was a native of Moville in the county of Donegal, Ireland, and was married in the city of Glasgow, Scotland, to Miss Mary McCarron, where two children born to them passed away in infancy. With his wife he emigrated to the United States, in 1852, and located at East Liverpool, Ohio. He there followed his trade as a potter, reared a large family, and united with his brother Patrick in establishing the pottery plant which his son, Daniel E., has since developed and continues to control. He, John McNicol, died November 30, 1881.

The business of the D. E. McNicol Pottery Company is a very important industry and is as much an art as it is a manufacturing enterprise, requiring, as it does, not only artistic and mechanical skill and large capital, but also marked business ability and energy to conduct it successfully. In view of the sharp competition the prosperity of The McNicol Company is the best evidence of the artistic attractiveness and excellence of its wares and also of the executive ability of those in charge. One of Mr. McNicol's chief aids in the attainment of his noted prosperity is Mr. William L. Smith who is secretary and treasurer of the company. He is a member of the local Presbyterian Church, but this does not militate against the business and social harmony that exists between the Catholic and the Protestant, a fact which is creditable alike to president McNicol and to secretary-treasurer Smith. Their pleasant relationship and mutual esteem are a severe rebuke

to the ignorant proscriptive spirit that even today exhibits itself in parts of the great "Buckeye" Commonwealth.

Mr. D. E. McNicol was married, in 1881, to Miss Honora Cronin, a young lady born near the city of Cork, Ireland, but who has been a resident of East Liverpool, Ohio, since her girlhood. She has been practically educated, and exhibits in her home life as wife and mother the fruits of her excellent training. To their union have been born a family of six, two girls and four boys. The girls are named Mary and Annie. The former is a graduate of the Ursuline Convent, at Toledo, Ohio, where her aunt, *née* McNicol, is a nun, and is known in religion as Sister Mary Stanislas; and the latter will graduate this year from Mt. Dechantal Academy, Wheeling, West Virginia. The boys are named: John, Hugh, Daniel, and Cornelius, the education of each of whom is being carefully attended to.

Mr. and Mrs. D. E. McNicol and family are worthy representatives of their ancestors, both immediate and remote, as well in religious steadfastness as in those qualities which adorned the character of their progenitors. Whatever wealth affords, not only in creature comforts, but also in education and social culture, are theirs to enjoy, and it is the pride of the subject of this mention to be able to say that he denies to his family none of the advantages required and prized in this day and generation.

Mr. McNicol might take pride also in the fact that, among his neighbors and fellow citizens, he is esteemed for his generosity, his kindness of heart, and his readiness not only to say a good word for his fellow man but also to assist him when in need by practical evidences of his benevolence. It is as natural for him to play the part of the Good Samaritan as it is to show himself a true son of Erin. Like the typical Celt mentioned in the song, he "will share his last potato and share it with a will;" and like the Samaritan of old he can not be indifferent to the misfortunes of those who have fallen among thieves. The multiplied miseries of the poor appeal to his generous heart, and it can be truthfully said of him that he has learned to give cheerfully and promptly. He knows how to be kind, neighborly, and charitable, and as such he is respected and honored by all who know him.

MR. JAMES P. MADIGAN.

Among the prominent and public-spirited citizens of Ohio's metropolis there are few better or more favorably known for integrity and ability than the locally distinguished Catholic gentleman who has been selected as the subject of this mention.

Having been a resident of Cleveland, Ohio, since 1875, and now filling the important office of city auditor, it is impossible not to be impressed by his efficiency and character and the energy, assiduity, and honesty exhibited in his public career.

In his official capacity as director of accounts for the city of Cleveland, he has been the chief factor in unearthing and stopping the astounding irregularities, amounting to nearly a half a million dollars, in the management of the affairs of the local public schools. For this he, indeed, has the thanks and the gratitude of the justice-loving and tax-paying portions of the community.

It is but just to say that Auditor Madigan, from the beginning, has been backed and encouraged not only by the city administration, of which he himself is a part, but also by the entire local Catholic population, who share with him the credit of his earnest and successful efforts to expose and put an end to the much-talked of peculations that for some years have been the smirching of the common school management in Cleveland. If Mr. Madigan had no other claim to recognition and honorable mention, this alone would be sufficient, for it makes his debtor every good citizen who recognizes public office as a public trust, and who holds to the doctrine that the public conscience can not be clean so long as the private and individual conscience is groaning under its load of sin, and is given both opportunity and encouragement in wrong-doing.

Mr. James P. Madigan was born at Foynes in the county of Limerick, Ireland, October 28, 1859. He there made his first Holy Communion and received confirmation at the hands of the late Bishop of Limerick, the Rt. Rev. George Butler, D.D. Before completing his tenth year he was taken, August, 1869, to this country where he readily drank in the spirit of American freedom. For a time his education was attended to in the State of New York, but later, removing to Ohio, he entered St. Mary's Institute at



MR. JAMES P. MADIGAN

Dayton, where he acquainted himself with two of the modern languages, the commercial branches, and the chief features of a liberal education, including the higher mathematics. He soon became one of the professors in the college and taught the science of accounts, mathematics and other branches.

Going to Cleveland, in 1875, where he has since resided, he taught, in connection with the Brothers of Mary of the Dayton Institute, in the local parochial schools, which in those years it was the aim of Bishop Gilmour to lift to a higher educational standard. He taught for one year in St. Patrick's schools, also in those of St. Bridget's congregation for one year, and for one year in the Cathedral schools. Subsequently he followed the calling of a bookkeeper and accountant and later drifted into commercial lines in the jobbing trade.

Mr. Madigan's recognized ability as an accountant and his established reputation for reliability, education, and integrity, brought him to the notice of the new administration elected to purify and improve the conduct of city affairs in Cleveland. Mr. Madigan was asked to accept his present responsible position of city auditor. He did accept, and the results of his method and system in auditing are creditable to Mayor Johnson, profitable to the city, and honorable to himself.

A man of Mr. Madigan's patriotic sentiments and social attainments is also in demand among the members of fraternal and patriotic associations. In consequence the Irish Nationalists have the benefit of his experience, and of his military training received as a member of the Cleveland Grays. For two terms he served as county president for the Ancient Order of Hibernians, of which organization he is a long-time member. He was captain of Washington Commandery Knights of St. John, and is one of the prominent leaders in the Knights of Equity. In the various fields in which his multiplied affiliations have led him his thoroughness and constancy, his ability and loyalty have won for him the respect and confidence of his fellow members.

Mr. James P. Madigan was married, February 10, 1885, to Miss Anna Champion, a young lady born and educated in Cleveland. She became the joyful mother of seven children, one of whom passed away in infancy. The six remaining are: Frances Clare, Mary Colette, Anna Geraldine, Angela Patience, James

Champion, and Mary Cleophas. Mrs. Madigan herself was called to her reward February 17, 1900, leaving a vacant chair and aching hearts in the home of her beloved husband and children, and also in those of a large circle of admiring friends and acquaintances. Although absent in body she is present with them in spirit in the beautiful example of her motherly and Christian life, the memory of which mitigates the sadness of earthly parting, leading as it does to the firm hope of a reunion for eternity in the better land.

The subject of this sketch is a gentleman of refinement, culture, and practical education. He is blessed by nature with a fortunate physical organization and a happily balanced temperament. He is quick to perceive situations but slow to the point of sureness in action. He must be on the right track headed in the right direction before he moves, but when he proceeds his course is steady and constant, his momentum neither lessened nor increased until the goal is reached. This characterizes him in everything he undertakes. Some of his army of friends who look to him for preferment or practical aid in their ambitions, or for the advancement of some good cause, grow restive at his apparent delays; but later, when the work is accomplished, they are quickest to say: "Well, Mr. Madigan has beaten our time after all."

And it has been thus with him for years in works of charity, in lending a helping hand, and in bridging over chasms to save some poor fellows from a great and crushing fall. It has also been his custom, in the line of generous impulses and moral duty, to give advice, to set good example, and to encourage. The wisest, the most resolute, as well as those of drooping spirit stand much in need of the uplifting, wise direction and inspiration which such men as Mr. Madigan are able and willing to give. He is never without something to do in the direction of assisting his neighbors and acquaintances. It will likely continue thus until a time comes when the sincerest appreciation fails of adequate expression for all he has done as well in public exigencies as in private needs, and until the great truth becomes patent to all that, continued good favor on earth, like never-ending joys in heaven, must be earned by much labor and sacrifice.



THE REV. THOMAS F. MAHON

THE REV. THOMAS F. MAHON.

One not without warrant of authority, both as to position and an acquaintance with the facts, has said that the priest whose name forms the title to this sketch is among the best equipped and zealous, and it might be added eloquent, of the younger priests of the Diocese of Cleveland. Comparing this averment with the excellent record made by the subject of this mention while a student at St. Charles' College, Baltimore; at St. Mary's Seminary, Cleveland, where after a six years' course he was ordained priest by Bishop Gilmour, December 18, 1889; at Salineville, the place of his first mission; at the Cathedral, Cleveland, in the capacity of assistant priest; at Massillon, where he spent seven and one-half years laboring most successfully; and now, since June, 1898, as the pastor and builder-up of the new congregation of St. Thomas Aquinas, Cleveland, in all nearly twelve years of missionary life—it would appear that Father Mahon is, without doubt, the energetic, zealous, and successful man he is reputed to be.

Twelve years on the mission, it is true, is but a short period when compared with the years of service of those priests who have already celebrated their silver and not a few their golden jubilee. Father Mahon humbly and almost penitently accuses himself of comparative recentness and inexperience as a laborer in the Vineyard. Like other noble young men of his calling he regards himself as a mere youngling along side of the white-haired veterans of forty or fifty years of missionary labors. And yet might it not be in place to suggest that the usefulness of the priest on the mission, like that of the layman in business, is not always to be measured by the number of his years of service? Some priests, like some laymen, are equal to doing the work of five years in two, or of twenty years in ten. Opportunity as well as ability may have to do with results in both cases. Talent and capacity, especially when directed and energized by the spirit of God, which so wonderfully actuated St. Paul to labor both in season and out of season, have surely to do with a usefulness the fruits of which are not always evidenced by tangible things.

While in Massillon, as pastor of St. Joseph's for seven and one-half years, the labors of Father Mahon were blessed with both

spiritual and material good results. During his pastorate the old church was rebuilt so as to answer the purpose of a school; a cemetery was purchased at a cost of six thousand dollars; a pastoral residence was built at an expense of four thousand dollars; and the present new St. Joseph's Church was erected at an outlay of forty thousand dollars.

Regarding the spiritual labors of a priest, however, it is more difficult to write. The recording angel keeps that record. But when the one hundred and forty-seventh convert, through the grace of God and the untiring zeal of Father Mahon as an expounder of the faith, tells, as the others have done, the story of how he was brought to follow in the wake of the kindly light that led him back to the loving bosom of Mother Church, even a layman feels like attempting to invade with his opinion the domain of the spiritual where, after all, the chief labors of the priest are performed, and where he experiences heartbreaks as well as holy joys. While Father Mahon takes special delight in, and is well equipped for, the God-appointed work of going out into the wilderness after the straying lambs, he never forgets the flock in the sheepfold of which he is the shepherd. He forewarns them against the briars and thickets that lacerate and entangle those who neglect their Christian duties, and the morasses that swallow up those who love the danger of wandering in the by-paths of unfaith.

In his new parish of St. Thomas Aquinas, Cleveland, Father Mahon continues to labor with his usual zeal and success. Parish property, on which over twelve thousand dollars were paid in the years 1898-1900, was secured at a cost of thirty-four thousand dollars. The improvements already made are a pastoral residence, and also a new four-story building, imposing and tasteful in design, which at present answers the purpose of both chapel and school. Here this young priest is in the midst of his people. They hear and know his voice and gather about him. As was done in the case of Moses when in prayer on the mountain, they hold up his hands and sustain him in all his undertakings in the interests of religion.

The Rev. Thomas F. Mahon is thirty-seven years old. When yet a babe in his good mother's arms he was brought by his parents from Ireland to the United States. The story of his life is his career as outlined above. Those of his years not spent in the



MR. EDWARD MALONE

performance of his priestly duties were devoted to preparation for the discharge of those duties. Even nature has been kind to him, for besides a well stored and brilliant mind, he possesses a fortunate organization and a majestic manhood in which kindness, dignity, and gracefulness of manner are happily blended. Ever conscious of his priestly character and responsibility, he is never outside the line of his work; for, whether expounding the truth, engaged in conversation, transacting business, or in any capacity whatsoever, "all for the glory of God" seems to be the goal at which he aims. This is especially noticeable in the pulpit, where, to the minds of many, his zeal and great ability as a convincing and eloquent speaker are most effective. The man in Father Mahon is made the servant of the priest.

MR. EDWARD MALONE.

The late Mr. Edward Malone, prominent in Toledo, Ohio, as an architect, contractor and builder, was a resident of that city from 1852 until his death, which occurred June 7, 1887. He was a member of St. Patrick's parish from its organization in 1862.

He was born in King's county, Ireland, February 1, 1825. Until he attained his majority he continued to aid his father in cultivating the land. In the meantime he learned the trade of a carpenter and took instructions in architecture. In 1850 he emigrated to the United States. He worked at carpentry for about a year in Philadelphia, and then removed to Toledo, where he made his permanent home. He was married, in 1853, to Miss Eliza Madden who, like himself, was a native of Kings county, Ireland. To their union were born fifteen children, seven of whom are living, and six of them residents of Toledo. Their names are: James J., who is a prominent undertaker; Michael J., a contractor; Wm. F., the secretary and treasurer of the Buckeye Paint and Varnish Company; Jos. A., clerk of the police court; Nellie, who is Mrs. Louis Cole; Annie, who is unmarried, and Elizabeth, who is Mrs. Peter Mulcahy of Cleveland. Prominent among the children who passed away, Mary J. might be mentioned. She was Mrs. John Connolly, of Toledo. John also well deserves mention. He was known as the best of the family. He died in Toledo.

During Mr. Malone's career in Toledo he built, and in many instances planned, most of the best business and residence structures in that city. Among the public buildings which he erected are the Boody House, the first high school, the Produce Exchange, St. Patrick's first church, and the Church of St. Francis de Sales. Not a few churches outside of Toledo are also of his design and construction. His talent as an architect, and his skill and reliability as a builder commended him to the enterprising people of Toledo, prominent among whom in early days was the late Hon. J. C. Hall, who showed his wisdom by implicitly trusting him with the management of all his building enterprises.

Mr. Malone soon gained such an excellent reputation as a man and trustworthy citizen that the public esteemed it a privilege to vote him into positions of importance to the people. He was elected police commissioner, in 1867, for a term of two years. At the end of his term he was elected a member of the board of education and was made chairman of the board and of its building committee. Following this he was chosen member of the water works board for two years and was re-elected for a three years' term. He represented Toledo and Lucas county in the State Legislature and was generous with his time and ability in serving the public in positions of honor and responsibility.

Called to his reward, his fellow citizens began to have an additional appreciation of his worth and character. He was sincerely mourned by all, and the highest tributes were paid to his sterling qualities and especially to his Catholic honesty. As a Catholic he was a faithful member of the Church and his example was a light to the feet of many who, not knowing any better, applied to Catholics in the sense of condemnation the old Jewish query, "Can anything good come out of Nazareth?"

Edward Malone's nature was too honest to be other than specially direct and outspoken, even to the point of bluntness. Because of this not a few misjudged him, having but a slight acquaintance with him, and consequently but a surface knowledge of his qualities; but back of his honest bluntness, and back of his plain speaking, was a good and generous heart, capable of kindly sympathy and the warmest friendship and gratitude. He never denied his friends, and he never forgot a kindness. His memory will remain green for generations in Toledo.



MR. AND MRS. WILLIAM A. MANNING.

MR. WILLIAM A. MANNING.

The Diocese of Cleveland is blessed with many laymen whose devotion to the Church is both notable and praiseworthy, and whose efforts in behalf of Catholic education and the virtue of sobriety are likewise commendable and noble. In the front rank of these yeomen of Catholic faith and morals stands Mr. William A. Manning, of Cleveland, the well-known organizer and worker for the cause of Catholic total abstinence.

For twenty years he was councilman of St. Patrick's parish, and during the greater part of that time he also performed the laborious duties of secretary of that large congregation. Those most familiar with his every-day life from youth up have declared that he always seemed to manifest a special delight in efforts to subserve both the local and general interests of religion. He was, from its inception, a prominent and active figure in the work of the Catholic Central Association of Cleveland; participated in all the great enterprises of that large, representative body; was its secretary during seven years of its most eventful career, and also served a successful term as its president.

But it is in the cause of sobriety, as fostered by the Church, that he appears to have put forth his most strenuous and persistent efforts. Beginning as a member of the total abstinence society of St. Patrick's parish, he was chosen, in 1872, to act as its secretary. The following year, the societies of Ohio having been formed into a State union, he was elected the secretary of that body. In 1875 he was re-elected, and during both terms he gave the highest proofs of his zeal and capacity. So satisfactory was his work that, at the State convention of the Total Abstinence Union, held in Cincinnati, in 1882, he was unanimously chosen president, and was again elected at the convention held in Cleveland the following year. He also served out the unexpired terms of two presidents of the union, the first having been occasioned by death, and the second by absence from the State. He was three times elected vice-president of the Catholic Total Abstinence Union of America, and was appointed its organizer in Ohio. He attended nearly all the national conventions, as well as those of his own State, and was a useful and capable member of the most prominent committees.

Mr. William A. Manning was born of Irish parents in the city of Glasgow, Scotland, February 22, 1847. He came with them to this country, in 1848, and lived for a short period in New York City and in Boston. In 1851 the family removed to Cleveland, where, with short intermissions, he has since made his home. He was educated in the Cathedral and in St. Patrick's parochial schools, and, in 1863, began his business career as an operator for the Western Union Telegraph Company. For thirty years he continued in its employ, the last fifteen of which he was night manager of the Cleveland office. He was an expert operator, reliable and capable. He always had the confidence and approval of the officials of the company and the respect of his fellow telegraphers. In 1893 he embarked in the fire, accident and life insurance business, which is his regular calling today.

He was married, June 15, 1870, to Miss Mary Agnes Devine in St. Patrick's Church, by the late Rev. J. V. Conlan. Mrs. Manning is a native of Cleveland, has been a noted church and society worker, and, like her husband, was educated in St. Patrick's schools. She was president of the first ladies' total abstinence society organized in Cleveland in 1890, and held the office for three successive terms. She was among the first group of lady delegates to attend the State Total Abstinence Convention, at Youngstown, in 1891, where she was elected vice-president, she being the first lady ever honored with an office by that union. She has since been her husband's companion at all the conventions, and is entirely in harmony and sympathy with his temperance principles.

Mr. and Mrs. Manning were blessed with three bright little children, but that fell destroyer, diphtheria, robbed them of all of them in the space of fifteen days, when they were aged three, five and seven years respectively. The blow was indeed a severe one, but religion and the sympathy of the entire community have enabled the bereaved parents to bear up under their great misfortune, and to say with resignation, "Thy will be done."

This short biographical outline implies more than words can express in any attempt at delineating the character of Mr. Manning. He is universally respected by all who know him, and by those most who know him longest. His most notable traits are seen in his constancy, his devotedness and zeal, his retiring disposition, and his great respect for the moral virtues.



THE REV. ANTHONY THEODORE MARTIN

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There is such a thing as a man becoming prominent in comparative seclusion and through a retiring disposition—becoming acceptably notable through going about unostentatiously but persistently and effectively in the performance of his duty. An instance in point is found in the long and honorable career of the late Rev. Anthony Theodore Martin, pastor of St. Paul's Church, Euclid, and of St. Joseph's Church, Collinwood, Ohio.

Father Martin was one of the older priests of the diocese. For two generations he ministered to the people in and about Euclid, Nottingham, Collinwood, Willoughby, and Mentor. His name stood for much among them, and is yet inseparable from their idea of zeal, kindness, and the broadest charity. Even among those priests whose seminary course came within the years 1857-1865 he is gratefully remembered as professor of classical learning and history in St. Mary's Theological Seminary, Cleveland. His ability shining through his modesty claimed the respect of the thoughtful.

He was a native of France, and was born at Brest, November 28, 1834. His father's name was Yvo Martin and his mother's maiden name was Mary Louisa Camus. He studied at Quimper and at Pont-Croix, where he received the first of the minor orders. In 1856 he emigrated to the United States, and was adopted for the Diocese of Cleveland by Bishop Rappe, who ordained him to the priesthood July 26 of the following year, 1857; then followed his eight years of service as professor in the diocesan seminary. In June, 1864, he was appointed visiting priest to Euclid, his late parish, and in 1865 he became resident pastor. The same year Willoughby was added to his charge, and the following year he was given Mentor also. In 1872 he built the Church of the Immaculate Conception, at Willoughby, and the Church of the Nativity, at Mentor. In 1876 he resigned charge of Mentor, and the following year took Collinwood in its stead, where, in 1878, he built St. Joseph's Church. He enlarged the church, in 1879, and, in 1891, built new and completed the present church of that name.

Forty-three years a priest—thirty-five on the mission, and eight as professor in the seminary—is a record not every priest is enabled to show. If it be supposed that at his ordination Father

Martin possessed only the requisite knowledge to embark in his calling, surely the years that followed, even if not spent altogether in study, would by the process of absorption alone entitle him at least in part to the credit of having been not merely a well-informed man but even a ripe scholar. Had he not been a scholar at the time of his ordination he would not have been chosen to the chair of classics and history in the seminary, and, were he other than such in his day, his name would not have been mentioned in connection with high honors in the Church and he would not be esteemed as he now is by all who knew him.

But knowledge or station, no matter how profound or high, is not to be preferred to the virtues which religion inculcates, and which shone forth in the character of this humble priest. And it is in this respect that the every-day life of Father Martin had always been exemplary among his spiritual children. During all his years he had been an approachable, modest, and agreeable man to whom his people might come, at any time and under all circumstances, with their cares and their difficulties, feeling sure that they would receive both good advice and sympathy. Their troubles were his troubles, and in their temporal success and spiritual well-being he participated with deepest interest and feeling. He was a father to his parishioners, not only spiritually, but also in things temporal. He always directed them for the best, and they were few, indeed, who did not appreciate his wise counsel and his earnest good will.

He was in his sixty-fifth year, November 24, 1899, when he died, and up until his last illness he was vigorous and youthful for his time of life. He was most active in the discharge of his priestly obligations. His flock was large and his labors were proportionate. He seemed to grow young in the service of religion, and appeared to welcome and to even go out to meet the duties which were his to perform. Connecting, to a degree, the earlier years of the diocese with the recent past, if not the present, and having witnessed the beginning and the fulfillment of many movements for the advancement of diocesan affairs, we might not have waited until after his death to recall his connection with some of them. He was a faithful priest who possessed a lovable character, a good friend who was ever ready to do a favor, and an able man whose intellectual light shone the brighter for his native simplicity and modesty.



MR. AND MRS. JOSEPH MILLER.

MR. JOSEPH MILLER.

The late Mr. Joseph Miller belonged to the pioneer Catholics of Cleveland, Ohio. He was born in the village of Listig, Germany, in 1835. In 1844 he was taken by his parents with the other members of the family to America. After a short stay of six months in Buffalo they removed to Cleveland, which was then little more than a straggling village.

At that time the whole State of Ohio, including, of course, the Connecticut Western Reserve, belonged to the See of Cincinnati, over which Bishop Purcell presided. Instead of the thirty-nine large and influential congregations at present (1900) in Cleveland there was but one small Catholic church known as "St. Mary's on the Flats." There Mr. Joseph Miller attended Mass in his boyhood days. There he heard the truths of religion expounded by such zealous missionaries as Fathers McLaughlin, Salesius Brunner, Jacob Ringele, Anton Meier and Maurice Howard.

In 1847 he witnessed the erection of the Diocese of Cleveland, being among the pioneer Catholics who welcomed Bishop Rappe to the field of his Episcopal labors. In subsequent years he saw the beginning of the first Catholic orphan asylum, the first Catholic hospital, the first Catholic parochial school; in a word, he was permitted to see the tiny mustard seed of Catholicity, planted by zealous missionaries, sprout, grow, and develop until it became the mighty tree of today, sheltering beneath its branches schools, churches, orphanages, and the various diocesan institutions.

In 1853, under the direction of the late Rev. J. H. Luhr, St. Peter's congregation was organized, and Mr. Joseph Miller at once affiliated with it and soon became one of its mosts prominent members. For years he belonged to the council of the church, was the first president of St. Joseph's Aid Society, and to his last day he generously contributed toward the support of the parish.

When a young man of twenty-one years (1856) he contracted marriage with Miss Catherine Nungesser, who like himself belonged to the pioneer Catholics of Cleveland, having arrived from Germany in 1846. She was of the same age as her husband and for years prior to her marriage had been prominently identified with the first Catholic Church choir. They were the first couple

married in St. Peter's Church. The marriage register preserved in the parish archives says that, "On the 27th day of May, 1856, Joseph Miller contracted matrimony with Catherine Nungesser, in presence of Rev. J. H. Luhr, the then pastor, and H. Miller and Elisabeth Raab who acted as witnesses."

The union of Mr. and Mrs. Miller was blessed with an exemplary family of eight, all of whom are among the living. To their credit, as parents, let it be recorded that they reared and educated their offspring, enlightening their minds by science, and mellowing of their hearts by religion.

For the long period of fifty-five years Mr. Joseph Miller was a resident of Cleveland, sustaining throughout an enviable reputation for civic integrity and general probity. Of those he spent forty in the employ of the Big Four Railway Company, where he was ever esteemed for his sterling character.

Having contracted a severe cold in the winter of 1899, he was compelled to summon medical aid. But the malady had already progressed too far. He died February 15, 1899, fortified by the consolations of religion and surrounded by his family, who had left no means untried to save his life. Amid a vast outpouring of friends and acquaintances he was buried from St. Peter's Church, which he had helped to build and where he worshipped for fully half a century.

Unlike so many others who came to this country from foreign lands, he did not lose or barter away for a mess of worldly pottage the priceless jewel of Catholic faith, but preserved it pure and undefiled to the end. Amid the manifold difficulties and temptations of an unbelieving and wicked world, he remained stanch and unbending in his adherence to the faith of his fathers, and was ever ready to defend it.

Mr. Miller is survived by his faithful wife, with whom he lived most happily for well nigh forty-three years. Mrs. Miller at present resides with her family. Two of her daughters are married, one being the wife of Mr. Herman J. Trenkamp of the Schneider & Trenkamp Company, and the other that of Mr. H. E. Hackenberg of the National Carbon Company.

The Millers, and the families with whom they are connected by marriage, are among the most substantial and sturdiest stock of the Catholic population of Cleveland.



MR. ROBERT E. MIX

MR. ROBERT E. MIX.

The late Mr. Robert E. Mix, of Cleveland, Ohio, was a self-made, sternly constructed and capable man. He was a lawyer of note and a gentleman who held high place among his fellow citizens. He was the legal adviser and close friend of Bishop Rappe, who had implicit confidence in his ability and integrity, and he held the same relations to Bishop Gilmour.

His father was Mr. Ebenezer Mix, of New Haven, Connecticut, a descendant of a very old English family. He was surrogate of Genesee county, New York, and was agent and general engineer for the Holland Land Company, a mathematician of note, and the author of several mathematical works of consequence. The maiden name of his mother was Miss Jemima DeBow. She was of French extraction and was noted for gentleness and refinement. He was born to them at Batavia, New York, April 17, 1819. Exhibiting no liking for his father's calling, he was permitted to choose the law as his profession. After attaining his majority he was admitted to the bar, February 2, 1841, and for two years he practiced with some success in his native town. He then toured the United States during eight years, and while in the South he was editor of the Jackson, Tennessee, *Republican* for a year. Later he declined the managing editorship of the Memphis *Appeal.*

Returning to his native place he resumed the practice of law until 1850, when, on a business venture and partly in the line of his profession, he visited Cleveland, Ohio, to look after the interests of a client who was his intimate friend. The name of that friend was Mr. David A. Eddy, who was engaged extensively in the warehouse business and in shipping. Young Mix energized the business, straightened out its tangled condition, and in 1861, when he closed it up, he had $20,000 to divide with his client.

Impressed with the city's business opportunities and the character of Cleveland's citizens, Mr. Mix concluded to make the "Forest City" his home. Accordingly he became a member of the law firm of Willy & Carey. In 1865, he formed a partnership with Judge C. W. Noble. In 1870, Mr. John G. White became associated with them, under the firm name of Mix, Noble & White. This partnership continued until the election of Judge Noble to the bench in 1886, after which it was continued as Mix &

White, until 1890, when Mr. Mix retired. After a half century of active business and professional life, forty-two years of which were spent in Cleveland, Mr. Robert E. Mix passed to his eternal reward, February 17, 1892, when he was seventy-three years and two months old. He was president of the Board of Workhouse directors, and was also a director in two of the city banks.

The bar of Cuyahoga county passed the following preamble and resolutions on the death of Mr. Mix:

"*Whereas*, we, the members of the bar of Cuyahoga county, Ohio, have learned with sincere regret of the death of Robert E. Mix, now, therefore, be it

Resolved, that in his death our profession has lost an efficient and honored member who for many years has been actively identified, not only with the practice and progress of the law, but also with all matters affecting our community in its private and public relations; ever just and considerate toward all. All who knew him have sustained a personal loss, society an upright, influential and progressive citizen, his family a wise, devoted and loving father, a safe counselor and true guide.

Resolved, that a copy hereof be furnished to the State and Federal courts with the request that they be spread upon their records; that a copy hereof be presented to the family of the deceased; and that the bar attend the funeral in a body."

The bar did attend St. John's Cathedral in a body and its chief members were the pall-bearers. The Rt. Rev. Mgr. Thorpe preached the discourse and said of the deceased that he was a man of blunt, honest character, who cared not for men's praise or blame. He was always true to his Church and calling, and was never afraid to carry anywhere the banner of Catholicity.

September 29, 1853, Mr. Robert E. Mix was united in marriage to Miss Marie Josephine Morand, by Bishop LaFevre, in her native city, Detroit, Michigan. The family of Mrs. Mix, the Morands, trace their record to an ancient French family with an admixture of Portuguese blood. Some of them were known in Quebec, Canada, as early as 1684, and in Detroit as far back as 1751. Four children were born to the union of Mr. and Mrs. Mix, whose names are as follows: Robert Durand, Harriet Julia, who is Mrs. John H. Kirkwood, of Cleveland; Charles M.; and M. Marie Josephine. Mrs. Mix survives her husband and with her unmarried daughter resides at Nottingham, a suburb of Cleveland.



THE REV. JOHN G. MIZER

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The Church of Our Lady of Consolation, at Carey, Wyandot county, Ohio, is of note in the Diocese of Cleveland as well as outside of it, in consequence of the several special privileges conferred upon it by the present Pontiff, Leo XIII. The pastor of the church, the Rev. John G. Mizer, has for years been known, not alone to the people of his parish, but also to the large number of pilgrims that annually visit the Shrine of Our Lady, and their estimate of him, as well as the writer's, may properly appear here.

Father Mizer was born in the city of Cleveland, December 24 (Christmas Eve), 1854, and was ordained priest July 4 (Independence Day), 1880. The suggestiveness of these dates and events, typical of religion and patriotism, is happily borne out in the character and career of this good priest. When a boy he served Mass in Cleveland's first Catholic Church, known as old St. Mary's on the "Flats." He attended St. Mary's parish school during the pastorate of the late Father Falk, and subsequently the Cathedral schools. His preparatory training ended, he began his classical studies at St. Francis' Seminary, Milwaukee, Wisconsin; continued them at Louisville College, Stark county, Ohio, and at St. Lawrence College, Mt. Calvary, Wisconsin, where he graduated with honors in 1875. The same year he entered St. Mary's Theological Seminary, Cleveland, and after a five years' course was elevated to the priesthood by Bishop Gilmour.

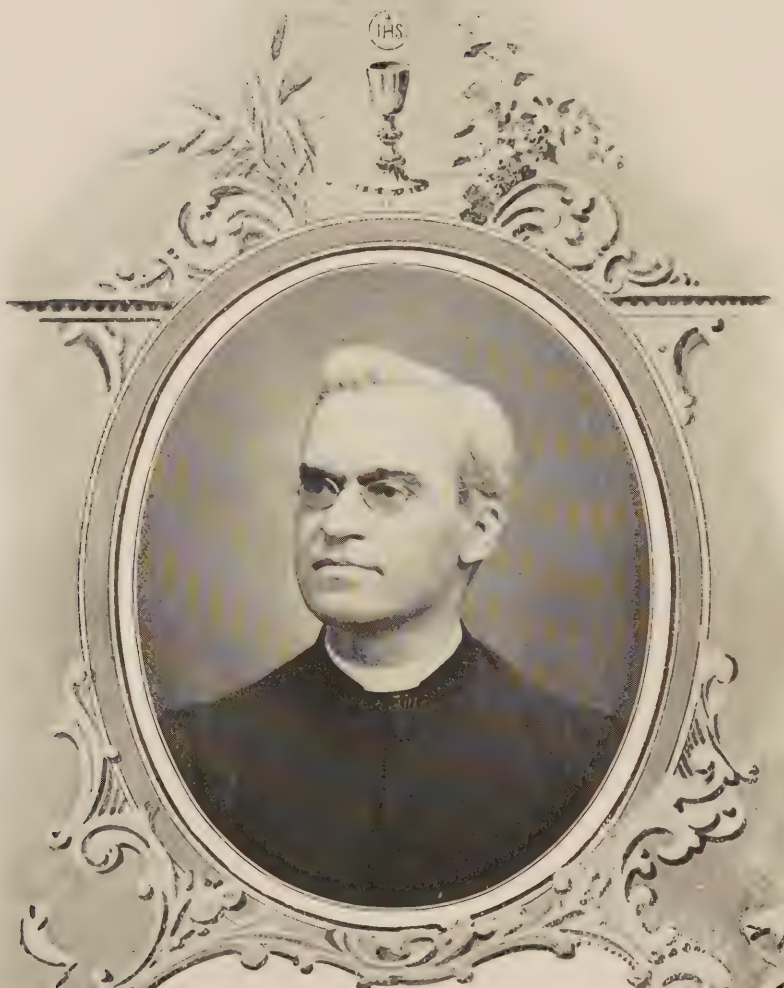
He was commissioned immediately as pastor of St. Mary's Church, Kirby, Wyandot county, Ohio, with St. Joseph's Church, at Crawfordsville, in the same county, attached as a mission. He ministered to the people there during ten years, when he was appointed pastor of his present church at Carey. He has retained charge of his mission church at Crawfordsville, whose people have now been his spiritual children for upwards of twenty years.

Some of the notable characteristics of Father Mizer are gentleness, considerateness, generosity and benevolence, and not a few others, the spheres of which lie more particularly in the domain of the tangible. He has an intimate knowledge of human nature, the short-comings of which he accounts for and condones. Besides this he has the elements of leadership, executiveness, and

persuasiveness, and possesses business talents that are quite pronounced. He is forceful, not through harshness or severity, but rather through correct judgments inoffensively executed. Thus equipped, even temporal affairs may not suffer at his hands.

Having a high order of intellect, and being a student and a close observer, he may be credited with having achieved a more than ordinary scholarship. He speaks both English and German fluently and forcibly, his discourses being both natural, compact and instructive. With questions important to pilgrims visiting his church he is, of course, quite conversant, and none have bid farewell to the Shrine of Our Lady, at Carey, without being fully compensated for the troubles incident to the journey. In addition to the renewal of their religious spirit they bear with them pleasant memories of the good priest in charge, and this impress is not so much of that priest's intellect, erudition, penetration or acumen, but rather because there is a something in him and about him which speaks to them of his fatherly concern for them touching the life beyond. They see in him something of the image of the love of the real Father of us all; hence, not only they but their children will keep green the memory of the pastor of the Church of Our Lady of Consolation, at Carey, Ohio.

It is the hope of Father Mizer to be able to erect, sooner or later, a church befitting his parish, sufficiently large to accommodate the visiting pilgrims, and especially so grand and imposing as to be an honor to Our Lady of Consolation. To attain this end, he has appealed to the faith and generosity of the children of Mary, and very many have responded to his appeal. His own congregation is too small in numbers to venture on such an enterprise, and since it is to be a votive church for all Catholics, it is both meet and proper that every one should help to reach this end. Should he succeed it will be much to his credit and to that of those who assist him. His triumph over obstacles will redound to the credit of religion and to the honor of the Mother of God, whose favors appear to be lavishly bestowed on those who make the pilgrimage to the Shrine of Our Lady of Consolation.



THE VERY REV. NICHOLAS A. MOES, D. D.

THE VERY REV. NICHOLAS A. MOES, D. D.

Notwithstanding the fact that a bishop is the head of the Church in the territory over which he presides, the late Bishop Gilmour was appreciative enough to happily characterize St. Mary's Seminary, Cleveland, as the heart of his diocese—the most essential part of it, the efficient center of its life and activity. What St. Mary's is today in the estimation of the present Rt. Rev. Bishop it has been, to a degree, for upwards of half a century; but during the past thirty years the Very Rev. Dr. Moes as its president has been prominently instrumental in advancing it to the eminent position it now occupies as a noted theological institution.

If men occupying important positions are supposed to have their capacity and usefulness measured by the requirements of their respective stations, then the characterization of St. Mary's Seminary as the heart of the diocese, and the endorsement of that estimate by the present Rt. Rev. Ordinary, are in themselves a high compliment to the Very Rev. Dr. Nicholas A. Moes, whose excellent judgment, zeal, and great ability have, since 1870, not only timed but also regulated and strengthened the pulsations of that diocesan heart. It is, therefore, both considerate and quite proper for the Authorities to speak approvingly of St. Mary's Seminary and its Very Rev. President, for the great majority of the priests who occupy the outposts, so to speak, in the diocese; who preside over the Catholic schools; and who preach the faith to its more than three hundred thousand Catholics, were themselves trained in that institution. Accordingly St. Mary's can be likened to the trunk, and the priests to the branches, of the great, growing tree of the Church in northern Ohio, with the care of which the Rev. Dr. Nicholas A. Moes is now charged, and has been so charged for the past thirty years.

If it be asked: who is the Very Rev. President of the Cleveland Diocesan Seminary? no layman may fully answer; for Dr. Moes, by reason of his office, is a sort of recluse, and is intimately known only to the priests. While of the people and for the people he is never among them. He is truly in sympathy with them and is most zealous for their good, but they know him not personally, nor does he know them. A layman's answer as to what character

of man he is would therefore be, in effect, that he has been the president of the seminary under two administrations, and continuing as such under the present Ordinary he must be a man well qualified for his very important office. A priest's answer would be, that he is a profoundly learned man, of marked humility and simplicity of life, a man of many labors, and most zealous for God, religion, and the honor and efficiency of the priesthood. That he is such a man can be inferred from the facts that, besides the general important supervisory duties that are his because of his position, he is Professor of Moral and Ascetic Theology, Liturgy, and Canon Law; is a member of the Board of Diocesan Consultors; the Board of Synodal Examiners; the Court of Criminal and Disciplinary Causes; the Board of Examiners of the Junior Clergy and Seminarians, and also the director of the Sisters of the Good Shepherd and of the Sisters of Charity.

From the records of the diocese it is learned that Dr. Moes was born in the village of Bous, Canton Remich, Luxemburg, April 10, 1844. He made most of his studies in his native country. He emigrated to the United States in 1860, was accepted for the Diocese of Cleveland, and, after a course in the diocesan seminary, was ordained priest by Bishop Rappe, May 18, 1867. He was pastor of St. Michael's Church, Kelley's Island, Ohio, with charge of the church at Put-in-Bay as a mission, from immediately after his ordination until November, 1868. He was then appointed pastor of St. Augustine's Church, Napoleon, where he labored until the autumn of 1870. Evincing rare capacity as a scholar, teacher, and estimator of character, and being a man of remarkable mentality, with a good knowledge of human nature, he was singled out as the future president of St. Mary's Seminary, and received his appointment as such September, 1870. His conduct of that institution has been marked by superior efficiency and zeal, and has received the approval of the bishops who have since governed the diocese. To that approval is added also the unqualified endorsement of the priests. All of them know Dr. Moes, personally, while most of them speak of him from experience, having themselves been educated in the institution over which he presides. It is well, therefore, that such high testimony attests his great success as president of the Cleveland Diocesan Seminary.



THE REV. NICHOLAS MOES

THE REV. NICHOLAS MOES.

For nearly thirty years, April, 1859, to October, 1888, the late Rev. Nicholas Moes, better known as "Old Father Moes," labored most effectively as a priest in the Diocese of Cleveland. The success attending his ministrations, the zeal which characterized his efforts, and the marked ability which he always manifested made him a pastor of note in northern Ohio.

He was born in the village of Bous, Luxemburg, February 8, 1826, and died at Limpertsberg, near the city of Luxemburg, November 26, 1900, when he had almost completed his seventy-fifth year. His ailment was chronic rheumatism, which unfitted him for work the last ten years of his life.

When a youth he made his studies in the Luxemburg Athenæum, where he spent seven years. This he followed by a two years' course, under the direction of the Jesuits, in Belgium. Emigrating to the United States, he entered, in 1857, St. Mary's Theological Seminary, Cleveland, Ohio, where he taught Mental Philosophy for some time and was ordained priest by Bishop Rappe, April 16, 1859.

From immediately after his ordination till July, 1861, he was pastor of St. Philip's Church, at Dungannon, Columbiana county, from which place, for a short time, he attended to the needs of the Catholics at Louisville. From the latter date till September, 1862, he was pastor of St. Joseph's Church, Fremont. He was then appointed to the pastorate of St. Mary's Church, Sandusky, where he ministered till 1864. Berwick was his next charge until September, 1866, when he was called to fill the chair of Moral Theology in St. Mary's Seminary.

In 1867, he accepted the position of curate at St. Francis de Sales' Church, Toledo, where he remained eight months, or until his appointment as pastor of the Church of the Sacred Heart of Jesus, at New Bavaria (Poplar Ridge). He labored there till 1873, when, to undertake the great work of erecting the present St. Mary's Church, at Sandusky, occasioned his reappointment to his former parish there. The present magnificent structure is the one erected under his direction. It cost $80,000, all of which, except a trifling sum, he succeeded in paying. Twice during his

second pastorate of fifteen years at Sandusky his failing health occasioned him to visit his native land. The latter of these visits was made in 1885, and he returned having received no appreciable benefit to his health. He was forced to resign, in 1888, and returned to Luxemburg on an indefinite leave of absence.

The older priests and thousands of the laity of the diocese have vivid and pleasing recollections of "Old Father Moes." The writer well remembers him as far back as 1867. At first he was impressed by the splendid personal appearance of the man, but later this was supplanted by admiration for his learning and reverence for his wisdom. He was in many respects one of the best equipped priests in his day in the Diocese of Cleveland, and he ranked among the first in strength of character and eloquence. His was a philosophical mind. He appeared to have little difficulty in solving questions, and his consciousness of his own ability might be gathered from the readiness with which he undertook, and the ease with which he accomplished, the solution of difficult problems. Philosophy, theology, philology, history, music, and the higher mathematics were topics on which he liked to converse. He did not speak to invite controversy, to contradict, or to arouse opposition. He talked when he had capable questioners, or intelligent listeners, and seemingly because he had an overflow of knowledge on a variety of subjects. His whole nature was attuned to music, and he ably rendered the chants of the Church.

The Rev. Nicholas Moes everywhere impressed himself on the minds of his people, and awakened in them the greatest respect for religion. He did not do this so much by a cold philosophy as by the happy way in which he brought conviction to the intellect and inspiration to the soul. Because of his mentality, convincing manner, and pleasing personality, he appeared to present the truths of religion as if strained through an atmosphere of incense. The wisdom of the serpent, the harmlessness of the dove, the strength of the lion, and the eagle-flights of intellect cropped out in his discourses. He was a manly man who was safe as a leader, gentle as a reprover, faithful as a friend, and comforting as a spiritual adviser. We might fancy him saying:

> "All that our wisdom knows, or ever can,
> Is this: that God hath pity upon man;
> And where His Spirit shines in Holy Writ,
> The great word Comforter comes after it."



MR. AND MRS. EDWARD MOLONY.

MR. EDWARD MOLONY.

Mr. Edward Molony, of St. Augustine's parish, Cleveland, was born in the town of Goresbridge, county of Kilkenny, Ireland. He is descended of a prominent family whose relatives and friends are numerous, many of whom he met when he revisited his native land in 1883.

One of the old citizens of Cleveland, who knew in Ireland the several branches of the family to which the subject of this sketch belongs, says:

"They were always known as excellent people, true to their religion and to their country, faithful to their friends, and charitable to the poor. They were quiet and inoffensive, but, in defending their natural and acquired rights, were uncompromising and bold to the point of the highest bravery. In no instance have they been found wanting in the line of duty, and the same, in my opinion, can be said of Mr. Edward Molony, of Cleveland, Ohio."

One would judge from this testimony regarding the Molony family that, even if the merits of the individual specially mentioned here were unknown, the good name of his ancestors would be of the strongest assurance of what might be expected of him. Fortunately, the expected is realized in his life and record.

In 1848 James and Margaret (Healy) Molony, with their eight children, came to this country and took up their permanent abode in what was then the unpretentious city of Cleveland. The children were named: Ann, Mary, Ellen, Margaret, Sarah, and Bridget, with two sons, William, and Edward. Mary became a member of the Ursuline Community in Cleveland. She was known in religion as Mother Agnes, and died in 1893, after leading a conventual life of thirty-nine years.

Shortly after his arrival in this country the elder Molony became interested in lake business. About 1860, William and

Edward drifted into the oil business, and in 1861, Edward formed a partnership with Mr. F. M. Backus, calling their enterprise the "Backus Oil Company." This was profitably continued for eighteen years, when the Standard Oil Company bought them out and secured the services of Mr. Molony as superintendent, which position he held for four years. Mr. Molony was engaged in the oil business for about thirty years.

It was in Allegheny City, Pennsylvania, that Mr. Edward Molony was united in marriage to Miss Catherine Callahan, a young lady born and educated in that city. Of this union two children were born: Maryellen and Margretta Catherine. Miss Maryellen is a graduate of the Ursuline College of Cleveland. Miss Margretta is a graduate of Central High School and is now taking an advanced course in the Western Reserve Woman's College.

In political affiliation Mr. Molony is a Democrat, not for office, but from principle. With that understanding he was prevailed upon to hold membership on the Infirmary Board in his adopted city for eight years, and for two years to serve in the capacity of superintendent of the Infirmary.

Mr. Molony is of a retiring disposition, is a close observer, thinks and knows a great deal, but says little in public. He is genial and generous and bears well and honorably the good name of the old Celtic stock from which he sprang. The natural ties that bind the members of his household together are strengthened by religion and the domestic virtues, particularly parental and filial love. It was Adelaid Annie Proctor who said:

"Human love, 'though true and sweet,
Has been sent by love more tender, more complete, more divine."



MR. PATRICK J. MORRISSEY

MR. PATRICK J. MORRISSEY.

The discovery and subsequent development of the large stone interests for which Berea, a suburb of Cleveland, Ohio, is noted, early attracted thither large numbers of sturdy, industrious people seeking employment in the quarries. Among these were Thomas and Mary (Keating) Morrissey, natives of Ireland, who were the parents of the subject of this article.

He was born to them in the city of Cork, Ireland, February 8, 1851. When he was one year old, the family emigrated to Quebec, Canada, where they resided two years. They next removed to Buffalo, New York, where they remained for over six years. Good reports from Berea induced them to set out for that place, arriving there September 10, 1860. Young Morrissey was afforded some schooling until his fourteenth year, when, at the low figure of 50 cents a day, he was given employment carrying water and tools to the men at work in the quarries of J. McDermott & Co., which concern later became the Cleveland Stone Company.

From 1865 until this writing, the latter days of 1900, a period of over thirty-five years, Mr. Patrick J. Morrissey has continued his connection with the stone interests at Berea. From being a mere tool carrier and general roustabout as a boy, he advanced until he became superintendent, which responsible position he continues to hold under the Cleveland Stone Company, not alone touching their interests at Berea, but also those at West View and Olmsted, Ohio. Mr. Morrissey is a thorough master in the management of these large interests. To his practical skill and ability he adds the qualities of attentiveness and constancy, making himself a business essential to those whose money is invested there and who count on profits only on the basis of good management.

Antedating, by several years, the coming of the Morrisseys to Berea, was the arrival there of John and Catharine (Moore) McGann, from Louisville, Kentucky. They brought with them their six months' old daughter, Mary, a native Kentuckian. She had just blossomed into beautiful young womanhood, in 1875, when, January 11th of that year, she became the wife of Mr. Patrick J. Morrissey. To their union have been born three children, now pretty well grown. They are Mary N., Leo J., and

Josephine C. Morrissey. Surrounded by home comforts and refining influences, accentuated by religion, music and art, both parents and children constitute one of the first Christian families in Berea. Mr. Morrissey and family are leading members of St. Mary's congregation, liberal contributors for the advancement of religion and education, and are Catholics not only in name but in fact. They are of such character as to justly deserve the honor of this recognition in the History of the Diocese of Cleveland.

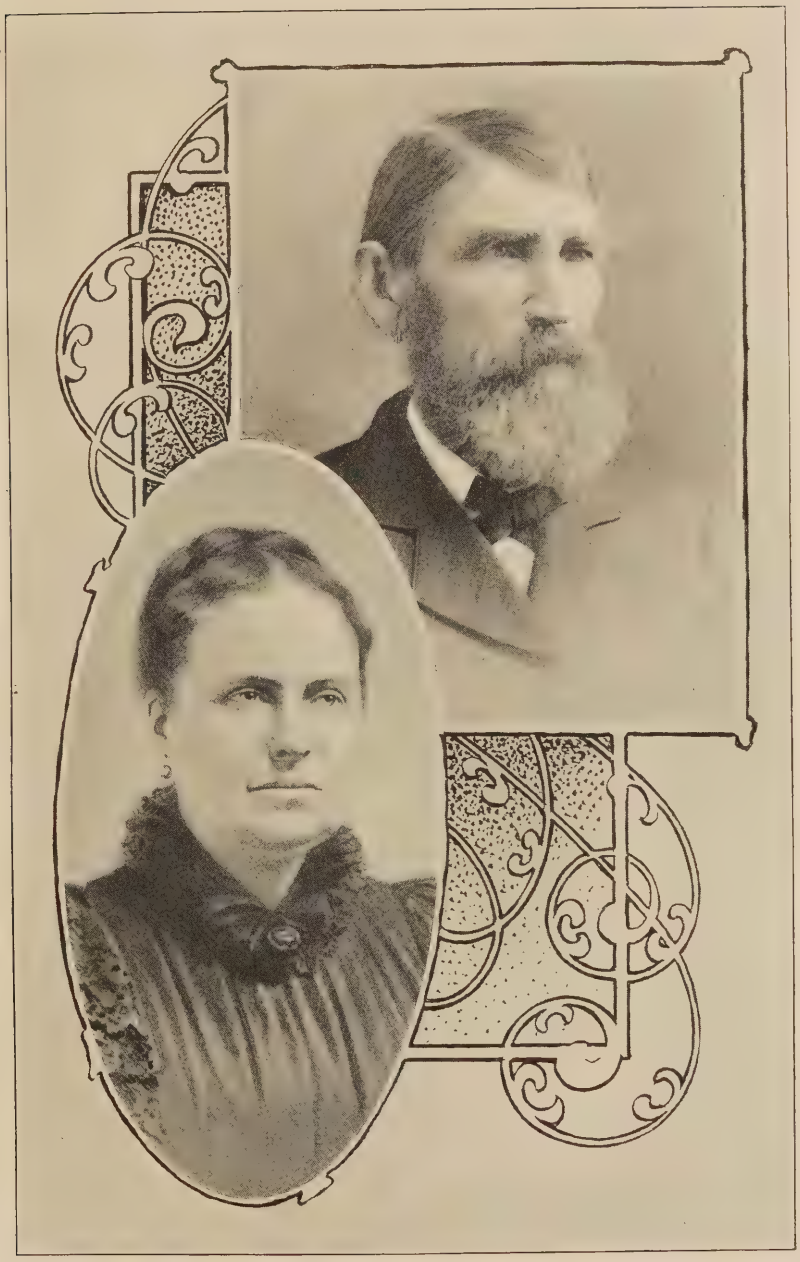
The parents of both Mr. and Mrs. Morrissey were neighbors for years in Berea. Friendship at first characterized their relationship, but later the ties of marriage, uniting their children, bound the families still closer. They have all passed to their reward and their mortal remains are interred in the parish cemetery. In their stead, their children and grandchildren continue to act well their part, conscious of their obligations to God and country.

MR. AND MRS. JOHN MULLEN.

The late Mr. and Mrs. John Mullen were among the plain industrious Catholic people of Cleveland, Ohio. They aspired to no distinctions, were strangers to inordinate pride, and contented themselves with performing each day their duties as need and obligation demanded. In the early days of church and school building in Cleveland they contributed their mite, and sent their children to their parish church and school to be taught both religion and secular science.

They were natives of Sand Hill, in the county of Mayo, Ireland, where they were married early in life. With their first-born they emigrated to the United States, in 1849, only to have death, in a few months, snatch from them their only child. Nevertheless, Providence blessed them in later years with a family of eight, to whom they gave the names of John G., who has been mayor of Amherstburg, Canada, for three successive terms; Martin; Annie; Hannah, who is Mrs. Martin O'Donnell, of Cleveland; Elizabeth; Celia B., who for eighteen years has been a teacher in the public schools of her native city; Mary E., who has followed the calling of a teacher for the past twelve years, and Robert Joseph.

Mr. Martin Mullen, the second oldest of the family, is president of the Interstate Foundry Company, of Cleveland, is a



MR. AND MRS. JOHN MULLEN.

representative of the Pittsburg Coal Company, and is a director in numerous prominent enterprises and manufacturing establishments. He is a man of marked business ability, and his noted success is the measure of his foresight, industry, and capability. Few men, regarding his opportunities, have become more successful than has he, and few bear prosperity with better grace.

The subject of this sketch had charge of the business of the Pittsburg Coal Company in Cleveland. He served that concern for upwards of twenty years, and won for himself high encomiums for honesty, faithfulness, and industry. He retired from active pursuits ten years before his death, which took place in 1891, when he was seventy-one years old. About four years later, when she had attained to the age of seventy, his faithful wife followed him to the farther shore. In life they were reciprocal in affectionate companionship, and jointly labored for the spiritual and temporal well being of their children.

Mrs. John Mullen, whose maiden name was Miss Celia Gallagher, was a typical Catholic wife and mother. She was devoted to the Catholic faith, but was never demonstrative or vaunting regarding her practice of it. She was too sensible and too humble for that. She knew her duties and recognized her obligations, and in the doing and discharging of them she exhibited both constancy and sincerity. She saw clearly along the lines of the poetic writer who wisely advised:

"Hope afresh, for hope shall not be vain;
Start afresh along the exceeding steep
Road to glory, long and rough and plain;
Sow and reap,—for while the moments creep,
Time and earth and life are on the wane."

The elder Mullen was the counterpart of his good wife in fidelity to his trust and in loyalty to his religion and to his country. His faithfulness to the one implied his devotion to the other. With him the words Irish and Catholic were synonymous. Whatever of weakness or approach to passion outcropped in him at any time had no reference direct or indirect to his religion or to his country, or to those who represented either. He was a true American Celt and an obedient son of the Church. Religion and patriotism were his guides, and he shaped his conduct accordingly. He was impatient in the presence of presumption, and exhibited no little

disgust regarding the unfaithfulness of some who should have proved true to their obligations. Nevertheless he was considerate of the weaknessess of men, and it was his custom to try and kindly overlook the multiplied evidences of human frailty.

To be able to say these things truthfully of a plain, every-day sort of man, whose education was limited, whose opportunities were few, and who had much to contend with in early life, is to acknowledge in the late Mr. John Mullen a nobility of character, a generosity of heart, and a degree of wisdom and considerateness not often found in many who have enjoyed superior advantages.

"Some narrow hearts there are
That suffer blight when that they feed upon
As something to complete their being fails;
And they return into their holds and pine,
And long restrained, grow stern.

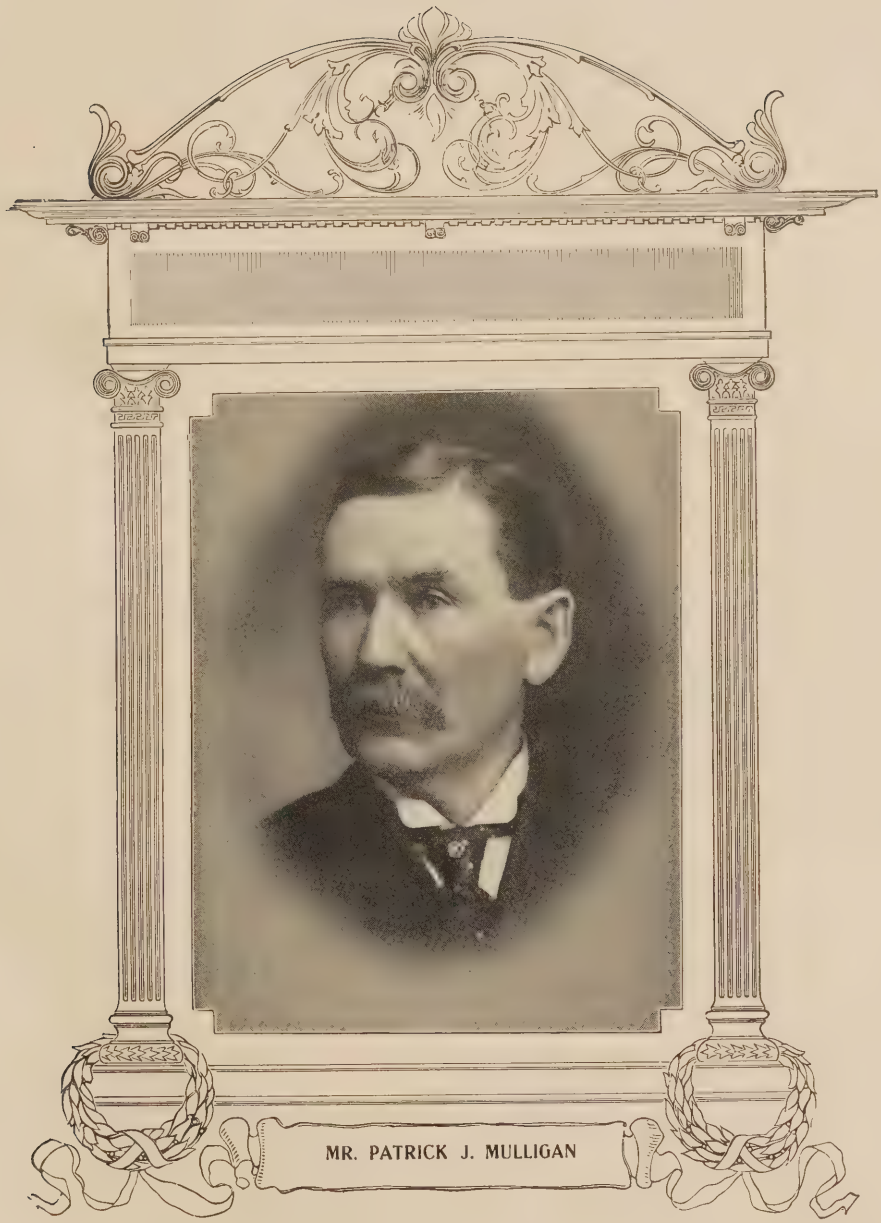
But some there are
That in a sacred want and hunger rise,
And draw the misery home and live with it,
And excellent in honor wait, and will
That something good should yet be found in it,
Else wherefore were they born?"

MR. PATRICK J. MULLIGAN.

Mr. Patrick J. Mulligan, is one of the many prominent contractors for masonry, brick and cut-stone work in Cleveland, Ohio. During the past quarter of a century he has done, in that city, the principal work for the several Catholic congregations that have undertaken extensive improvements. Among these might be mentioned St. Stanislas' Church; St. Edward's Church; the Cathedral School; the Church of Our Lady of Lourdes; St. Joseph's Home; the Convent of the Sisters of Charity, Lake Avenue; the Convent of the Good Shepherd, Sterling Avenue; St. Casimir's Church; St. Vincent's surgical building for Charity Hospital; the two towers on the Immaculate Conception Church; the spire on St. Joseph's Church; cemetery vaults, etc., and several structures outside the city.*

In the county of Dublin, Ireland, where he was reared, his father was a contractor for stone work, and owned an extensive quarry near the Irish capital. It was there, under his direction,

*Since this work was sent to press Mr. Mulligan's ability as a practical builder has been recognized by his appointment to the office of assistant superintendent of school buildings in Cleveland.



MR. PATRICK J. MULLIGAN

that his son, here referred to, learned his trade and received his training as a builder and contractor. That he was well grounded in his calling his successful career fully attests. He was born near Dublin, Ireland, January 27, 1842. His father was James Mulligan, who died in his native place, in 1882, and the maiden name of his mother was Julia McNaney. She also died there in 1890. He was married, in 1869, to Miss Bridget E. O'Reilly, a young lady reared in his neighborhood. In 1871 they emigrated to the United States and went direct to the city of Cleveland, where they have since resided. They have reared a family of six, three boys and three girls. The oldest son, John J., is engaged with his father in the contracting business. The names of the others are Elizabeth, Julia, Thomas P., Patrick J., and Genevieve.

Mr. Mulligan's intellect, which, with his skill as a mechanic, is his chief reliance in his business, embraces a wide acquaintance with general facts and, indeed, more than a cursory knowledge of some departments of literature. He is quite conversant with the principal rudiments of Catholic theology and history, which facts entitle him to the credit of being ranked among the best informed laymen in the Diocese of Cleveland. As a catechist he has few superiors among the laity, while in point of sterling character he certainly excels. "Honest as the day is long" is a phrase that has often been applied as fitting his case; faithful and reliable, prompt and obliging, he is highly esteemed by a large circle of friends and business acquaintances.

Although in his fifty-ninth year, he does not appear to be more than forty-five—an excellent constitution, an even temperament, and good habits contributing to his physical well-being. What these have done for him in that direction, his energy and industry have accomplished for him financially. He has acquired quite a competency and is a citizen esteemed for high character in the community in which he lives. Since the spiritual is above the temporal, he is a practical Catholic first, and next a citizen who performs his duties as such in the clear lights reflected by real religion and true patriotism. The proof of this is his record. He has ever been true to his trust. He takes a deeper interest in the faithful execution of work entrusted to him than can those for whom he does the work. His reputation is more than money to him, and he merits public endorsement.

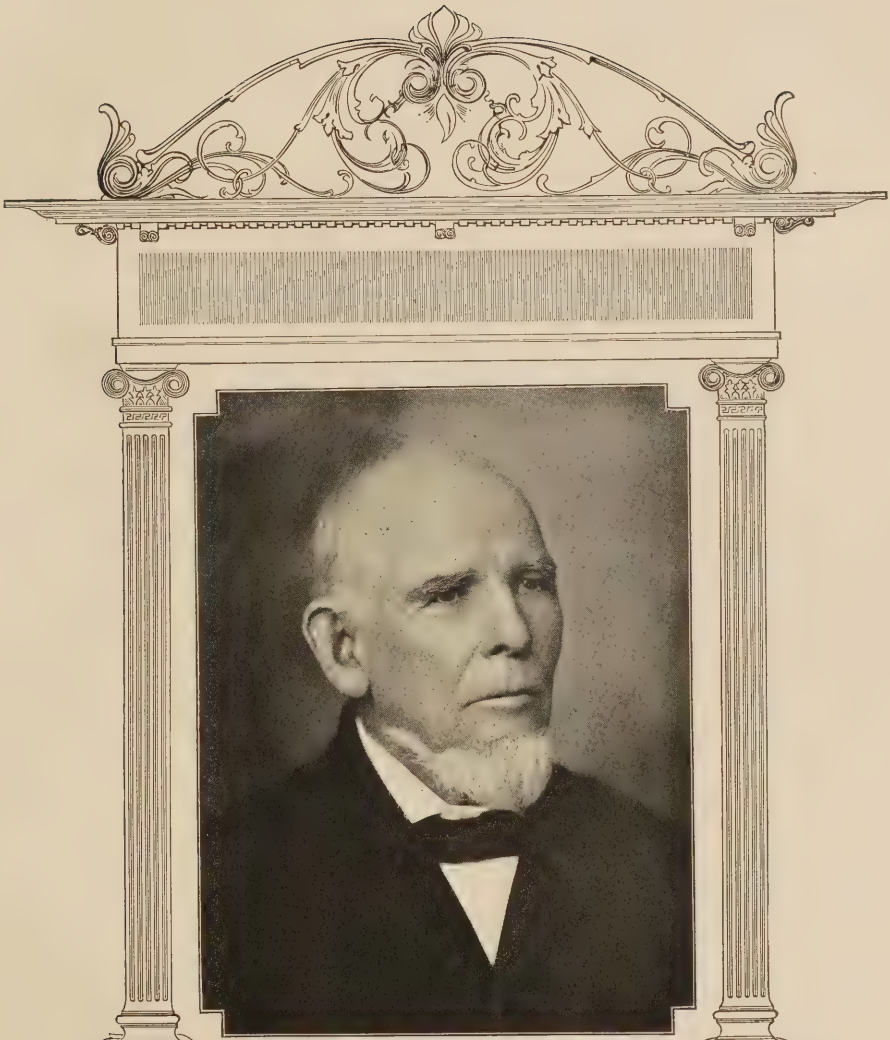
MR. JOHN MULROONEY.

Not because of social, financial, or political importance, but solely because of his simplicity, sincerity, and child-like modesty is Mr. John Mulrooney selected as the subject of this mention. For nearly half a century he has been a citizen of Cleveland, and for almost seventy-nine years has he serenely watched the eddying current of life glide past. He ranks among the early and deserving pioneer Catholics of the See city of the diocese, having been a member of the first congregation worshipping in Old St. Mary's on the "Flats."

He was born at Castlebar, county of Mayo, Ireland, June 24, 1822, and emigrated to the United States, arriving in Cleveland in November, 1852. In Ireland he learned the trade of a horse-shoer, and for nearly forty years in Cleveland he industriously followed that calling. He was married in that city July 30, 1855, to Miss Ellen Hartroy, a native of the city of Waterford, Ireland. Seven children were born to their union, five of whom survive and are residents of the "Forest City." His only son, Mr. John M. Mulrooney, is the president of the Marine Review Publishing Co., of Cleveland. Miss Julia A. Mulrooney is principal of Outhwaite school, one of the largest of the Cleveland public schools, and, with her father and two sisters, Misses Mary F. and Jennie A., resides on Sibley street in St. Bridget's parish. The other sister, Ellen, is Mrs. Patrick Cummings, also of the same parish.

Mrs. John Mulrooney died June 9, 1889. She was noted during her married life of thirty-four years for devotion to her husband and for the care and direction which were hers to exercise regarding her children. She taught them religion by both example and precept, and encouraged them in the practice of industry, economy, and self-reliance, her efforts having borne good fruit from the beginning.

Now in the evening of his long life, Mr. John Mulrooney evidences not only a robust constitution but also good habits in his youth. Until his retirement some years since, he had always been active and industrious. The labors of the day over, he spent his unemployed hours with his family, for he lived for them, for God, and to labor. Punctual in attendance at divine service and strik-



MR. JOHN MULROONEY

ingly prompt in his going and coming he has been a sort of clock or regulator for those living in his neighborhood. He has never been known to have been late at Mass or tardy in fulfilling his appointments. From choice he has led the life of a total abstainer from both intoxicants and narcotics. Except to visit some friend or neighbor in affliction he has seldom been out of his home after nine o'clock at night. His life has been uneventful, plain and regular. No inordinate ambitions have marred the peace of his mind, nor has the serenity of his soul been disturbed by misgivings or regrets. He has chosen the humble path, the quiet way, and by the regularity and simplicity of his life and manner he justifies the saying that "The flower of sweetest smell is shy and lowly." This is seen in nothing more strikingly than in his simple life among his children, and especially his grandchildren who appear to divine his gentle care for them and his readiness to join in their pastimes. These children run to him with perfect freedom and confidence. They entrust him with their little secrets, and he himself is child enough to be flattered by their demands and attentions. Only those of simple, beautiful life take special pleasure in the companionship of prattling childhood. It is an index to their character.

Because of his industrious and frugal habits he has been able not only to rear and properly educate his family, but also to make provision for his declining years. That provision would be doubly assured to him by his children, but he enjoys most the independence of having provided it for himself. He is a typical son of Erin, devout, patriotic, loyal, constant, and attractively peculiar. He loves his country and his kind, and is considerate of the demands of childhood. He specially delights to humor the whims of his grandchildren, seeing in them the face of one he "loved long since and lost awhile." Living down the natural sorrow for the loss of the dear companion of his life he exemplifies the thoughts that,

> "Over all our tears God's rainbow bends,
> To all our cries a pitying ear He lends;
> Yea, to the feeble sounds of man's lament,
> How often have His messengers been sent!"

THE REV. WILLIAM F. MURPHY.

The Catholics of Conneaut, Ashtabula county, Ohio, comprising but one parish, St. Mary's, are happy in the possession of the Rev. William F. Murphy as their pastor. He was sent to them August 6, 1893, and since then both spiritual and temporal prosperity has been their portion. They have a tasty and commodious church, a fine school, a comfortable rectory, a beautiful cemetery, and but few debts.

Father Murphy's first labors as a priest were performed in Youngstown, Ohio, where, for one year, he was assistant at St. Columba's Church. He was then transferred to Wellsville, Columbiana county, as pastor of the Immaculate Conception Church. He continued there during three years, or until 1888, when on account of impaired health he was given an indefinite leave of absence. The leave was advisedly made indefinite, for Bishop Gilmour and others of his friends were of the opinion that the severe bronchial affection, which he had contracted through exposure and hard work, would cause his death. But Providence decreed otherwise.

In 1888 he went to Sante Fe, New Mexico, where he derived great benefit during the two years he remained there. Then he went to Idaho Springs, Colorado, where he stayed five years, completely regaining his former health and vigor. While there he was active in the ministry, and was of great assistance to the late Bishop Machebeuf, and to his successor, Bishop Matz, both of whom treated him with great cordiality, and appreciated his usefulness so much that Bishop Gilmour was requested, by Bishop Matz, to give Father Murphy his *exeat* that he might be adopted into the Diocese of Denver. This, of course, was diplomatically refused by Bishop Gilmour, not only for diocesan reasons but also because of his personal attachment for Father Murphy. During these years frequent were the letters of affection that passed between himself and the good bishop. Father Murphy later returned to his beloved home diocese and was at once commissioned by Bishop Horstmann as pastor of St. Mary's Church, Conneaut, Ohio. In 1898 he made an extended visit abroad, including most of the countries bordering on the Mediterranean



THE REV. WILLIAM F. MURPHY

sea, and extending as far east as the Holy Land, where some time was spent among the sacred shrines of Palestine. While in Rome he enjoyed the great privilege of a private audience with the Holy Father, Pope Leo XIII.

Those qualities of head and heart, which characterized Father Murphy's labors and endeared him to the authorities and peoples in the west, are not unappreciated in his native diocese and State. He exercises them with becoming zeal and fixedness of purpose to the end that parochial interests, especially the spiritual, may be advanced and safeguarded. Even-tempered, sympathetic, constant and cautious, he utilizes his talents to the end for which he has been called. Among these talents are his ability to think and speak well—his voice being full and his manner pleasing. He has the capacity to handle temporalities to the advantage of his flock, and also the happy faculty of keeping his people united and of one mind touching faith and duty. Remarkable has been his success in establishing the first parochial school for the children of Conneaut. There stands as his monument a beautiful school and hall, and owing to his energy and ability as a schoolman, it can be said that every Catholic child of the parish attends this parochial school.

Rev. William F. Murphy is a native of Ohio, having been born in Cleveland, November 5, 1857. His father was William Murphy, who died in 1872. His mother, whose maiden name was Bridget Donahue, is now in her seventieth year. After a preparatory training in the parish school of St. Bridget, in his native city, he entered Mount St. Mary's Seminary, Cincinnati, where he finished his classical course. His divinity studies were made in St. Mary's Theological Seminary, Cleveland, and he was ordained priest by Bishop Gilmour, July 6, 1884.

From having been apparently doomed to an early taking-off, it is most gratifying to the diocesan authorities and to his numerous friends that he has been spared by Providence for further usefulness in his beloved Diocese of Cleveland.

THE REV. EDWARD J. MURPHY.

When the Diocese of Cleveland was yet young and the labors of the majority of its one hundred or more priests were largely of a missionary character, Edward J. Murphy, then a young man of twenty-five years, but now the esteemed pastor of St. Patrick's Church, Leetonia, Ohio, was raised to the priesthood by Bishop Rappe. The date of his ordination is given in the records as September 30, 1861. Accordingly, at this writing (1900), nearly forty years of priestly labors stand to his credit in northern Ohio.

Father Murphy's first mission was as pastor of the Church of St. Rose of Lima, at Lima, Ohio. He established and maintained the first Catholic school in that place. His labors during the nine years of his pastorate there were characterized by zeal and self-sacrifice. St. Ann's Church, Youngstown, received his services during the succeeding twelve months, after which he was pastor of the Church of Our Lady of Mt. Carmel, at Warren, for three years. Following his ministry at Warren, he was appointed pastor of St. Patrick's Church, at Olmsted Falls. Completing three years of service there, he was transferred to St. John's Church, at Summitville, where he continued for nine years. His career there ended in 1884, at which time he was commissioned as pastor of St. Patrick's Church, Leetonia, Ohio. At the close of the nineteenth century he is in the seventeenth year of his continuous ministry there and the sixty-fifth of his life.

He was born in the county of Carlow, Ireland, August 15, 1836. His parents were Michael and Elizabeth (McDonald) Murphy. The elder Murphy died when the subject of these lines was only two years of age. When he was fourteen years old, 1850, his mother, with her large family, emigrated to this country and took up her residence in the city of Cleveland, Ohio, where she died in 1882. What educational advantages old St. John's College of Cleveland afforded at that time were all young Murphy had during his years of preparation for his theological course. He successfully passed the required examination in 1858, and in that year also was admitted to the Diocesan Seminary, St. Mary's, Cleveland, where he made his philosophical and divinity studies within the space of three years, a feat which was very creditable



THE REV. EDWARD J. MURPHY

to himself and most gratifying to the Superior of the seminary. It also gave unbounded satisfaction to Bishop Rappe, for in that day the diocese of Cleveland was much in need of the young ecclesiastic's services on the mission. So pressing was this need that the Rt. Rev. Ordinary appealed to the heads of seminaries in Ireland, France, and Germany for suitable young men for the priesthood in northern Ohio.

From this it can be inferred that the subject of this sketch was appreciated as an apt and studious young man, who, notwithstanding many difficulties, made steady progress, and at all times gave evidence of no little talent and much zeal. His talent then, as in later years, exhibited itself along practical lines, and his zeal for religion and education was always to the fore. His labors at Lima, his first mission, attest the truth of this, for his work and achievements there are yet referred to with gratitude by the older members of St. Rose's congregation. The same can be said touching his ministry in the various places where he has been stationed, which, of course, includes his present long pastorate at St. Patrick's, Leetonia.

In the midst of his parishioners and their non-Catholic neighbors, at Leetonia, Father Murphy is spoken of as "the big-hearted Irish priest," "the typical Soggarth." Perhaps this fact is suggestive of his character. Besides being a large, shapely man physically, of dignified bearing and venerable appearance, his personality attracts not a whit more of attention than does his reputation for active charity, generosity, and straightforwardness. Like the priests of Ireland, the Soggarths, who are renowned the world over for their loyalty to their calling and to their flocks, Father Edward J. Murphy, while strict in requiring dutiful obedience to whatever the Church teaches, is yet mild in reproving, anxious to heal the wounds left by sin in the transgressor, and quick to soothe the suffering of the afflicted whenever possible, thereby showing himself in every way every day to be the true spiritual father and friend of his people and, in fact, of all, irrespective of creed or condition, within the limits of his jurisdiction.

"Remember, others shall
Take patience, labor, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all."

MR. DANIEL J. MURPHY.

As a funeral director and practical embalmer Mr. Daniel J. Murphy, of St. Patrick's parish, Toledo, has few superiors in his profession. He is a native of Toledo, having been born in that city January 19, 1862. His parents, now dead, were Thomas S. and Honora (Carroll) Murphy, who were among the early settlers of northwestern Ohio. They early habituated him to study, and sent him to St. Francis de Sales' parish school, where he received his preparatory training. He later entered Assumption College, Sandwich, Canada, and graduated there in the classics in 1879.

The elder Murphy having held for many years the position of tallyman, at Toledo, for the Lake Shore and Michigan Southern Railroad Company, it was natural that his son also should take kindly to railroad work. Accordingly, during eleven years, he held positions in the local railway offices, and for three additional years was traveling freight agent for the New York Central and Lake Shore Lines.

In 1893 he formed a partnership in the undertaking business in Toledo. After nearly six years he dissolved it and began to conduct the business in his own name. His remarkable success and popularity are but the measure of his merit and his skill in his calling. Having completed a course in anatomy and physiology, steps essential in the art of embalming, and having acquainted himself with the laws of sanitation and with the chemistry of all the preservatives, he is scientifically equipped to hold the first rank in his profession, a fact which commends him to the public. The following extract from one of his published articles is germane to this mention:

"No occupation in life, except it be the grave digger's, has been the object of so much contempt, so much banter, so much revulsion, as the undertaking business. However, the high place to which it has been raised by the requirements a higher civilization demands of him engaging in it, has changed the undertaker from the mechanic to the professional man. To him no longer belongs the work of using saw, nails and hammer to make a coffin. Higher, nobler duties now await his coming in the house of mourning. To him is left the application of those sanitary laws that protect the household and forbid the prevalence of disease.



MR. DANIEL J. MURPHY.

It is his consideration, his kindness that relieves from duty and care those weighed down with grief. His knowledge of embalming calls forth the ability of the physician, for he must know how particular diseases affect certain organs. His use of the scalpel calls for the skill of the surgeon, for he must distinguish between vein and artery, and know the exact location of every organ. And withal his work must be performed with that gentleness and tenderness that all people of refinement demand in the disposition of the bodies of their loved dead. His responsibility is a grave one, when it is remembered that the physician is seldom or never at the deathbed, and that it is the undertaker who determines whether life is extinct."

Mr. Daniel J. Murphy is master of the ritual of the Catholic Church touching burials, and has arranged a neat booklet of the psalms, chants, and hymns in the vernacular for the use of Catholics on funeral occasions. The need for this has long been apparent, and the supplying of it has been keenly appreciated by the Catholic public. It has also been a source of satisfaction and profit to himself; for, irrespective of its reflex effect, it has inclined the public to regard Mr. Murphy as far in advance of others in his profession.

He was united in marriage, in 1888, to Helen, the daughter of James and Mary (Hallaran) Tobin, of Toledo, both of whom have passed away like many others of Toledo's early settlers. To the union of Mr. and Mrs. Murphy have been born four children: Rita, Helen, Urban and Donald, a quartette of blessings and brightness which insures domestic bliss.

Mr. Murphy's profession of itself brings him in close contact with practical religious work, but even outside of it he has seen fit to unite himself with the various organizations aiming for the advancement of religion and the betterment of mankind. Among these societies are: the Catholic Knights of Ohio, the Catholic Men's Benevolent Association, the Ancient Order of Hibernians, the Knights of Columbus, and the Catholic Club of Toledo.

Being a man of wide cultivation, who makes practical use of his scholarly attainments, he occupies a prominent place as a representative Catholic in Toledo and the Diocese of Cleveland.

MR. WILLIAM NERACHER.

Mr. William Neracher of St. Peter's parish, Cleveland, was born in Switzerland, November 2, 1842. He drank in the faith with his mother's milk, and inherited from his parents a sturdiness and resoluteness of character which have stood him in good part during his succession of struggles to attain success.

In 1851, when a mere boy, he emigrated to this country and went direct to Cleveland where, in order to earn a crust, he carried and sold papers. At ten years of age he became a lighter of street lamps, and was otherwise actively engaged whenever he could find anything to do. He continued to be thus employed for five years, devoting in the meantime the spare hours at his command to acquire the rudiments of an education. When he was fifteen years old he began to learn the carpenter and joiner's trade, and later worked in one of the ship yards. He mastered his calling so well that he became a building contractor, and under the firm name of Neracher & Brothers operated a planing mill and sash and door factory. In 1859 he helped build the first street railroad in Cleveland.

After the war of the rebellion broke out he joined, in 1862, the 20th Independent Ohio Battery as a private, and served until 1865, when he was mustered out, holding the rank of lieutenant. He was the youngest artillery officer from Ohio in the service. His battery was with the Army of the Cumberland under Gen. Rosecrans, with Gen. Thomas, and later it saw service under Gen. Sherman. There was no braver man in the battery than Lieutenant Neracher and the records will bear out the statement.

Whether at the front, or conducting the business of a contractor—or, indeed, while working as a common tradesman, the inquiring mind of Mr. Neracher was always active. That mind was not only of an inquiring and investigating turn, but it was also both logical, mathematical, and inventive. The fifty-six patents, which are his by original right, are the evidence. Those now in use and owned by the great Fire Extinguisher Co., of which he was the organizer and is now the general western manager, are the product of his genius. The company is one of the largest and most important concerns in the country. It is rated at over a



MR. AND MRS. WILLIAM NERACHER.

million dollars, employs 2,000 hands. Its pay roll is $90,000 a month, and its annual business exceeds $3,000,000. It does business in nearly every civilized country in the world. A son of the subject of this mention, William A. Neracher, is manager of one of the company's factories, at Warren, Ohio, and a son-in-law, Alfred Fritzsche, is assistant manager, at Cleveland.

William Neracher, in 1867, was married in St. Peter's Church, Cleveland, to Miss Margaret Kaiser, daughter of the late Melchior Kaiser, who was one of the original Catholic settlers in that city. His marriage, to use a phrase, was the making of him. The event was providential. His wife was a gift from the Lord, as are all good wives gifts from God according to the Scripture. This brave, noble-hearted young girl became in very fact his helpmate and his solace in difficulties. She was his sheet anchor during his severest trials, and by both her courage and her hopefulness he became inspired with an unusual perseverance. He offered a half interest in his patents, now most valuable, to the late ex-Mayor Rose, of Cleveland, for the paltry sum of $2,500. His offer being refused, he would have given up all hope but for the way in which that courageous and devoted wife inspired and upheld him. Through her influence he persevered, organized the Extinguisher Company, and sent it forward conquering and to conquer everywhere.

The trials and privations of the Nerachers have been many and great. They sowed in tears, indeed, but now for many years they have been reaping in joy. Well-earned prosperity is now their share, and what is additionally consoling to them is the fact that none of their hosts of friends and neighbors who have known them in their trying years begrudge them the coming in of their ships. And they could not envy them without the greatest injustice, for they are now, as they have always been, plain, neighborly and kindly disposed to all.

In Shakesperean phrase, it may have been the tide in Mr. Neracher's affairs that bore him on to fortune. Whatever it was he generously and truthfully insists that it was the good influence and encouragement he received from his noble wife that enabled him to continue the battle in which he triumphed.

Note.—While this volume was in press Mr. William Neracher passed to his reward, September 30, 1902.

MR. MARTIN NEUHAUSEL.

This gentleman is a member of the well known dry goods firm of Neuhausel Brothers, Toledo, Ohio. He has been a resident of that city since 1858, and also a member of St. Mary's (German) parish since the fourth year of its organization. He was born at Ober Roden, Germany, October 19, 1841, and is the third oldest of a family of five sons and two daughters born to Nicholas and Anna Maria (Becker) Neuhausel. The family emigrated to the United States, in 1852, and settled in Baltimore, Maryland. In 1857 Martin Neuhausel, when a youth of nearly seventeen, removed to Toledo, where he secured employment in a bakery, and later in a dry goods store.

In 1862, inspired with the patriotic ardor of the day, and desirous of aiding in the preservation of the Union, he enlisted as a private in Co. D, 100th Ohio Volunteer Infantry. He served his country three years during the War of the Rebellion, and became a non-commissioned officer. At its close he was honorably discharged. He was granted a pension by the government, but, in 1892, he refused longer to accept it, he not needing it. With his brothers, Nicholas, John F., and George C., he embarked in the dry goods business, in 1866, establishing what is now the oldest and most reliable house in that line of trade in Toledo. During the thirty-five years the Messrs. Neuhausel have been prospering in business, fifty-seven other ventures in the same line of trade have either failed or passed out of existence in that city. From their success, therefore, can be inferred the business ability of the Neuhausels, both collectively and individually.

In 1866, in Toledo, Martin Neuhausel was married to Barbara Siegfried. Two children born to them passed away, only to be followed by their mother, the date of her death being October 13, 1894. October 22, 1895, Mr. Neuhausel was married to Helen, the daughter of the late Benedict Dannemiller, who was one of the wealthy pioneer Catholics of the city of Canton and Stark county, Ohio. Mrs. Neuhausel is a most exemplary lady of domestic tastes and refinement. She devotes much of her time and money to charitable and Christian work, her special delight being to help bring gladness to sorrowing hearts and plenty to homes that have



MR. AND MRS. MARTIN NEUHAUSEL.

felt the pinching of poverty. On her second tour of Europe and the Holy Land she was created Lady of Honor of the Holy House of Loretto by the Rt. Rev. Thomas Gallucci, Bishop of Loretto, July 31, 1891. On the occasion of her first tour she received her pilgrim's diploma April 7, 1889. During these trips she collected numerous relics and souvenirs which, with the medals she received, constitute a semi-religious museum of curios that is both entertaining and instructive.

For over thirty years Martin Neuhausel has been a member of the German Central Verein of the United States, the local branch of which in Toledo he has represented for ten consecutive years as delegate to the annual conventions. He was among the projectors of the Catholic Congress for the United States, sessions of which were held in Baltimore and Chicago. Notwithstanding his business cares, he has always found time to devote to the furtherance of Catholic interests, notably those things specially required by both the diocesan and local authorities.

To gratify a desire to visit the land of his birth, and to see foreign places of interest, he journeyed thither, in 1876, accompanied by his wife. He traveled extensively through Europe, visited Rome, and returned with the conviction more firmly established than ever that there are only two great institutions in the world, the Catholic Church and the great American Republic, to both of which he belongs—to the one by faith and baptism, and to the other by adoption and the ties of a glorious patriotism, in testimony of the sincerity of which his soldier record may be cited.

Mr. Neuhausel is a man of large business experience and much information. In manner he is quiet, thoughtful, and philosophical, speaking little, but in that little saying much and saying it well. He advises rather than leads. His judgment when followed always brings success. Hence in association work, as well as in business, his opinion and advice, freely and cheerfully given, are often asked for and always respected.

As a representative Catholic of Toledo his record for patriotism, correct principles, honesty and generosity, entitle him to the high esteem in which he is held by the Catholic people and the public. It also entitles him to this recognition, which is intended as a tribute to him personally and as an encouragement to others to deserve well by right living.

MR. JOHN I. NUNN.

The gentleman whose name introduces this biographical mention is the Democratic treasurer of Cuyahoga county, in which county is situated the metropolis of Ohio, the See city of the Diocese of Cleveland.

If, according to Thomas Jefferson, the office seeks the man, and the people, by electing him, attest their high estimate of his worth and fitness, then this mention of Mr. John I. Nunn as treasurer of his native county, Cuyahoga, is more than a hint to the reader, as to Mr. Nunn's qualifications, popularity, and prominence, while it at the same time indicates the fact that good qualities in an individual will not ever remain unnoticed and unrewarded by his fellow citizens.

He was born in Cleveland, August 23, 1860, and was there educated in the common schools and in a business college. His father, Isidore Nunn, a native of Germany, emigrated to the United States when he was eighteen years old, and took up his abode in Cleveland in 1850. He was a cabinet maker by trade, but, in 1866, he engaged in the business of undertaking, and, under his tutelage, his son John I. was early habituated to the calling. The young man further qualified himself by a course in embalming, and his remarkable success has since been the measure of his skill and business ability. He is a member of the Funeral Directors' Association, of Ohio, has acted as its secretary for a number of years, and was also its president. He has always lent his ability to the advancement of the calling, and his influence has been potent in lifting it above its former status.

Mr. John I. Nunn began his political career, in 1890, by accepting the nomination for the office of city councilman from the ward in which he lived, the Fifth. Although the ward was overwhelmingly of the opposite political faith, Mr. Nunn triumphed in the election, being the first Democrat ever elected in the district. He was re-elected in 1891, a fact which proved his popularity and paved the way for his being chosen, in 1901, to fill the important position of county treasurer. He is the first



MR. JOHN I. NUNN

Democrat, for several generations, to hold the office, and he is the first Catholic to enjoy so important a preferment.

These facts mean no political landslide, but rather excellent qualities duly appreciated by the public. That Mr. Nunn, from early youth, has exhibited both an excellent character and marked ability appears to be generally recognized. Ever industrious, considerate of others, and faithful to his word, his record has not only invited attention to the increasing creditableness of his career, but he personally earned, by his correct and open life, the respect and confidence of his fellow citizens. The puzzle to some is as to how sectarian prejudice and political bias could be made to hide themselves in the case of Mr. Nunn. This may be accounted for in two ways. In the first place, education and experience are fast dissipating the false notion that Catholics are not to be trusted; and, secondly, the good record of the Catholic body, and especially of many notable individual Catholics, are the best arguments controverting the false witness heretofore borne against them both unitedly and as individuals. Catholics are the equals of their fellow citizens in all the avenues leading up to the goal of good citizenship. They even excel in honesty, morals, intellect, and loyalty. In these respects, with consistency superadded, the gentleman here mentioned has always been a shining example, much to his own credit and to that also of his Catholic co-religionists.

June 2, 1885, Mr. John I. Nunn was united in marriage to Miss Mary F. Lenze, a native of Pittsburg, Pennsylvania. She has resided in Cleveland since she was six months old, and has been educated in the public and parochial schools. Mrs. Nunn is a lady of no little culture, domestic tastes, Christian practice, and refinement. The social in her life she does not allow to interfere with the duties becoming to her station, such as the care of her home and the proper training of her children. These children are named: Isidore, Alardus, Olga and Wanda. With the advantages which are theirs, a future of brightness and promise looms up before them, a prospect which is one of the chief joys of their parents.

THE REV. PATRICK O'BRIEN.

The Church of the Good Shepherd, Toledo, Ohio, has for its pastor the reverend gentleman whose name captions this sketch. That name is suggestive of religion and patriotism and is befitting him who bears it, in that his character and life are in happy accord with its meaning. One of the mistakes of the Catholic Bard Shakespeare is the following:

> "What's in a name? That which we call a rose
> By any other name would smell as sweet."

This claim of the Bard of Avon is but a half-truth. The other and opposing half-truth is recognized in the fact that, to call a rose a rose detracts neither from its sweetness of odor nor its charm of beauty. It does even more than this, for it corresponds with the fitness of things and chimes with the higher harmonies. The Scriptures abound in apt and felicitous appellations designating both men and things, and Catholic Christianity has adhered to the good old custom. The Patricks of old Rome were the nobles, the patricians, just as the O'Briens of Ireland were and are among the most chivalrous and patriotic of the Irish people.

The subject of this mention, a Patrick by nature and by name, is descended of the Wexford branch of the original O'Brien family. His father, now in his ninety-seventh year, and who lives with him in Toledo, was born in the county of Wexford, Ireland, as were also his paternal ancestors for generations. Father O'Brien himself is a Wexford man, for he was born at Piltown, in that county, February 20, 1844. When less than fourteen years old (1857) his parents with their family crossed the Atlantic to America and took up their abode at Elyria, Lorain county, Ohio. Patrick O'Brien was a young man in his twenty-second year when he hearkened to the advice of his friend and spiritual director, the late Father Griss, to study for the priesthood. Accordingly he was adopted as a student for his diocese by Bishop Rappe and began his studies in St. Mary's College in 1865. The following year he entered the diocesan college established at Louisville in Stark county, Ohio. Three years later he passed his examination for the Seminary.



THE REV. PATRICK O'BRIEN

which he entered and was ordained priest by Bishop Gilmour July 21, 1872.

St. Columba's Church, Youngstown, Ohio, was his first mission, in the capacity of curate. He remained there until September, 1873, when he was appointed to the pastorate of St. Mary's Church, Rockport, with St. Patrick's of that place and Holy Family Church, at Parma, as missions. August, 1875, he was transferred to the Church of the Good Shepherd, Toledo. From that charge he was appointed, May, 1878, as pastor of the Church of the Immaculate Conception in the same city. He labored there during eleven years, and was about to begin the erection of a new church when the needs of the diocese required that he assume the pastorate of St. Francis de Sales' Church, also in Toledo. His next commission made him pastor of St. Patrick's Church, Cleveland. There, as elsewhere, he labored very successfully, especially in the building of the parish school at a cost of $60,000, on which he succeeded in paying half that sum. As a fund to apply on the parish obligations and current expenses he collected, during his pastorate, the large sum of about $80,000.

While in charge of St. Patrick's he was given leave of absence to go on a pilgrimage to Rome and Palestine. He made the pilgrimage, but the fatigue and exposure incident to the journey so shattered his health that on his return he felt himself unequal to hard work. Requesting an appointment to a smaller parish, he was given St. Ann's, Fremont, from which, after four years, he was again commissioned as pastor of the Church of the Good Shepherd, Toledo. He is now (1900) erecting there a new church of splendid proportions at a cost of about $80,000, including furnishings, which he hopes to have completed September, 1901.

As above said, Father O'Brien is what his name implies. He unites patriotism with religion. He loves the land of his birth, and equally dear to him is the land of his adoption, Free America, because it is the *Irland it Mickla*, the "Greater Ireland" of his hopes and the hopes of his race. He gave proof of this in June, 1862, by enlisting as a private in Company H, 103rd O. V. I., at Elyria. He weighed only 110 lbs. at the time (which weight he has since more than doubled), and passed the physician's examination; but in camp on the "Heights" in Cleveland the regimental

surgeon, Dr. Griswold, rejected him on the ground of physical disability. He was therefore never "mustered in," although he wore the "blue." His comrades in Toledo, knowing the cause of his rejection, complimented his patriotism by unanimously electing him an honorary member of Ford Post, G. A. R., in that city. Although his calling is that of peace he is for righteous war in defense of the rights of the peoples of all lands, especially his native land. His paternal grandfather fought for Ireland and the right in the Wexford Rebellion of 1798, and his earlier ancestors with equal ardor opposed the foe for centuries. Hence, being a warrior poet, he sings as follows:

"Methinks I see the dawn of freedom's day,
My blood grows warm for the coming fray;
Methinks I hear the tramp of armèd men
Go marching home to fight the foe again.
Hark! the sound of war falls on my ear,
I see the bay'net bright and glist'ning spear;
There waves the Green and Gold, and there the Red,
There lie the groaning wounded and the dead.
The smoking cannons roar and sabers flash,
As on the Irish soldiers madly dash.
Hark! now I hear the Celtic battle-cry—
Erin-Go-Bragh rings out from earth to sky.
I look again! behold the British run—
The Green has conquered and the field is won."

In the pulpit, on the rostrum, and in the field of letters, the "Poet Priest of the Maumee" is a man of force, eloquence, and charm of diction. Besides his lectures on temperance and other subjects, delivered in many of the principal cities of the country, he is also a writer of verse. He has written about one hundred poems, all of which have appeared in print, while many of them justify greater pretentions than are his. His muse at times soars high; then again it is tender, as witness the following stanza from his "Emerald Isle," which will happily terminate this sketch:

"Sweet Erin, loveliest Isle of all the seas,
Whose hills are fanned by many an od'rous breeze,
Whose shores are kissed around by ocean wave,
A blooming garden, but fair freedom's grave.
Land of my birth, I sing a song of thee,
Though far away, thou art still dear to me—
Dear as when I trod thy carpet green,
And loved to dwell upon each lovely scene."



MR. PATRICK C. O'BRIEN

MR. PATRICK C. O'BRIEN.

This biographical outline tells of a man who, at this writing (1901), might be mayor of Cleveland had he given his consent and accepted the voluntary assurances and loyal support of his personal and political admirers. The demands of his large business, however, and the advice of near friends, helped in dissuading him from allowing his name to be presented as a candidate; but the chiefest reason was his retiring disposition and native modesty.

Mr. P. C. O'Brien is one of Cleveland's leading wholesale and retail dealers in fancy groceries, fruits, etc. He is president of the Retail Grocers' Association, is a member of the Board of Trade, and occupies a position of great prominence among the business men. He is a native of the city of Cleveland, was educated in St. John's Cathedral school, and is now about middle life. When a youth he began his career as a clerk in his uncle's grocery house. In 1880 he embarked in business for himself. Since then prosperity has attended his efforts in the commercial line.

Besides his strong, practical instincts, native enterprise, and thorough acquaintance with the requirements of his calling, he possesses an agreeableness and ease of manner which make him friends. Geniality is an element of his Celtic nature, and honesty is a virtue of his religion. Combined and active in him, they have been factors in his success, and clearly account for how widely and favorably he is known both politically, socially, and in business.

He served two terms in the city council, making a record for honesty, ability, and fixedness of purpose. He is a member of the councilmanic board of St. John's Cathedral, and is united with his co-religionists in the various patriotic and fraternal organizations. His devotedness and strict adherence to the Catholic faith of his ancestors show his loyalty to principle and to truth. His faithfulness to his religion is not the mere weakness of following in a beaten path, nor yet is it a blind persistence begotten of preconceived notions. On the contrary, it is an intellectual conviction, aided by grace, his enlightened judgment holding that the Catholic faith ever makes for real religion and pure morals, both

of which are essentials to a happy home, to well-ordered society, and to stable government among men.

While material things, among which are classed money, temporal success, and business prominence, may count for much in their sphere, they yet do not make the real man, nor are they the chief good. They do, however, afford opportunities for development, and serve to unlock gates that preclude many, but they do not outweigh other considerations in the estimation of Mr. O'Brien. And this is why he is mentioned here as a reputable citizen of conviction and principle, and as a man whose judgment, conscience, and proper estimate of things place the spiritual and moral above the temporal. He wisely estimates men more on account of character than for their worldly possessions.

As a plain, every-day business man who presumes not, and assumes nothing beyond his ability and just deserts, Mr. P. C. O'Brien is regarded as the kind of man to merit attention and to set an example worthy of emulation not alone in business and in society, but especially in the home life where a man's real qualities can be neither hidden nor misunderstood. The home, besides being the cornerstone of the State, is the dearest, most sacred spot on earth to human kind. It is not only the maker but also the tester of character. The home, while it ennobles the man, is also the measurer of his qualities. The best place to judge a man is in his home amidst those whom he is expected to love and cherish. Thus measured and weighed, the subject of this mention will not be found wanting, but will tip high the scale-pan in which an unusual weight has been placed to test him.

"Formed on the good old plan,
A true and brave and downright honest man!
He blows no trumpet in the market place,
Nor in the church, with hypocritic face
Supplies with cant the lack of Christian grace;
Loathing pretence, he does with cheerful will
What others talk of, while their hands are still."



MR. JOHN O'CONNOR

MR. JOHN O'CONNOR.

The late Mr. John O'Connor, of Lima, Ohio, was among the most prominent and reputable citizens of that city and section of the State. He died July 21, 1898, after a residence in Lima of nearly forty-five years, and was sincerely mourned by a large circle of friends and acquaintances—much larger, in fact, than usually bear testimony to the good qualities of many public men. For upward of thirty years he was a member of the councilmanic board of the Church of St. Rose. He was also a member of the city council for sixteen years, and filled out an unexpired term of the mayoralty.

He was born, November 27, 1835, in Abbeyfeale, a city built on the line which divides the counties of Kerry and Limerick, Ireland. The Christian name of his father was Patrick. He died in Ireland about 1848. The maiden name of his mother was Margaret McCoy. After the death of her husband she emigrated to this country, where she resided many years before passing away. She was the old style of mother. Her life was truly Christian. She met difficulties with resolution and equanimity, and on her lips was constantly the prayer, "Thanks be to God." This prayer she ejaculated, as well when troubles and crosses pressed hard upon her as when the things she desired were brought about. She lived in the continued presence of a Providence which she regarded as regulating all things for the best. Her faith was strong and her life was the practical exemplification of it.

When John O'Connor was a youth of seventeen, sturdy, bright, and promising, he emigrated to this country, 1852, and landed in the city of New Orleans, Louisiana. Not liking the southern climate, he worked his way north, and the following winter he found himself in Lima, Ohio. Shortly thereafter he got work in the new railroad shops, which were then of great consequence to that budding little city. He continued in the shops until he became foreman, which position he held until 1869, when he retired to embark in a new enterprise.

Some nine years previous he conceived the notion of establishing a general insurance and steamship agency. After his daily work in the shops, he devoted his evenings to seeking trade for his

pet project. He continued in this way until he found, in 1869, that the business which he had worked up, and which was constantly increasing, required that his whole time be devoted to it. He did give it his whole time after that, and it was not long until the time of others also, as assistants, was required to transact the volume of business which came to him. He thus, through honest effort, perseverance, and tact, established and developed an agency second to none in northern Ohio.

In 1858, May 29, Mr. John O'Connor was married, in Lima, to Miss Sarah O'Connell, a native of Putnam county, Ohio. She was baptized in the old church at Glandorf, in that county. Fourteen children were born to Mr. and Mrs. O'Connor, seven of whom are living, four sons and three daughters. Of the sons, John S., and Daniel F., both married, are conducting the business established by their father; Rev. Joseph is completing his theological course at Innsbruck, Austria, where he was ordained priest, July 26, 1902, and Bernard is in his second year of philosophy in St. Mary's Theological Seminary, Cleveland, where he also is preparing himself for the priesthood. Of the daughters, Margaret has become Mrs. T. A. Collins, of Lima, and Mary and Rose are living with their mother in the old homestead.

The accompanying portrait of Mr. O'Connor gives a good idea of his character. He had a high sense of obligation and of honor. Hence he was a Catholic noted for faith and works. His friendships also were sincere and loyal. His genuine American spirit but served to heighten his desire for the freedom of his native land. He favored the organization of his countrymen looking to unity and patriotism. While docile in church matters and obedient to ecclesiastical authority, he was nevertheless so decided in character, having a mind of his own, that he never could be a mere follower. He was immovable when convinced that he was right, and the whole force of his nature backed his judgment. Those who knew him knew his principles. His flag was always at the mast-head and beneath its folds he was ever ready to do or die.

The respect and applause of his fellow citizens were always his in consequence of his openness and honesty of character, and because of his faithfulness to his convictions and to what he considered to be his duty and the right. His name will long be held in honored remembrance in Lima.



MR. JOHN J. O'DONNELL

MR. JOHN JOSEPH O'DONNELL.

The gentleman whose career and prominent qualities are attempted to be outlined here, and who, with his excellent wife, appears pictorially on the adjoining page, is a leading member of Holy Name parish, Cleveland, Ohio, and is the general superintendent of the far-famed Newburg Rod Mills in that city. He is the second of five children born to Cornelius and Anastasia (McCarthy) O'Donnell, in Cleveland, his natal day having been June 17, 1861.

Both his parents were born in the county of Limerick, Ireland. When little past childhood, his mother was brought to the United States. His father emigrated when he was a young man. The destiny that shapes all human ends caused their matrimonial union in Cleveland, where all their children were born, and from which city, during the war of the rebellion, the elder O'Donnell enlisted in the 10th Ohio Infantry. He was mortally wounded in battle and died in a field hospital in 1864. Left a widow, Mrs. O'Donnell redoubled her efforts in behalf of her children. How well she succeeded is best told by the excellent record of each. At present she is living in quiet and comfort with her son, who is the subject of this article.

Mr. John Joseph O'Donnell was educated in the local Catholic schools. His was not a finished education, for the needs of the family required that at an early age he quit school and go to work. Experiencing some of the vicissitudes which are the lot of most young men who, unaided, start out in life to work at anything they can get to do, young O'Donnell finally became a rod mill hand in one of the Newburg iron mills. This was in 1884. So apt, prompt, and faithful was he in his calling that in less than three years he had partial charge of the mill. Two years later he had full charge of what was then known as the new rod mill, the first and best of its kind, both in machinery and appliances, in this or any other country. The second of the new mills was also placed in his charge in 1894. He is now (1900) the general superintendent of the vast iron manufacturing interests represented by the Newburg Rod Mills, and is equal to the great responsibilty of his position.

The years intervening between 1884 and 1900, sixteen in all,

tell the story of his remarkable progress, and evidence the splendid natural qualities of the man. Those qualities include not only inherited and acquired skill in mechanics, the tactful and considerate handling of large numbers of men, and great executiveness, but also an acquaintance with a department of chemistry, a degree of expert knowledge, and a practical efficiency in a line of business requiring talents of a high order.

During his career he has amassed quite a competency; but, since money is not always the measure of a man, the subject need not be further considered. In his dealings with his fellows and in the social order his character is easily determined. In these respects, Mr. J. J. O'Donnell has the credit of possessing an agreeable disposition, a generous nature, and a large-heartedness which are necessary traits in the true Christian gentleman. Religion receives practical reverence from him; Christian education commands his generous support; and as a Catholic he respects authority, promotes good order, and defends liberty of conscience for every man.

Mr. John Joseph O'Donnell was married, in 1885, to Miss Catherine A. McDonough, who, like himself, is a native of Cleveland, Ohio. She is a lady of refinement, possesses not a few accomplishments, and evidences rare good sense. Their happy domestic life breathes the spirit of the true Catholic home.

The confirmation of what has just been said is the high esteem in which Mr. O'Donnell is held by his neighbors and friends, and by the public. His worth as a successful man—a man who by industry and faithfulness has advanced himself from the position of a mill hand to his present prominence and affluence—is generally recognized. The talents and ability which are his, and the good practical uses to which he has always devoted them, tell of his judgment and constancy, and present him as a man of business tact and energy. With the wreath of success entwining his brow, and with large means at his command, he yet remains the agreeable, approachable sort of man that he was when his struggles to make a living were hardest, and when he had little in the way of backing or influence to sustain him. These are the best tests of character. Mr. O'Donnell has been measured by these tests and has been found worthy, four-square, and reliable.



MR. PATRICK O'MARA AND SONS.

Rev. Patrick H.
Daniel.

John F.
William T.

MR. PATRICK O'MARA.

No account of the pioneer Catholics of the Diocese of Cleveland would be complete without some mention of the late Mr. Patrick O'Mara, who was a member of the Cathedral parish from 1849 until his death, which occurred January 3, 1896. He was a native of the county Tipperary, Ireland, having been born in the Diocese of Cashel and Emly in the year 1819. In the early forties he was married to Miss Honora Moroney, of the county of Limerick, and, in 1846, they bade farewell to the Emerald Isle to seek their fortunes in America.

Arriving in this country, Patrick O'Mara located in Chicago, but three years later removed to Cleveland. There he readily found employment at his trade, that of cooper, and, after a few years' service as a journeyman, he embarked in the cooperage business for himself. Being both a skillful and honest workman his wares found a ready sale, and he soon built up a prosperous business, which he had occasion to enlarge from time to time. About 1886, feeling the weight of years, he retired from the active management of his affairs, and spent the remainder of his life in quiet and the strictest practice of his religion.

To Patrick and Honora O'Mara eleven children were born. Of these two sons and one daughter are still living in Cleveland. One son was the Rev. Patrick H. O'Mara, who was curate at the church of St. John the Evangelist, Delphos, Ohio, and who died in St. Elizabeth's Hospital, Ft. Wayne, Indiana, October 22, 1888. His remains are buried in St. John's Cemetery, Cleveland. Father O'Mara was born in Chicago, Illinois, February 22, 1852. He was educated at Louisville College, Stark county, Ohio, and in St. Mary's Theological Seminary, Cleveland. Bishop Gilmour ordained him priest July 5, 1877. He was pastor of St. Mary's Church, Hudson, having also charge of the missions at Cuyahoga Falls and Peninsula. He labored there from shortly after his ordination till July 5, 1881, when he was transferred to become assistant at St. Mary's Church, Tiffin. Six months thereafter he was made assistant at St. Columba's Church, Youngstown, when, after one year, he was appointed assistant at St. John's Church, Delphos. In September, 1888, he was seized with his last

illness. Another son, Mr. William T. O'Mara, is a resident of Cleveland, and is engaged in the oil business. The surviving daughter is Miss Jennie H., who lives with her brother, William T.

All his life the elder O'Mara was a faithful and consistent Catholic. He was a member of the St. Vincent de Paul Society, and of the Father Mathew Temperance Society, having taken the pledge from Father Mathew himself. This pledge he never forgot, though in the observance of it he displayed neither boastfulness nor fanaticism. Having pledged his honor he regarded it as simple duty to keep the promise, and in this matter, as in the dispensation of his charity, he had no desire to herald to the world his honesty of purpose or his good deeds.

To the young men of the present, as well as of future generations, the lives of such men as Patrick O'Mara are to be commended as worthy of emulation. His plain, unassuming manner, his industrious and frugal habits, his strict integrity and inherent love of justice made him a man to be esteemed, admired and trusted. In all his dealings he was never accused of dishonesty. In his social relations he was never charged with assuming any undue importance. While strict and determined he was never harsh or severe. His genial Irish nature yielded readily and gracefully to the refining and mellowing influences of religion. He was most charitable in view of human weakness, and while decided in condemning wrong he was ever inclined to hope for better things on the part of wrong-doers. In his activity as a member of the St. Vincent de Paul Society, he was brought face to face with lessons which taught him to be merciful and charitable and to judge no man harshly, not even when the man was his own greatest enemy. He learned to know the extent of human weakness, and with that knowledge his charity increased.

His wife died in 1893, but in his grief he found solace in the knowledge that their separation was to be of short duration. The vacant chair in the family circle appealed strongly to his human instincts, but, possessing an abiding faith in God's promises, he never doubted that they would be reunited in the life to come, where, with a purer and holier love than this earth can know, their union will be for all eternity.



MR. THOMAS O'NEIL

MR. THOMAS O'NEIL.

There are few old-time dwellers in the city of Toledo, Ohio, who are more prominent or better respected than the gentleman here mentioned. His prominence is not because of marked ability or great wealth, nor is the high esteem in which he is held to be accounted for on any "holier than thou" assumption, or any high plea in the line of special perfections. He is, and he has never laid claim to being more than, an average man. Those who know him best and for years have felt the public pulse regarding him are of the opinion that his honesty of speech and record and his genial light-heartedness and generosity are among the things that, during the past half a century, have made him the subject of kind remark and the object of pleasant and hearty greeting by all his fellow citizens.

From the beginning of his career in Toledo, 1850, he has been a member of St. Francis de Sales' Church, the first Catholic church in that city, and he has helped to the extent of his financial ability in the founding and developing of all the other parishes which, to the number of eleven, evidence the growth of Catholicity in "The Future Great City." He has always done his part cheerfully and promptly, and few will be found to question his representative character or his record as a plain, unassuming Catholic gentleman.

Mr. Thomas O'Neil was born at Asketon on the Shannon river, in the county of Limerick, Ireland, May 12, 1830. He was in his twentieth year, 1850, when he embarked for the United States. He arrived in Toledo on his birthday. In obedience to his active temperament and industrious habits he was scarcely settled in his adopted city when he engaged in business, the manufacture and sale of boots and shoes, which he continued for twenty-six consecutive years. His next venture was in the bakery line, in which he remained during fourteen years, making forty years of active business life.

Mr. O'Neil was married January 10, 1853, by the late Father Foley, the third resident pastor in Toledo, to Miss Mary Geelan, who, like himself, was born in Ireland. She yet remains the faithful companion of her husband and the guardian of the family home.*

*Since this work has been in press, Mrs. O'Neil departed this life December 15, 1901.

To their union were born three children: John, Derunda, who passed away August 14, 1873, and Thomas J.

Among the things of note in Mr. O'Neil's career it might be mentioned that he was first lieutenant in the Shields Guards, a noted Irish-American military company that flourished in Toledo, in 1856, and for several years after. Not a few of the members did valiant deeds for the Union in the war of 1861-65. In 1858 Mr. O'Neil was elected treasurer of the city of Toledo. In 1863 Governor Tod appointed him captain of the recruiting station in Toledo, where he made an excellent record in his efforts for the successful prosecution of the war. Under the administration of President Johnson he was appointed city mail agent, which responsible position he filled with credit to himself and the government. In 1882 he was elected infirmary director, and was twice re-elected to the same office, his last term ending in 1890. Since then he has declined to be active in either business or political affairs, contenting himself in caring for his property in the interests of his children.

Now in his seventieth year, he is well preserved, active, and just as cheerful, jovial and companionable as when his tide of life was at its flood, and when sociability, music and merry-making were the chief sources of his good times. He loves much and is beloved by many.

MR. FRANK ORLIKOWSKI.

The prime mover and most liberal contributor for the advancement of the educational and material interests of St. Stanislas' (Polish) parish, Cleveland, Ohio, is the gentleman whose name heads this sketch. He has been the friend, adviser and helper of the priests who have been in charge of the congregation since its organization, and he continues to maintain the same helpful relation to the Rev. Benedict Rosinski, who is now the pastor. Donations to the church of bells, statues, and contributions amounting to several thousand dollars stand to his credit, while his zeal and generosity appear to suffer no diminution. Both a love for the Catholic religion and concern for the proper training of his children, as well as of those of others, are the explanation of



MR. FRANK ORLIKOWSKI

the deep interest he takes in supporting his parish church and schools. He knows what religion means to a man in the world, and he has a proper estimate of what Catholic training accomplishes for the youth of this day and generation. Hence he is a model Christian father and citizen, and is a credit to his co-religionists.

Mr. Frank Orlikowski was born December 15, 1851, in Kosmin, county of Berent, Bezirk of Danzig (Gdansk), province of West Prussia, Poland. He came to the United States, in 1873, and located in Erie, Pennsylvania. In 1875 he removed to Cleveland, where, with the exception of a few years, he has since resided. His calling is that of a contractor, which for years he has followed with great success. He was married, in 1882, in St. Peter's Church, Cleveland, to Miss Mary Wagner, who was a member of that parish. She is a native of Zempelburg, Germany, and inherits the sterling domestic and practical qualities of her people. Mr. and Mrs. Orlikowski have been blessed with a family of ten children, but have suffered the loss of four of them: Frank, Mary, Cedonia, and Jennie having passed away. The remaining six are: Apolonia, Julia, Leo, August, Hedwig, and Eloise. Although ranking among the wealthier families, the Orlikowskis are plain and practical, and prize education and domestic traits higher than the mere forms of modern social life.

In the business world Mr. Orlikowski is the peer of his fellows. Although he was full grown when he came to America, and having to learn the language and customs of the country under great difficulties, he yet made progress year by year until he became a representative man, not alone among his people, but also among all classes of his fellow citizens. Possessing ability, industry, and honesty, and manifesting under all circumstances an energy that never flags, he has forged to the front and has always kept his record clear and his name unspotted. His kindly nature and generous impulses have occasioned him losses sufficient to make others comfortable, but he never repines. He maintains his spirit in sweet content on all occasions, even when unjustly criticised, and he exhibits a cheerfulness and considerateness which make him friends. Fortunately organized, and possessing rare qualities, he has been selected as a proper person to have his name, and that of his family, inscribed in this History of the Diocese of Cleveland.

PROF. EDMUND H. OSTHAUS.

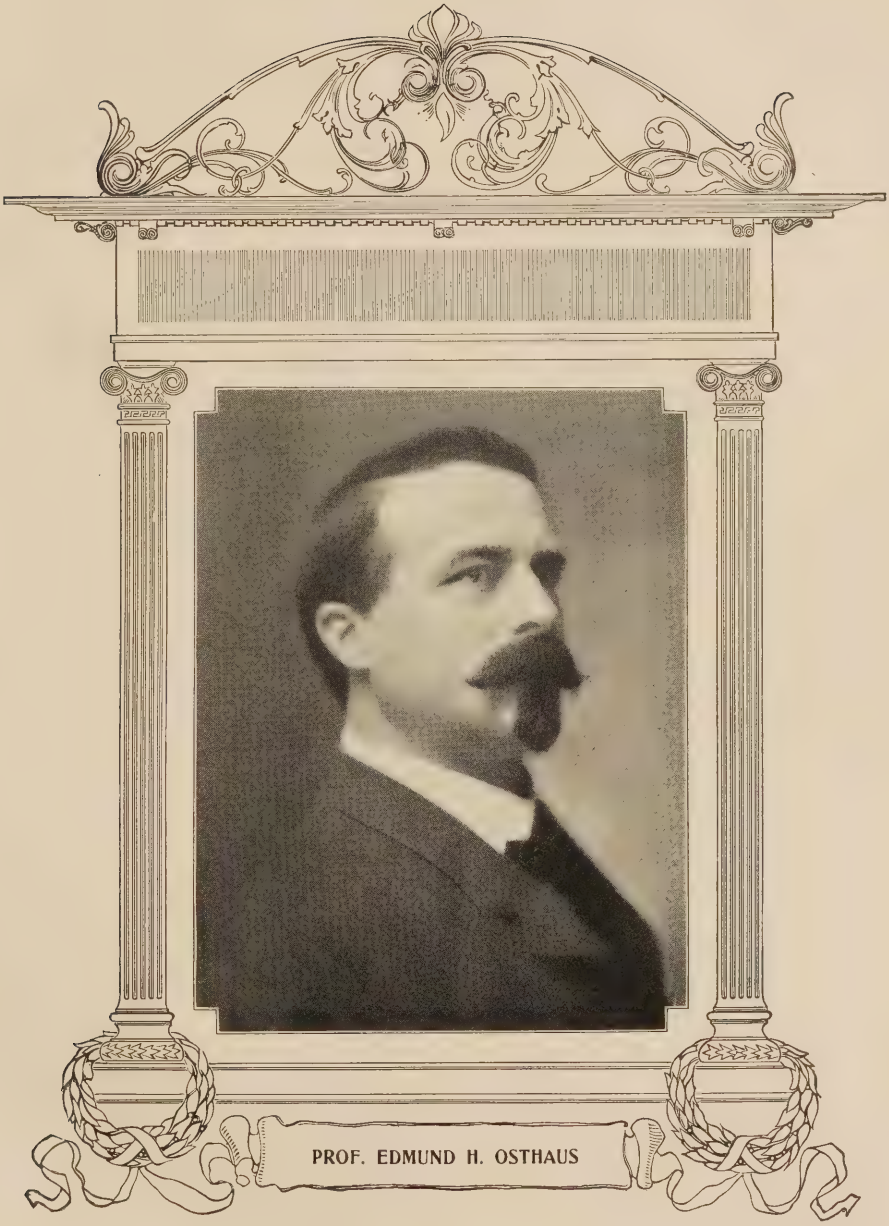
Among those of distinction in the city of Toledo, Ohio, and who reflect no little credit on the Catholic body, the gentleman here mentioned might be cited as occupying no second place. This is not that he carries his religion on his coat-front, or lays claim to being any better Christian than the humblest Catholic, but it is because his culture and training enable him to emphasize in his life the attractiveness of simplicity and the Christian courtesy which the Mother Church inspires.

Not merely in Toledo, but in the wider field of the Central States, and, indeed, also in the art centers of the East, Professor Osthaus is well and favorably known as a successful painter of animals. In landscape work, too, where animal life appears prominent, and in drawing from nature, he has acquired such a proficiency as to be adjudged a master.

Having on several occasions exhibited his pictures in New York City, specimens of his work are to be found among the noted art collections there. A fine sample of his skill—a large painting of a group of ten dogs—is an attractive feature at the Aldine, in Philadelphia, where it has been much admired by art critics. Another fine one, very large, is in the richly appointed home of Mr. Frank J. Cheney, of Toledo, Ohio. In the rooms of the Society of Western Artists, also in that city, of which Mr. Osthaus is vice-president, may be seen an excellent sample of his landscape work. And in the halls of his alma mater, at Düsseldorf, Germany, is a splendid drawing from life, which was purchased from him by the Academy when he graduated. This was in recognition of his talent and as a practical diploma for his efficiency in his art.

Edmund H. Osthaus was born at Hildesheim, near Hanover, Germany, August 5, 1858. His mother's maiden name was Miss Henrietta Hunneman. She was born in London, England, and resides with him in Toledo. His father's Christian name was Henry. He joined the fortunes of Maximillian in Mexico, and when the cause failed he came with his family to the United States. He died in Toledo in 1900. To join his father's family the subject of this sketch emigrated from Germany in 1882.

Professor Osthaus received his elementary training at the



PROF. EDMUND H. OSTHAUS

gymnasium in his native place. Afterwards he spent seven years in the Royal Academy at Düsseldorf, where he studied painting and drawing exclusively. Later he devoted one year to special work under the noted animal painter, Prof. Christian Kroener. Gifted by nature, and with his talents developed by study and practical work, it can be said of him that he has few superiors in his special department of art.

Since 1886 he has made his home in Toledo, where he soon became noted in art circles. He is president of the Tile Club, the local art society there, and was principal of the Art School which Petroleum V. Nasby (D. R. Locke) established in 1886. He remained in charge of that institution till 1893, when the demands for his brush became so great that he was obliged to resign. These demands yet continue, and appear to be on the increase.

While in charge of the Art School in Toledo, Professor Osthaus gave a very fine account of himself, not alone in that he was faithful but also because he was capable. He knew what was demanded in the line of teaching, and he was capable both as a teacher himself and as principal of the school. He gave the institution his best efforts and won for it high standing and more than local fame. From being one of the institutions of which the citizens of Toledo were proud, its reputation spread until it was tri-state in extent. With its fame and high repute was deservedly linked the name of Mr. Osthaus, a fact which brought him to the notice of many art-lovers and persons who desired special work from his brush. As has been said above, these demands for his special line of art work continue to multiply.

Prosperity and fame have very deservedly been the portion of Prof. Osthaus, but sorrow, too, has entered his life. In 1894 death snatched from him his beloved wife, who was Miss Charlotte Becker, of Milwaukee, Wisconsin. Having no children he is alone with the past, and now looks to religion and to his art for that surcease so grateful and so necessary to a cultured and refined nature.

MR. CHRISTIAN PARSCH.

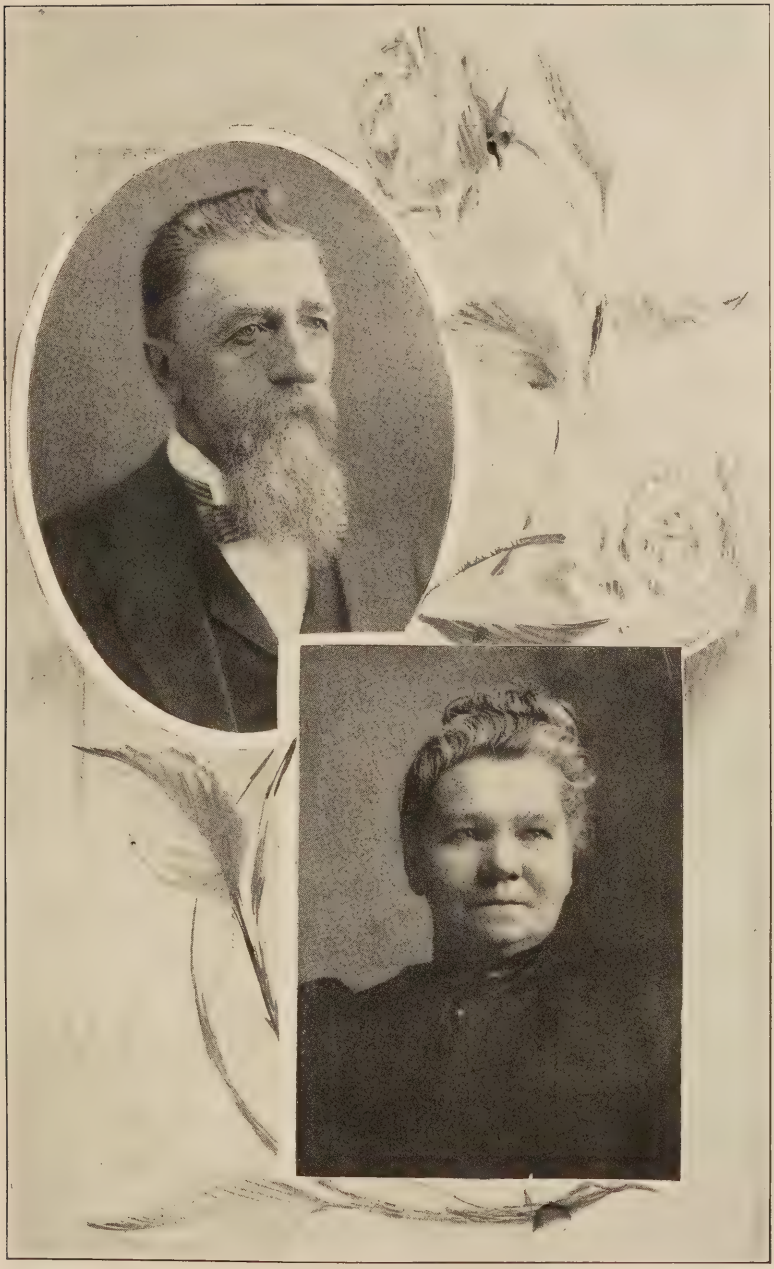
Mr. Christian Parsch, of St. Mary's parish, Elyria, Lorain county, Ohio, a gentleman well and favorably known in the northern part of the state, is the son of Mathias Peter and Elizabeth (Hammacher) Parsch, natives of Germany. He was born at Lammersdorf, near Cologne, on the Rhine, January 17, 1833. When nine years old, he was taken by his parents, with the other members of the family, to this country. They located in Buffalo, New York, where they remained three years, after which they removed to Cleveland, Ohio.

In the former city, as well as in Cleveland, the subject of this sketch was given some schooling, after which he began to learn the trade of a ship carpenter. He continued at his trade until his twenty-fourth year, 1857, when he removed to Elyria in the hope of bettering his condition. At first he worked at anything he could get to do, such as caring for and driving horses, laboring, and doing carpenter work on the railroad. So averse to him at the time was Dame Fortune that on April 25, 1859, when he was married to Miss Catharine Herbert, a young lady born and reared in Ireland, he was, as he himself said, "by no means very rich in this world's goods." Fortunately he had good credit, because he was industrious and possessed Catholic honesty.

In his own simple, trustful way he thought with Mulock that "Even poverty may become a jest, met cheerfully like an honest, hard-featured, hard-handed friend whose rough face is often kindly, and whose harsh grasp makes one feel the strength of one's own."

That a good wife is a gift from the Lord has been verified in the case of Mr. Christian Parsch. From the day of his marriage, his good wife aiding, he began to prosper. He engaged in contracting, in a small way, and later embarked in the lumber business. He is now, and for thirty years has been, the most extensive lumber dealer and manufacturer of building material in Elyria, his annual business averaging more than one hundred thousand dollars.

To Christian and Catherine Parsch were born nine children; three sons and three daughters are living. The sons are married and are named William Thomas, John Christian, and Peter



MR. AND MRS. CHRISTIAN PARSCH.

Alexander Parsch. All are engaged in business with their father. In 1899 Mr. Christian Parsch divided his business among his three sons and organized the Parsch Lumber Company. Mr. William Thomas Parsch was made treasurer and manager; Mr. John Christian Parsch, secretary; and Mr. Peter Alexander Parsch, superintendent. The daughters are: Annie Elizabeth, now Mrs. Joseph Tyler, of Elyria; Mary Jane, who is Mrs. Cornelius Esker, also of Elyria; and Lucy Magdalena, now Mrs. James McCarvel, of Elyria. Mr. and Mrs. McCarvel live with the parents of the latter in their beautiful home on Broad street.

"The Parsch boys," as the sons of Mr. Christian Parsch are familiarly called in Elyria, have practical control of the business of the Parsch Lumber Company, under the wise direction of their father. They are loyal to him, respect his judgment and wishes, and are anxious to relieve him of much of the burden which falls to his lot as head of the company. They act in harmony with one another and exhibit a beautiful picture of family unity and community of interests. Their example is most forceful for good among their fellow citizens.

Mr. Christian Parsch has always been a liberal contributor to the Church, to charity, and for the furtherance of Catholic education. For twenty-two consecutive years he was a member of the councilmanic board of St. Mary's Church. He but recently resigned. On laying down his burden the congregation presented him with a gold-headed cane in recognition of his long years of faithful service, and elected his son, William Thomas Parsch, to take his father's place.

The entire family has been doing church work in one department or another for many years, principally in the choir where the musical talents of some of the members are a great aid in the public service. They are respected not alone by Catholics, but also by the entire community. Through them the Catholic faith has been brought to the considerate attention of many, who, without the example of the Parsches, might have continued to disregard or asperse it through ignorance. Thus again is the truth attested that each, even the humblest, hath his measure of influence for good.

THE REV. NICHOLAS PFEIL.

The reverend rector of St. Peter's Church, Cleveland, Ohio, is the second youngest of a family of seven born to Lawrence and the late Frances (Reinhart) Pfeil, of Cleveland, whose ancestors, in Franconia, received the faith from St. Kilian in the seventh century. His natal day was November 4, 1859. He was baptized by the late Father Obermüller in old St. Mary's Church, the first Catholic church in Cleveland. When seven years old he was sent to St. Mary's parochial school. In 1870 he was transferred to St. Stephen's parish school, his parents having become members of that congregation. He there became an altar boy, made his first Holy Communion, and was confirmed in his thirteenth year by the same bishop who afterward ordained him priest, the Rt. Rev. Richard Gilmour. Besides his early spiritual training he also received his first instructions in Latin from the then pastor, who is now rector of St. Stephen's, the Rev. Casimir Reichlin. After God and his parents he acknowledges his indebtedness to him for his compliance with his vocation to the priesthood. In 1873 he entered Canisius (Jesuit) College, Buffalo, New York, and there graduated in the classics, in 1878. In the autumn of that year he was received into St. Mary's Theological Seminary, Cleveland, and after a five years' course was ordained priest July 1, 1883.

The field of Father Pfeil's first labors as a priest was at Hubbard, Trumbull county, Ohio, where, during about seven months, he had temporary charge of St. Patrick's congregation. He was next transferred to Avon and missions in Lorain county. He there exercised the holy ministry during thirteen years and three months. The missions at North Ridgeville, Sheffield, and North Dover were also his to attend during nearly four and one-half years, a fact which occasioned him each Sunday to say Mass in widely separated places. Nevertheless he missed but one Sunday during that time, and the cause was a severe illness. May 10, 1897, Bishop Horstmann appointed him to the rectorate of St. Peter's Church, Cleveland, where he continues his labors.

The reverend rector of St. Peter's is almost a recluse in the midst of the activity and multiplied cares inseparable from the management of a large congregation in a great city. In a sense he



THE REV. NICHOLAS PFEIL

is in the world but not of it. Being a student and lover of nature he delights in solitude and enjoys looking through created things up to the Creator. Those haunts of nature, the silent woods and the grassy dells, invite him. There he would have fewer distractions and, though in the midst of teeming life, would feel more alone with Him who called all things into being.

Father Pfeil is a man of unquestioned ability. His mind is mature and strong and is equal to weighing questions with exactness. His countenance indicates this. While wearing a certain sharpness of expression, it is nevertheless mellowed by the tenderness and gentleness of his nature. Duty and the virtue of obedience enable him to accommodate himself to situations. He was content to labor in the rural districts for over thirteen years, and now he is equally at home amid the bustle and excitement of city life. He loves music, is more than an amateur in the art, and chants the songs of the Church most acceptably. Eloquence and happy phraseology are at his command, but he does not always use them. With simplest speech and plainest diction he lucidly expounds the Gospel to his people. Avoiding all dogmatism, he appeals to their better nature, touches the minor chord, and thus leads them to Him who has said: "Child, give me thy heart, I desire no more."

The very happy combination of natural and supernatural virtues in Father Pfeil impresses all who know him with the resultant simplicity of his life, the affability of his manner, and the beauty and charm of his character, both as a man and as a priest. As a native of the diocese he is deeply interested in its welfare and is devoting his life to its advancement. To many of the facts recounted in this History he is a witness, and touching its somewhat trying career of more than half a century of calm and storm he would, in the language of another, feelingly say that its

> "Life is one; and in its warp and woof
> There runs a thread of gold that glitters fair,
> And sometimes in the pattern shows most sweet
> Where there are somber colors. It is true
> That we have wept. But oh, this thread of gold,
> We would not have it tarnish! Let us turn
> Oft and look back upon the wondrous web,
> And when it shineth sometimes we shall know
> That memory is possession."

MR. AND MRS. LAWRENCE PFEIL.

From the standpoints of many years of residence in the See city of the Diocese of Cleveland; from their worth and loyalty as pioneer Catholics and citizens; and in view of their having been persons of more than average merit in parochial and domestic life, Mr. and Mrs. Lawrence Pfeil well deserve generous mention in this work.

Mr. Pfeil was born in the village of Königheim, Baden, June 11, 1820. Shortly after completing his twenty-fourth year he was married to Miss Frances Reinhart, of Gissigheim, in the same country. She was born December 14, 1822, and at the time of her death, which took place in Cleveland, Ohio, September 11, 1900, she lacked but a few months of completing her seventy-eighth year. Her husband survives her and is now in his eighty-third year.

In October, 1847, with their first and only child born to them in their native land, Mr. and Mrs. Pfeil emigrated to the United States and selected Cleveland as their home. Besides their first born, whose name is Charles Joseph, and who resides in Cleveland, six other children, all residents of that city, were added to the family in the persons of Mary Regina, who is Mrs. Charles J. Faulhaber; John Joseph; William; Frances, who is Mrs. George F. Schraff; the Rev. Nicholas Pfeil, rector of St. Peter's Church; and the Rev. Aloysius Pfeil, who is a priest of the Society of Jesus. Having drank in the Christian example set them in the beautiful lives of their parents the entire family as individuals are good citizens and exemplary Catholics. It would be difficult to find anywhere a family better united, more devoted to their progenitors, or deserving of, and receiving, higher esteem than the sons and daughters of Mr. and Mrs. Lawrence Pfeil.

Of Mrs. Pfeil it has been said that she was charity itself. She was Job-like in her patience. In life she was prayerful, modest, and unassuming, and in her home she was a model. Her husband rivalled her in his religious and domestic traits. He is quiet and generous, having always been a friend and liberal supporter of every work undertaken for the advancement of religion, charity, and education. Both have been humble, and strictly religious, con-



MR. AND MRS. LAWRENCE PFEIL

stant in prayer, and always intent on setting good example, not only to their children, but also to those among whom they lived.

> "Their meek litanies went up to Heaven,
> That all who suffered might have comfort given."

Having arrived in Cleveland the year of the establishment of the diocese, Mr. and Mrs. Pfeil were to the fore when the most difficult part of the work had to be undertaken, and when money for church building was hardest to get. Shortly afterward, when its first bishop made his initial visit to the comparatively few Catholics in the then unpretentious city of Cleveland, they willingly and humbly took their place among the pioneer Catholics who received him. As the years sped on they helped, to the extent of their ability, in every Catholic enterprise undertaken in Cleveland, notably in the building of St. John's Cathedral, St. Peter's Church, of which one of their reverend sons is now rector, also St. Mary's and St. Stephen's churches, all of which yet rank high among the ecclesiastical edifices of the See city of the diocese.

The elder Pfeil was employed as a skilled mechanic in those days, but he later engaged in garden farming on a large scale on his own land, situated in the outskirts of Cleveland. Mrs. Pfeil was a most excellent and industrious woman who never allowed temporal cares to interfere with the performance of her religious duties. An incident in her life, and which is believed to have had great influence on a portion of her family, was her joining, through the advice and influence of the late Father Obermüller, the religious society known as the Third Order of St. Francis. The obligation attaching at that time to membership in the Order was the daily recital of a special office. This obligation she faithfully discharged during forty years, or until about the time of her death. She was so delighted with spiritual things, and so full of love for God and His Church that, on becoming a Tertiary, she made a solemn promise that if blest with any more children she would consecrate them to His service in religion. Strange to relate, her two sons, born afterward, became priests of their own motion and without any suggestion from her whatsoever. She firmly believed, and so announced it before her death, that the vocations of her two sons to the priesthood were gifts from God according to her intentions and holy resolves.

MR. AUGUSTINE PILLIOD.

From his advent to Henry county, Ohio, 1854, until his death, which occurred at the town of Fremont, Indiana, June 11, 1897, a period of forty-three years, Mr. Augustine Pilliod was the most respected and best loved of the Catholic laity of northwestern Ohio. The first bishop of Cleveland, the Rt. Rev. Amadeus Rappe, was his greatest admirer and fastest friend.

Mr. Pilliod was born in the village of Bouronne, Province of Alsace, France, July 17, 1824. With the other members of the family he was brought to this country when three years old by his parents, who took up their abode in Stark county, Ohio, toward the close of 1827. He was given the training afforded by the log school of the time. When old enough to labor he worked on a farm and later learned the trade of a tanner and partly that of millwright, which included an acquaintance with practical milling. In his thirtieth year, and after considerable experience, he removed to what is now the city of Napoleon, Henry county, Ohio, the river and canal prospects there pointing to better business opportunities. It was then a village of no great pretentions and was known as "Henry," but was later called Napoleon in compliment to Mr. Pilliod's oldest son, who was named Louis Napoleon, the boy's grandfather having served as a soldier under the first great emperor of that name in France.

Mr. Pilliod evidenced his faith in the future of the village by erecting there, 1856, a grist-mill, in which he did a large business. His milling trade brought him in contact with the farmers and citizens generally who, noting his reliability and many excellent qualities, including his strict honesty, elected him treasurer of the county. He was re-elected, and a third time elected, and each time he discharged the duties of his office most faithfully and to the entire satisfaction of the people. In that year also (1856) his great admirer and friend, Bishop Rappe, appealed to him to do something in the way of providing a church for the eight Catholic families then residing in the place. These families were too poor to do anything other than contribute a little labor toward the undertaking. Mr. Pilliod complied with the bishop's request and, aided by an Irishman named James Brennan, and by some liberal



MR. AUGUSTINE PILLIOD.

Protestants, the first Catholic church in the county, a wooden building twenty-four by thirty feet, was erected at a cost of $500. It was called St. Augustine's in honor of the Christian name of its chief benefactor.

February 15, 1858, at the town of Defiance, Ohio, Mr. Pilliod was married to Miss Emily Harris, the late Father Westerholt, of Cleveland, performing the ceremony. Mrs. Pilliod was born at Genesee Flats in the State of New York, April 23, 1837. She yet survives her husband and is living in comfort with the unmarried portion of her family at Swanton, Fulton county. For many years past Swanton has been the home of the Pilliods. Two of the sons, Louis N. and Frederick E., are now the chief manufacturers and business men of the town. The remains of the late Mr. Pilliod are buried in the Catholic cemetery at that place, a thing most fitting since he was a liberal contributor to the work of erecting the mission church of St. Richard at Swanton. Besides the two sons above mentioned there were born to Mr. and Mrs. Pilliod five other children. They are: Augustine Peter, Charles Joseph, Marie Eugenia, Cornelia Josephine, and Henry James. The elder Pilliod was the first member of the family to pass away.

The exigencies of the milling and grain business in which Augustine Pilliod was extensively engaged required him as early as 1864 to remove to Waterville in Lucas county. The same demands of business impelled him, 1869, to remove to the city of Toledo, where he operated a large flour mill during the period of twelve years. While in that city he served three terms in the city council, and two terms as treasurer of the school board. In these positions his honesty and faithfulness attested his worth and ability, showing him to be a man in every way worthy of public confidence. That he was a Catholic was universally known, and his faith was respected on account of his many public virtues.

From 1881 to 1883 he lived and conducted business at Holgate, in Henry county, after which he went back to Napoleon where he remained until 1885, when he removed to Swanton in Fulton county. While there in the line of his business calling he was elected Mayor of the town. He removed, 1890, to Fremont, Indiana, where he operated a grain elevator and flour mill. He continued in business there for seven years or until his death, 1897.

THE REV. LEONARD J. PLUMANNS.

The young priest is nearly always an object of absorbing interest during his first years in missionary work, and the youthful pastor of St. Patrick's Church, Wellington, Ohio, and missions, is no exception to this unwritten rule. While as practical and capable as might be expected for a man of his years and experience, sympathy and appreciation have begotten such a degree of co-operation on the part of his people and the public as to insure beyond question the ultimate success of his labors. Attending strictly to the business of his calling and avoiding everything foreign thereto, the public has not been slow in taking notice of his course.

As an endorsement of that course, and in testimony of the high personal esteem in which he is held, a majority of the leading non-Catholic citizens of Wellington enclosed to him a well-filled purse with the following letter:

Wellington, Ohio, April 2, 1900.

Rev. Father Plumanns, Wellington, Ohio.

Kind Sir:—Enclosed please find a small token which is presented to you by friends in appreciation of the position you have taken during the present election. You will also find enclosed a list of the ones who cheerfully, willingly in fact, insisted on helping along such a good cause. It seems that it was done so suddenly that one has to think twice to be sure that he is not dreaming. Had such a cause as this been circulated, and the enclosed list put before the remaining good friends in this community, where would the amount have ended? For myself, I wish to say that you are held by more than the majority of the people of Wellington as a gentleman who deserves the highest praise and credit for the manner in which you have conducted yourself as regards the silence you have observed both in public and in your sanctuary while the present campaign has been waxing warm.

Trusting that the enclosed will in no way embarrass you, and that it will be received as cheerfully as it is given, I remain,

Very sincerely,

L. H. WADSWORTH.

Father Plumanns was appointed pastor at Wellington, June 26, 1898. In the short space of two years he has not only im-



THE REV. LEONARD J. PLUMANNS

proved his church and missions, paying off all the debts on the same, but also, as the above would indicate, established himself in the respect and confidence of the community.

He was born in the city of Eupen, Prussia, March 16, 1874, and is the oldest of three children born to Peter and Hubertina (Willems) Plumanns, who yet reside there. He was educated in the Eupen gymnasium, and finished his course in 1892. He came to America in the autumn of that year, and entered St. Mary's Seminary, Cincinnati, where he was ordained priest by Archbishop Elder, June 17, 1897.

Having studied for the Galveston diocese, his first appointment was to the Cathedral Church, at Galveston, Texas; after which he devoted four months to mission work among the negroes of that city. The southern climate not agreeing with his health, already impaired by years of study and confinement, he was accepted by the Bishop of Cleveland, in 1898, with the sanction of the Bishop of Galveston, and was commissioned as above.

Father Plumanns preaches fluently in English, having mastered the language since his advent to this country. He is quite at home among his books during his spare hours, and delights in philosophical and philological studies.

His talent and aptitude for language is quite notable, while in all respects he is far in advance of what might be looked for in a man of only twenty-six years of age. Already a useful and zealous priest, it is not unreasonable to expect greater things of him by the time middle life shall have matured him in learning and wise counsels.

What is most assuring touching his future usefulness is his good will and the readiness and zeal with which he undertakes those tasks in the line of his calling. The work of attending to his numerous mission churches is both laborious and trying, but he faithfully and cheerfully performs his duty, actuated not only by the higher obligations but also through a loyalty to his superiors, which it is his delight to always exhibit. His constancy has had a good effect on his people, and, with his other good qualities, has endeared him to them. Their appreciation of his services is an encouragement to the young priest who in turn redoubles his efforts to act well his part, not only in the interests of religion, but also in those avenues where he can be of assistance to the people placed in his charge.

THE REV. JOHN P. PUETZ.

In the village of Gillenbeuren, Germany, December 20, 1833, was born to John P. and Mary (Scheid) Puetz a son who, in baptism, was given the Christian name of his father. That son is now (1900) the pastor of St. Joseph's (German) Church, Tiffin, Ohio, and is the second of the family that became a priest. The other was the Rev. J. M. Puetz, who died in Tiffin, in 1897, and who labored there with his brother in St. Joseph's parish.

The family emigrated to this country in 1846, and took up their abode at Ridgeville, Ohio. The elder Puetz died there, 1854, and his wife died at French Creek, Ohio, in 1872. The year of his father's death, the subject of this sketch, having made some studies, was received into St. Mary's Theological Seminary, Cleveland. He pursued his classical studies there and later took up his divinity course. After spending over eight years in that institution, he was ordained priest by Bishop Rappe, June 26, 1865.

Father Puetz was at once commissioned as pastor of St. Joseph's (German) Church, at Galion, Crawford county, Ohio, with St. Joseph's, Crestline, as a mission attached. He remained there four years, and, in 1869, was transferred to Sherman, Huron county. He was placed, 1875, in charge of St. Anthony's Church, Milan, Erie county, which he left, June, 1885, after more than ten years of faithful service. Becoming assistant to his brother, the late Rev. J. M. Puetz, in Tiffin, he remained such eleven years. He next took up the work of managing the parish as pastor. His labors in Tiffin are in part evidenced by the splendid parish school and a commodious rectory, both of which were built, he assisting his deceased reverend brother in the work.

While not without capacity to handle temporalities, it is, nevertheless, in the domain of the spiritual and educational that Rev. John P. Puetz has always found himself, so to speak, at home. His moral temperament and mental trend incline him to the ministry of the Word, and he has ever rejoiced in the work of instructing the youth. Constant, zealous, gentle, patient, his tactful, quiet methods smack of the wisdom of the serpent and the harmlessness of the dove, qualities which have endeared him to

Father Puetz died December 27, 1902, while this volume was in press.



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the people, and which are most potent as aids in the work of his calling as a teacher and exemplifier of the beauties of religion.

Rev. John P. Puetz is not an orator in the modern sense of the term. Although speaking several languages, it is not given to him to gratify the ear by declaiming choice phrases or high sounding periods. But in the higher and better sense he is an orator, in that he instructs and pleases the intellect by the reasonableness and force of what he says. His discourses have a basis of common sense, are practical, go direct to the point, and afford matter for reflection. Wherever he has ministered, his people have been well instructed, a thing of the highest importance to both old and young, and, indeed, to himself also, for those that instruct many unto justice shall shine as stars in the firmament.

It is fortunate for the great mass of mankind that the Blessed Master, in the Beatitudes, takes more note of the little things in life which, like the blossoms in the spring time, imperceptibly grow in excellence, beauty, and sweetness, until they are worthy of being ranked among the virtues, than He does of those towering qualities and shining talents so much admired by men. It was in the ranks of the mediocre, the doers of the little things, that Jesus discovered those whom He called blessed. It was there He found the meek, the clean of heart, the merciful, the patient in suffering, the poor in spirit, the peacemakers, and those who loved justice. And it is in the ranks of such that the simplest amongst us will intuitively look for the good and faithful priest, for the every-day teacher and worker whom we have every reason to call blessed in his life and blessed in his good deeds done in his calling in the interests of his flock.

THE REV. JAMES J. QUINN.

The pastor of St. Catherine's Church, Cleveland, the Rev. James J. Quinn, was born at Ballindine, county of Mayo, Ireland, January 10, 1860. When five days old he was baptized in the parish church of his native place by his cousin, the Rev. John McCullagh. The elder Quinn was named Thomas, and his wife's maiden name was Miss Julia Gibbons McKeague. Besides the subject of this sketch two other sons of the family became priests, the Rev. John Quinn, of Chesterville, Ontario, Canada, and the

Rev. Thomas F. Quinn, of Summitville, in the diocese of Cleveland. One sister, known in religion as Sister Juliana, is a member of the Ursuline Community, in Cleveland. Eleven of his cousins have been priests in this country, some of whom are yet living. Five others of his cousins are priests in Ireland, and four more are in the sisterhoods there. The Quinn family has long been known for its devotion to the Church.

When a lad of ten J. J. Quinn began his preparatory studies in his native place. In 1873 he entered St. Jarlath's College, Tuam, where, until he finished his course, he was the recipient of first premium in all his classes. Having finished his philosophy he entered the Irish College in Paris, France, where he completed his theological course, winning thereby the recommendation for a post-graduate term in the Catholic University. This he had to forgo, because the Archbishop had work for him to do as professor in St. Jarlath's College, Tuam. In due time he was ordained priest in the Tuam Cathedral by Archbishop McEvilly, August 20, 1882.

Father Quinn's first appointment was in the capacity of curate at Clifden, county of Galway, where he exercised his holy office from immediately after ordination until August, 1884, a period of two years. He was then appointed parish priest at Clare Island, county of Mayo, where he labored from August, 1884, till August, 1887. He built three parochial schools there. From Clare Island he was transferred to the pastorate of Achill, in the same county. He remained there until June, 1888, when, having received, May 3rd of that year, a letter from Bishop Gilmour inviting him to the Diocese of Cleveland and promising him a place, he took his *exeat* and came to the United States.

Arriving in Cleveland, he was accepted for the diocese June 28, 1888, and was commissioned as one of the assistant pastors of the Cathedral. He ministered in the Cathedral parish until the following September, when he received his appointment as assistant to the pastor of St. Columba's Church, Youngstown, Ohio. After nearly three years he was named for the pastorate of St. Mary's Church, Wakeman. He labored in that field from August 23, 1891, till November 12, 1893, when he was appointed assistant to the pastor of the Immaculate Conception Church, Cleveland. This was at the expressed wish of Mgr. Thorpe, the



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pastor, and with the Bishop's knowledge that he, Father Quinn, desired the change. September 16, 1897, he was transferred to become pastor of St. Mary's Church, Norwalk. January 7, 1900, he was given his present charge.

The Rev. James J. Quinn is known in the Diocese of Cleveland as a priest of great zeal and many labors. Religion commands and receives his best efforts, and the several congregations that have been blessed by his ministrations bear testimony to his consuming desire and efforts to subserve their spiritual and temporal well-being. Fortunately his fine physique is well in keeping with his ardor for the cause of religion. Another happy feature is his generous nature, which pre-supposes outspokenness and candor. These latter are so pronounced in him as to verge on what the Poet Dryden calls "honest bluntness," which is the evidence of a nature that loves directness and sincerity and dislikes studied reserve and surface civility.

Father Quinn's directness in speech and act is not uncivil; his candor is not uncouth. He is what he is, and he does not wish to appear other than as he is. His position as a priest and as a leader of his people is well defined, and everyone concerned knows where, when, and how to find him. Such a man having such characteristics will wear well. He will bear acquaintance, and in the long run he will be remembered and loved as well for his honest nature as for his kindly deeds.

In the line of deeds of kindness perhaps his charity for the poor and his love for the children of his congregation are the most marked. He would have the needs of the former supplied, and it is his desire that the little ones of his flock have tidy, happy homes as aids in the development of their nature and in the formation of good habits and good character. He strongly advises these requirements, and is not backward in insisting that his people make their homes the garden spots in the lives of their children. He holds to it as a truth that unless the home abounds in those things which religion inculcates, the mission of the Catholic school, and even of the Church itself, will be shorn of much of its fruit. He insists that not only must the Church and the school be a unit in the work of making good citizens, but the home also must be made an ally in the good cause.

THE REV. SILVAN REBHOLZ.

The Rev. Silvan Rebholz,* pastor of St. Mary's (German) Church, Sandusky, Ohio, was born at Kreenheinstetten, in the district of Messkirch, Baden, Germany, May 8, 1844. From his earliest childhood he manifested a desire for the ecclesiastical state, his pastor and parents piously and nobly encouraging his ambition in that direction.

After his preparatory education he began his humanities, prosecuting his studies at Freiburg, Baden; Lyons, France; Einsiedeln and Chur, Switzerland; and at Munich, Bavaria. He was ordained priest at Feldkirch, Austria, February 12, 1870, by Bishop Amberg. Having been ordained for the Diocese of Cleveland, he soon set out for the field of his future labors, arriving in Cleveland June 4, 1870.

Father Rebholz at once received his first appointment. It was to St. Peter's Church, Cleveland, where he ministered in the capacity of assistant priest until August 1, 1872. He was next given temporary charge of St. Joseph's Church, Fremont, where he remained until the first of the following December. On that date, December 1, 1872, he was transferred to the pastorate of St. Martin's Church, Liverpool, Ohio. There he labored until March 7, 1885. While pastor of St. Martin's he had charge also of the mission church at Medina from 1872 to 1876. From March 7, 1885, to March 22, 1891, he was pastor of St. Joseph's Church, Randolph, with the church at Rootstown also in his charge. His next removal made him the pastor of St. Peter's, North Ridgeville, where he remained until his advancement to his present important charge, April 2 (Easter Sunday), 1893.

One of the aims of Father Rebholz is to keep the members of his congregation as one family, touching not only the faith but also important parochial temporal and educational interests. In this respect he has met with success, as there are few parishes in the diocese better united or more prosperous. He has made it a practice to preach in English at the Mass for the children each Sunday, his object being to accustom the rising generation to

*Since this work has been in press Father Rebholz departed this life, April 7, 1901, when he was in the fifty-seventh year of his age.



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know their religion as taught in the language of the country, and to better equip them for every-day life among their fellow citizens.

The pastor of St. Mary's is a plain speaker, an instructor rather than an orator. This means that he is a matter-of-fact man. He is as zealous as he is practical, and his works are the proof. He is deeply interested in both the religious and secular training of the children of the parish. He gives them every attention, believing them to be the stay of the Church of the future when properly trained.

The Rev. Silvan Rebholz is blessed with a gentle, kindly nature. He possesses "a sharp mind in a velvet sheath." His likes and dislikes are strong, but he is stronger, in that he never allows himself to be influenced by them in the performance of his duty. In the management of parish affairs he evinces both tact and ability. He has always succeeded in raising the necessary funds for the extensive improvements he has everywhere made in church and parish buildings. He employs kindness, persuasion and determination. The humorous side of his nature often serves him in good stead on occasions when it is necessary to render palatable some unpleasant truths that must be told, and to take the sting out of rebukes that must be administered. Although sometimes misunderstood, owing to a certain impetuosity of his character, he seldom fails to gain his point and to even make those his warmest friends who at first failed to appreciate the wisdom of his course and the honesty of his intentions. If his quickness of temper offends, his humility seldom fails to reconcile. Accordingly he is often heard to say: "It does no harm to take off somebody's head, so long as you know how to put it on again." All who know him attest the fact that he is a true priest and thoroughly imbued with the spirit of the Church. He plainly and openly argues his side of all his difficulties with his superiors, and then submits to the decision without murmuring or any showing of disloyalty. To this the late Bishop Gilmour testified in writing, as follows: "If all my priests had been as loyal to me as you have been, my death would be a happy one."

This loyalty of Father Rebholz to his bishop is an evidence of his faithfulness to his trusts, and of his unfailing love and friendship as well for his parishioners as for his hosts of personal friends. He has always been true and faithful to his superiors.

THE REV. CASIMIR REICHLIN.

The reverend rector of St. Stephen's Church, Cleveland, Ohio, was born December 16, 1843, in the picturesque village of Steinerberg, Switzerland. Much of his religious sentiments and also his trend of thought were inspired by the solemn grandeur and beauty of his surroundings in youth, for Steinerberg, besides cherishing the faith, overlooks Lake Lowerz in the celebrated Schwyzer Thal, and has the Mython and Mt. Rigi within easy view.

Father Reichlin's ancestors were among the most illustrious Swiss families, and to this day their descendants display their coat of arms after the custom of the most ancient of Helvetia's clans. He is the youngest of a family of four sons, one of whom, like himself, became a priest and is now the honored pastor at Steinerberg. His mother died two years after his birth, and like the devoted women who bore Samuel, Augustin, and Pius IX, she consecrated him before birth to the service of the Almighty. After God he owes the grace of his vocation to the pious intentions and prayers of his good mother, and to the special fostering interest taken in him by the parish priest of his native place.

He made his studies at Einsiedeln, Engelberg, and Brigg, Switzerland. At Engelberg, under the tutelage of the Benedictines, he held the positions of editor and cartoonist on the college paper, and was a favorite among his fellows because of his wit and humor and his cheerful and agreeable disposition. As a young man he was deeply religious withal, and when Bishop Rappe passed through Switzerland, in 1868, in quest of students for his far-away diocese in America, young Reichlin was among the first to offer himself. He was joyfully accepted by Cleveland's first bishop. After completing his humanities and part of his theology he emigrated to the United States, in 1868, when he was less than twenty-four years of age. He at once entered St. Mary's Theological Seminary, Cleveland, where he spent nearly two years preparing himself for Holy Orders. April 19, 1870, he was ordained priest by Bishop Luers, of Ft. Wayne, who was more than once called, during the interregnum (1870-2) to ordain and confirm in the diocese.

Father Reichlin's present charge was his first appointment,



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the date having been May 1, 1870. At this writing (1900) he is in the thirtieth year of his pastorate in St. Stephen's. He built the present beautiful Church of St. Stephen, the parish school, and also the rectory, which improvements represent a large outlay of money, and attest the remarkable success that has attended his labors in the temporal order, just as the spiritual and educational standing of his large congregation evidences his priestly zeal and ability. He was appointed rector in January, 1889, a distinction he has well earned, and which is most becoming to him. There are few priests in the Diocese of Cleveland whose ecclesiastical character shines brighter, whose labors are performed with more assiduity and zeal, and whose gentleness and earnestness in good works have been requited by better results both spiritually and temporally.

The qualities most prominent in the character of Father Reichlin are tolerance, mildness of manner, gentleness, and courteousness. Paradoxically opposed to these is his enquiring and analytical mind. That mind weighs all matters, whether temporal or spiritual, in the most exact way, and apparently inclines him to the strictest rulings, but with all severity left out when he comes to announce or carry out his decisions. It is because of this seeming contrariety that some find it difficult to fully appreciate the combination of qualities which render him admirable and remarkable, and at the same time unique. A brother priest, who knows him intimately, thus describes him:

"Father Reichlin is one of God's noblemen. In temperament he is a true Swiss, always cheerful and in good humor. He is fond of an innocent joke, and will readily lend a helping hand to play it. His fund of funny anecdotes is as inexhaustible as is the knack and good judgment with which he tells them. In repartee he is as ready-witted as the proverbial Irishman. Tall in figure, ascetical in look, venerable in appearance, he commands respect by his very presence, which is intensely priestly."

Hard work has never had any terrors for the rector of St. Stephen's. During all the years of his ministry he has been as noted for work as was the late Bishop Rappe. He takes a special delight in visiting the sick and instructing the children. He has never entrusted the instruction of his first communion classes to any other priest, and even today he would not feel that he had

performed his duty were he to delegate the work to another. He is a most excellent catechist and instructor, and the result of his capacity and efforts in these respects is a well-instructed and thoroughly Catholic young people.

Father Reichlin is in no sense showy or demonstrative. He would not be a mere orator or an autocrat if he could. He dislikes anything not openly straightforward and directly aiming for the accomplishment of an end. The trend of his logical mind is to see that end and to devise and adopt means for its attainment if a good one. His every act is for a purpose in the line of his calling, and the aim of his life is to do good and to merit the reward promised to a faithful servant.

THE REV. CHARLES REICHLIN.

The Rev. Charles Reichlin, pastor of St. Joseph's Church, Lorain, Ohio, was born at Steinerberg, Canton of Schwyz, Switzerland, December 10, 1863. His parents were Zeno and Catherine (Abegg) Reichlin, both of whom died in their native country in 1894. After his preparatory training his parents, with the kind and indispensable help of his uncle, the Rev. Casimir Reichlin, of Cleveland, procured for him the advantages of a thorough classical education, including the French and German languages, in the colleges at Engelberg and Feldkirch. Having finished his course, in 1881, he devoted one year to philosophy, and then emigrated to the United States. On application he was received into the Diocese of Cleveland. Entering the Seminary, he devoted another year to the study of philosophy, and three to theology. At the expiration of that time he was ready for ordination, which great event in his life took place December 18, 1886. The late Bishop Gilmour conferred the Sacrament.

From January 22, 1887, until January 1, 1896, he was pastor of St. Michael's Church, Kelley's Island, Ohio, with the mission Church of Mater Dolorosa, at Put-in-Bay Island, also in his charge. He was appointed to organize St. Joseph's parish, Lorain, January 1, 1896, where he has continued to labor successfully as its pastor for the past five years. He built the present chapel-school structure at a cost of $20,000, showing by his excellent management that he possesses good business talent and executive ability. The



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building is commodious, architecturally presentable, and economical, and shows much practicability.

The encouraging condition of his comparatively new parish, both religiously, educationally and financially, is to a degree an evidence of his energy, earnestness and character. He is zealous for religion and for the best interests of his parishioners. Labor and he are not unacquainted. His efforts are rendered most effective through purpose and system. He succeeds as a director and leader because he asks his people to comply with no requirements that he himself does not cheerfully submit to. He counsels harmony, but he first makes harmony possible, attainable and lasting through reasonable regulations and the recognition of the fact that he is dealing with rational beings—men who have accepted, and whom he labors to keep in touch with, sound Christian principles.

This statement of facts more than hints at the methods of a young priest who knows human nature well, who measures the influence of kindness, and who correctly estimates the great power not only of active charity but also of that higher charity which enables men to love one another for God's sake. In such a priest the true ecclesiastical spirit abides, and it is the hope and prayer of all who wish well for the future of the Church in the United States that the number of such be multiplied.

The pastor of St. Joseph's is well informed for his years. His linguistic talents and his energy are appreciated by his people, while his ability as a pulpit orator is one of the sources of his success both in spiritual as well as in temporal things. A large number of admirers among all classes in Lorain delight to ascribe to him the characteristics of the true priest, while his own admiring parishioners, who come in contact with him in his daily walks and labors, declare him to be of such mental and moral make-up as to bestir, both by example and teaching, the best there is in them to greatest activity in the line of Christian duty. Hence in the words of another they might appropriately address him thus:

> "God did anoint thee with His odorous oil,
> To wrestle, not to reign; and He assigns
> All thy tears over, like pure crystallines,
> For younger fellow-workers of the soil
> To wear for amulets."

THE REV. BENEDICT ROSINSKI.

The pastor of St. Stanislas' (Polish) Church, Cleveland, Ohio, is the Rev. Benedict Rosinski, who is now in his physical prime at forty years of age. He was born at Mogilno, Province of Posen, Poland, March 20, 1860. His father, Silvester Rosinski, is yet a well preserved man of about sixty-five years, but his mother, a most estimable woman, whose maiden name was Caroline Lewandowska, has been called to her reward.

Father Rosinski attained his majority before leaving his native country. His primary education was acquired in the local schools and at his mother's knee. He later took private instructions in Latin from one of the local priests and, when properly prepared, he entered the gymnasium. After a nine years' course in classics he graduated with high honors from the Royal Colleges at Gnesen and Kulm. In 1882, persisting in his ecclesiastical aspirations, he emigrated to the United States, went direct to Cleveland, and was received into the diocese by Bishop Gilmour. After a five and one-half years' course in philosophy and theology in St. Mary's Seminary he was ordained priest December 17, 1887.

Of the fifteen years of his priestly career thus far (1902), he spent two years and nine months at St. Mary's (German) Church, Sandusky; two years at St. Adalbert's (Polish) Church, Berea; and since June 8, 1892, he has been pastor of St. Stanislas' (Polish) Church, Cleveland, which church is among the largest and most important in the diocese. Gifted by nature with a large amount of self-possession, coolness, and energy, and manifesting on all occasions the zeal and devotion of the true priest, it is neither unbecoming nor unduly flattering to here recognize his usefulness and intellectual worth. Because of his linguistic talent and opportunities he has cultivated an acquaintance not only with the Polish language, which is native to him, but also with the English, Bohemian, German, French, and Latin tongues. He preaches in three of these, reads and converses in all of them, and therefore enjoys superior advantages not alone in dealing with the people but also and especially in the cultivation of literature and the exercise of his marked oratorical ability.

To one not conversant with the language in which Father



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Rosinski may be called on to speak, it is, of course, difficult, as was our case on hearing him, to exactly define the quality or peculiar character of his oratory. It is certain, however, that he is both fluent, earnest, and commanding, and quite happy in poise and gesture. But what withal is of far greater merit, and possibly of very much more influence for good among Father Rosinski's people, is his unassuming manner, his marked modesty, and his plainness of garb and speech. To possess great ability and not appear in a boastful sense to know it is said to be a very happy thing. It at least makes for harmony and peace, since it disarms envy and jealousy and at the same time presents a picture the mind delights to dwell upon.

In the exercise of his daily duties in the midst of his flock Father Rosinski is always the same sort of man. He is attentive and perseveres, but is never demonstrative. He is a follower of St. Paul in zeal and of St. Luke in the gentleness of his ministrations. And even in the performance of the unpleasant duty of caring for temporalities, which unfortunately most priests in this country are called upon to accomplish, he is not without the merit of laboring with good results looking to the payment of large parochial obligations incurred by another. Of the $100,000 of indebtedness which as pastor he inherited in St. Stanislas' parish, he has succeeded in paying off half of it. At Berea, too, where he found $1,500 of a debt, he not only paid it off in less than twenty-two months, but also purchased and paid for $1,500 worth of vestments. Besides these evidences of his ability in handling temporalities, he built a fine school that cost $16,000, all of which, except $4,000, he paid in the less than two years of his ministry there, and all this with only 200 families in the congregation. He is, therefore, a man of intellectual and business parts who devotes his life and talents to doing the work of the Master. Like St. Paul he labors in season and out of season. Nothing deters. Hard work or opposition has no terrors for him. To him

> "The glory is not in the task, but in
> The doing it for God."

MR. GEORGE RUDGE.

From evidence of family records and tradition it is learned that the Rudges settled in England in the eleventh century, and that they had estates in Worcestershire and Herefordshire. Mr. George Rudge, of Youngstown, Ohio, the subject of this sketch, is a member of that ancient family. He was born February 6, 1824, on one of his grandfather's farms, in the parish of Linton, Herefordshire. He is the oldest of twelve children.

His father intended him to follow the calling of a physician, as he had a cousin in that profession with more than a local reputation, and a good practice in the town of Ross on Wye, the home of John Kyrle, Pope's "Man of Ross." For some reason George formed a dislike for the cousin, and objected to being articled for five years, as was the general custom, before entering one of the London or Edinburgh hospitals. It was then decided that he should be placed with a linen and woolen draper, in the town of Ross, with whom he remained for several years and then went to London. The business, however, was not to his liking. He was continually longing for the green fields and the happy freedom of country life. A brother had gone to America; he thought seriously of following him.

March 4, 1852, George Rudge was married to Miss Jane Stock, of Berrow, Worcestershire. Mrs. Rudge was born June 8, 1831, on a farm occupied by her ancestors for several generations, and situated in what was known in early days as Malvern Chase, the scene of many severe conflicts during the Wars of the Roses. Immediately after their marriage, Mr. Rudge and his bride departed for the United States, where they joined Mr. James Rudge, in Ohio, the April following. Together the brothers purchased a farm in Boardman, Mahoning county, where they resided for about fifteen years.

Having been brought up in the Church of England, "Evangelicals," Mr. and Mrs. Rudge joined the Episcopal Church at Boardman Centre. Later, during the absence of a minister, Mr. Rudge was licensed by Bishop McIlvaine as lay reader, with the proviso that he was never to read controversial sermons. They had made the acquaintance of a family of rather high-church ten-



William.
Rev. Eugene, S. J.

MR. AND MRS. GEORGE RUDGE.

J. Frederick.

George.

J. Edgar.
Mrs. Wm. A. Maline.

dencies from whom they frequently borrowed books which Mr. Rudge read to his wife during the long winter evenings. As forbidden fruit is always sweetest, he read to her all the controversial works he could obtain, and also the writings of some of the leaders of the Oxford Movement, 1833. These readings gradually turned their minds into a new train of thought. For a time the ideas of a *via media*, and a branch of the Catholic Church, as advocated by some of the authors, appeared plausible, but, after praying for the grace of light to discern the truth, they felt that no church, holding such contradictory and questionable fundamental teachings, and taught by persons equal in authority, could be the True Church. Mr. Rudge's meditations led him to conclude that the Catholic Church must be the True Church. If the Episcopal was a branch of the Catholic Church, it had long since been cut off from the parent stem, and was consequently a dead branch.

Through the kindness of a Catholic man, working for them, they obtained a few books, the first Catholic works they had ever read, which impressed them very favorably. In the autumn of 1863 Mr. Rudge was in Youngstown and obtained an introduction to the late Rev. E. M. O'Callaghan, with whom he had a very enjoyable visit. It was agreed that at an appointed time he should return and bring Mrs. Rudge with him. After several more visits to their dear friend and instructor, the baptism of Mr. and Mrs. Rudge, with their six children, all up to that time born to them, was arranged for. Accordingly, before High Mass on Sunday, June 24, 1864, in St. Columba's Church, it being the first Mass celebrated in the then new church, the entire Rudge family were received into the true fold.

Because of the distance from church and school, Mr. Rudge removed to Youngstown in October, 1866. After engaging temporarily in different pursuits, he made a start in the real estate business, which was promising at that time. He also organized two building and loan societies, of which he was secretary until they were satisfactorily dissolved and the shares of stock all redeemed. The city of Youngstown having erected water works, in 1870, the trustees invited him to become their secretary, in which position he remained for fifteen years. On severing his connection with the board, Mr. Rudge and his son Edgar opened a real estate, fire insurance and steamship agency. He continued

active in that business until 1893, when he retired in favor of his son, devoting his time to looking after his own private affairs and superintending and beautifying Calvary Cemetery, in which he takes great interest.

Mr. and Mrs. Rudge have been blessed with nine children, six boys and three girls, and are also the grandparents of twenty-one children, nineteen of whom are living. One of their sons died in infancy; another joined the Society of Jesus and was ordained priest August 27, 1899; others, including the oldest daughter, married and settled in Youngstown, and the remaining two daughters became nuns in the Ursuline Convent in that city, one of whom died after ten years spent in religion. George Rudge, now in his seventy-eighth year, gives the evidence of having lived a correct and beautiful life. He loves his family with a true father's heart, and is beloved in return by each member of it. This after all is the best test of a man.

Mr. and Mrs. George Rudge have enjoyed perfect contentment of soul since the day when it was vouchsafed to them to know the truth. At no time since then has their faith faltered, nor has the hold which religion gained on their souls been loosened either by any act of theirs or of others. In keeping with the pious exclamation: "Too late have I known Thee," and half in generously blaming themselves, their humility in self-chiding suggests the lines of Mrs. Norton:

> "It may be God, who saw our careless life,
> Not sinful, yet not blameless
> (Since all we thought of, in our youth's bright May
> Was but the coming joy from day to day),
> Hath blotted out all joy to bid us learn
> That this is not our home, and make us turn
> From the enchanted earth, where much was given,
> To higher aims and a forgotten heaven,
> Through a knowledge of the Truth."



Charles E. Rose M. Lucy M. Albert A.

MR. AND MRS. ANTHONY RUFFING AND FAMILY.

MR. ANTHONY RUFFING.

Mr. Anthony Ruffing, the leading dry goods merchant of Bellevue, Ohio, and the most prominent Catholic in that city, was born, at Bismarck, Huron county, in the same State, April 8, 1840. His father, Joseph Ruffing, was one of the early pioneers of that section. Emigrating from Germany, the elder Ruffing purchased some land and set about clearing it not only from debt but also from the natural obstructions to cultivation. As his children grew up they aided him in the work.

The subject of this biography divided his time between study in the log school and work on the farm. When he was in his seventeenth year, 1856, he removed to Bellevue to take a clerkship. He continued in that capacity for eight years, or until 1865, when, with the money he had saved, he embarked in the dry goods business for himself. It is true his beginning was small, but his ambition was vaulting. He persevered, was industrious and attentive, and each year marked an increase in the volume of his trade. He has thus continued to the present, with the record of over thirty-five years of honorable and profitable dealing to his credit.

To the responsibility of building up a business he added that also of rearing a family for, in 1865, he married Miss Mary Elizabeth Eisenbeis, who was born in Rhenish Bavaria, and was taken to this country by her parents when she was a child of six. Having been carefully trained in both the Catholic religion and in domestic affairs, she became a help rather than a hindrance to her husband. Beginning married life with mutual resolve to act well their respective parts, they have enjoyed multiplied temporal blessings through seeking first the kingdom of God and His justice.

Of the five children with whom their union has been blessed four are living. The one to pass away was named Mary E. She died when less than one year old. The sons are: Charles E. and Albert A., both of whom are engaged in business with their father. Chas. E. Ruffing was married April 22, 1896, to Miss Mary M. Vollmer of New York City. The two daughters are: Rose M., who was married April 13, 1891, to D. B. Callaghan, who is one of Bellevue's leading grocery merchants; and Miss Lucy M. They

have been carefully educated, and have been taught by example to always do something for religion. Mrs. Ruffing has ever been active in this respect, while Mr. Ruffing has been a substantial supporter of the congregation, and one of the councilmen of the Immaculate Conception Church for upward of a quarter of a century.

He served the city also in the capacity of treasurer for two terms. Beyond this he has had neither the time nor the inclination for office-holding or preferments. It was as late as 1892 when he felt he could spare the time to make a tour of Europe accompanied by his wife, but so pleased was he with what he saw abroad that he repeated the trip in 1900, taking with him Mrs. Ruffing, his son Albert A., and his daughter Miss Lucy M.

In person Mr. Ruffing is slender, with a countenance indicating a blending of force of character with an agreeable disposition. Having a penchant for facts and tangibilities, emphasized by his commercial pursuits, he has readily branched out into the field of discursive knowledge. His intuitions are pronounced, his observations keen, and his ability to draw correct conclusions, and to forecast conditions are about as remarkable as is his business capacity. The reasoning that holds in the one, he is convinced, will apply in the other, and he concludes regarding the Catholic Church in the United States that its future is but a matter of calculation, a sort of estimate based upon facts and conditions. The Church being uppermost in his mind he is for Catholic education and for maintaining the Catholic school. He places the importance of the school almost abreast of that of the Church itself. His judgment is that every congregation should have a fine school before it has a fine church. The older people, he maintains, can not be estranged from the Church, while the young must be saved to it through the Catholic school. And thus the subject of this mention is a thinker of practical thoughts, a reasoner, a cheerful giver to carry out his ideas—an enthusiast for Catholic education. To him the philosophy and force of this suggestive saying is manifest:

"The work is laid
Before our feet that shall come after us;
We may not stay to watch if it will spread."



THE REV. FREDERICK RUPERT

THE REV. FREDERICK RUPERT.

Few who are acquainted with the man, and the facts in his career, will take umbrage now or hereafter at the averment that the pastor of St. Paul's Church,* Norwalk, Ohio, is among the most useful, zealous, and well-equipped priests of the Diocese of Cleveland. He began his priestly labors July, 1879, and is now (December, 1900) midway in the twenty-second year of his ministry. What he has accomplished is tangibly in evidence, and is of record in the archives of the diocese as well as in the great book of records where angel fingers do the writing.

Mr. George John Rupert was the father of the subject of this sketch. He was the third son of Peter and Kunigunde Rupert, and was born March 12, 1814, in Schellenburg, Upper Franconia, Bavaria. He emigrated to the United States in 1836, learned the trade of a cooper in Cleveland, and, in 1842, removed to Massillon, Ohio, where, for upwards of twenty years, he continued the business in his own name. From 1863 to June 29, 1895, the time of his death, he resided on his farm a few miles north of Massillon. He was twice married. By his first wife, who died December 25, 1850, he had four children, two of whom, Mrs. Margaret Molitor, of Massillon, and the Rev. Frederick Rupert, of Norwalk, Ohio, are yet living. By his second wife he had seven children, one of whom is Sister Sophia of the Ursuline Community in Cleveland.

The Rev. Frederick Rupert was born November 21, 1846. He made his first Holy Communion, June, 1859, and during the two years preceding he attended St. Mary's parochial school in his native city. Apart from this his primary training was obtained in the public schools. For several years his education was interrupted, especially during the civil war, 1861-1865. These years were spent in great part in other occupations. Resuming his studies, he graduated from the Massillon High School in 1867, receiving first prize for excellence in the higher mathematics. The following October he entered the diocesan college at Louisville, Stark county, there to prepare himself for carrying into effect his long-cherished desire to become a priest. He remained there until

*Since this sketch was in type Father Rupert was appointed, June 20, 1901, to organize the new parish of St. John, Evangelist, at Lima.

December, 1868, when a severe and protracted inflammation of his eyes forced him to discontinue. Returning to his home in Massillon, his popularity among his neighbors caused him, in the spring of 1869, to be elected to a prominent city office. The malady affecting his eyes having disappeared, he resigned his position January, 1871, and resumed his studies at Louisville College. He continued there both as a student and as professor of the German language until June, 1873, when the college closed its doors. The following September he entered Assumption College, Sandwich, Canada. While pursuing his studies in that institution, he was Professor of German, Elementary Classics, and Mathematics. He graduated in June, 1876, and the following September was received into St. Mary's Theological Seminary, Cleveland, where he finished his divinity course and was ordained priest by Bishop Gilmour, July 5, 1879.

His first appointment was as pastor of St. Mary's Church, Antwerp, Paulding county, Ohio, with charge also of numerous missions in that and Defiance county. He labored in that extensive field from July 14, 1879, to the end of March, 1881. He completed the pastoral residence at Antwerp and purchased the ground on which the present new church stands; he secured the ground and built the Church of the Immaculate Conception at Cecil; also St. Michael's Church at Hicksville, and St. Stephen's at Delaware Bend. He left but a few hundred dollars in the way of debts on all these improvements at the time of his appointment to Shelby, Richland county, April 2, 1881.

As pastor of the Church of the Sacred Heart of Mary at Shelby, he had charge also of the missions at Republic, Chicago Junction, and Plymouth, and the stations at Shiloh and Greenwich. He paid a debt of a thousand dollars on the new church at Chicago Junction, and after purchasing additional ground, pews, organ, and altar, left a balance in the treasury. He also redeemed the church at Shelby from its bankrupt condition, leaving less than $100 of debts when, about July 1, 1882, it pleased Bishop Gilmour, according to his previous promise, to appoint him pastor of St. Joseph's Church, Maumee City, in Lucas county. Father Rupert began at once his labors in that field. He purchased the ground whereon the present new church stands, collected a large amount of building material looking to its erection, and had in the parish

treasury $1,700 in aid of the project, when he fell a victim to malaria, then prevalent in that district, thus checking his active career from the autumn of 1884, until the spring of 1885. He was then appointed pastor of the Church of the Immaculate Conception at Bellevue, the hope of the bishop being that a change of locality would improve his shattered health. He took charge in Bellevue April 16, 1885; he completed the church, paid off the debts, purchased the school property, placed the Sisters in charge, built them a house, improved the pastoral residence, procured a fine pipe organ, and when he departed to become pastor of St. Paul's Church, Norwalk, October 12, 1894, he left no debts, but rather a balance of several hundred dollars to the credit of the congregation. He assumed charge at Norwalk October 24, 1894. He was confronted with a debt of $16,000. It was the same old story with Father Rupert—a hill to climb and a heavy burden to bear. The good people of St. Paul's caught the spirit of the new pastor. They united with him in the good work of redeeming the parish, and today, the beginning of the new century, the obligations of the parish have been reduced to the nominal sum of $1,800, and this, too, after the expenditure of several thousand dollars for stations of the cross, cemetery improvements, etc. During the past nineteen years, and especially since his advent to Norwalk, Father Rupert has been second to none in the diocese in his devotion to Catholic education.

If what Carlyle says is true, that "There is no life of a man, faithfully recorded, but is an heroic poem of its sort, rhymed or unrhymed," then the case in point is doubly heroic, even if but imperfectly written. If this outline of this good priest's career for the past twenty-two years and the scattering facts above set forth mean anything, they certainly bear out the modest claim made in the opening sentence of this sketch. They mean that the Rev. Father Rupert is a most efficient and zealous priest, who brings to the discharge of his duties rare ability and a spirit that is truly ecclesiastical. He is always about the business of his Master. Much toil and physical inconvenience become a pleasure to him so long as they inure to the spiritual and temporal advancement of his flock. He recognizes that the servant is not above his Master; hence, he is in the fore-front, not only keeping the faith but spreading it—fighting the good fight for God and humanity.

THE REV. JOSEPH G. SCHAFFELD.

The junior clergy of the Diocese of Cleveland are men who give promise of walking faithfully in the footsteps of their reverend seniors and revered predecessors. The present pastor of St. Augustine's Church, Barberton, Ohio, is a fair sample of a large number of young priests of whom Bishop Horstmann may be justly proud.

Father Schaffeld is the second of the family of John Bernard and Christina Teresa (Koenig) Schaffeld to become a priest. He was born in the city of Cleveland, Ohio, August 8, 1871. He received his early training in St. Peter's parish school in his native city. He then finished his preparatory course in the Cleveland High School. Following this, he entered the St. Ignatius (Jesuit) College, Cleveland, from which institution he emerged a classical graduate in 1892. He is the first graduate of that college to choose an ecclesiastical career.

Evidencing brilliant talents and a love for study, he was sent abroad to improve the former and gratify the latter. Accordingly, in that year, 1892, he entered the Royal Imperial University at Innsbruck, Austria, where he completed the full university course. Having attained to the required standards in philosophy and theology before he had arrived at the canonical age for receiving holy orders, he was granted a six months' dispensation by Pope Leo XIII and was ordained priest by the Prince-Bishop of Brixen, July 26, 1896.

Returning soon after to his native diocese, he received his first appointment creating him pastor of the Church of St. John the Baptist, at Payne, in Paulding county, Ohio. He discharged his duties there from December, 1896, until June, 1898, when he was commissioned to his present position as the first resident pastor of St. Augustine's Church, Barberton, Ohio. During the two and one-half years which he has now (1900) been laboring there, he built the pastoral residence and purchased adjoining land upon which to erect a beautiful new church, the plans for which have already been prepared and adopted.

That Father Schaffeld will perform this task faithfully and fulfill his mission, continued good health permitting, may be inferred from the traits and qualities which round out his character.



THE REV. JOSEPH G. SCHAFFELD.

In business matters he is energetic, systematic and cautious. These he evidences both in theory and practice. Speaking both English and German, not merely fluently but with oratorical grace and force, his parishioners and the public have learned to prize highly his sermons and discourses, and in consequence have become his warm supporters in all he undertakes. Perhaps in this respect his non-Catholic fellow citizens are rivals of his own flock, for they, as also the labor organizations, will have him speak for them and represent them at celebrations and public functions.

This young priest possesses a most agreeable disposition. He willingly obliges all when he can do so consistently with his duties and sacred calling. It appears to be a pleasure to him to instruct and lead back to the right path those who are in spiritual darkness or who have gone astray. The non-Catholic coming to him "to have a talk," or directly seeking instruction, goes away convinced that there are more things and truer things than have been in his limited conception heretofore. So also the simplest of his parishioners departs from his presence with the impression that his pastor is a true father and friend, an approachable gentleman, and an excellent adviser.

Not a few of his many friends among all classes associate the ideas of patience and resignation with his personality and record. This they do with the knowledge that such a man is a peace-maker and harmonizer, the intention being, no doubt, to appropriately apply to him that portion of the Sermon on the Mount known as the seventh beatitude. Father Schaffeld inherits from his good mother, who yet survives in Cleveland, the natural virtue of patience—that happy physiological equipoise by which, while in the worldly turmoil, he looks calmly but not indifferently upon life's ceaseless drama of joys and sorrows. Whatever of patience in the high sense of a supernatural virtue he possesses he has not inherited but acquired through grace and the practice of religion. Like all of the other virtues it must be cultivated, and evidently Father Schaffeld has given it some attention.

The theological virtues of faith, hope and charity may blazon forth in the life of a priest, like the bloom in the May-time, without attracting more than passing attention, but when the graciousness of true patience adorns his character and life, even the least observant are impressed and edified by it. Perhaps St. Paul hints at

the rarity of this virtue, when in his epistle to the Hebrews he thus addresses us also: "Ye have need of patience." It may therefore be that those of us who possess least of this virtue notice it quickest, and admire it most in others, especially in the young priest. Be this as it may, the true priest, young or old, must necessarily be the real Christian gentleman who possesses and practices this delightful virtue-quality, and who is especially charged with its inculcation on his flock. In this one respect, as in that of the sacred character which ordination imprints on the soul, the young priest can be the peer of the older one. In this light it will not be amiss to so regard the youthful pastor of St. Augustine's.

THE REV. JOHN A. SCHAFFELD.

The engraver's art, as exhibited in the fine portrait of the Rev. John A. Schaffeld on the adjoining page, is more eloquent than any word picture in telling of his nature, temperament, and character. One need not be an adept in physiognomy or phrenology to note how befitting him is his priestly calling, and how well adapted to its varied requirements are the pronounced natural qualities of the man. With intellect of high order; large benevolence, conscientiousness and spirituality; evenness of temperament; and firmness and continuity sufficiently pronounced to make him steadfast and persistent in the line of his duty, he stands forth a leader as well as a director of his people. He readily and almost unwittingly inspires confidence in those to whom he ministers, and it seemingly requires no effort of his not only not to abuse that confidence but to even preserve and strengthen it. An atmosphere almost magnetic, the harbinger of harmony, surrounds him, for he loves peace and good order; and that member of his flock must be unfortunately organized or unusually perverse who is not amenable to his kindly influence, and to his tender fatherly care.

By nature and cultivation Father Schaffeld is a musician. Were he to write music the minor key would be his favorite, for his tenderness, gentleness and pathos find there their happiest expression. The public service of the church he chants in G, while the sublime preface he sings as its unknown author must needs desire



THE REV. JOHN A. SCHAFFELD

to have it rendered—so as to elevate the soul. He personally instructs the choir of his church, and indeed it is not wanting in merit. The influence of music he has found to be of great assistance in his work, and on this account, as well as for its own sake, he encourages its cultivation among his people. In his mission congregation at Swanton a band of excellent musicians has been organized, which is led and directed by one of the leading Catholics of the place.

Father Schaffeld's parents, John Bernard and Christina Teresa (Koenig) Schaffeld, were born in Germany. When very young they were brought to this country, where they received their education, becoming thereby thoroughly American. He himself was born to them in the city of Baltimore, Maryland, January 18, 1867, and the family removing to Cleveland, Ohio, where his father died in August, 1886, he was given his preparatory training in St. Peter's and in the Cathedral parish schools of that city. His classical studies were made in the Canisius (Jesuit) College, Buffalo, N. Y., from which institution he graduated in 1887. Entering St. Mary's Theological Seminary, Cleveland, he finished a five years' divinity course in 1892, and was ordained priest by Bishop Horstmann December 17 of that year, when he was not much over the canonical age.

His first appointment, which is his present charge, was as pastor of the Church of St. Mary's of the Assumption, St. Mary's Corners, Fulton county, Ohio,* with the mission church of St. Richard, at Swanton, attached. He found considerable debts on both the churches, but by the united efforts of the people and their co-operation with him he has succeeded in liquidating all pecuniary obligations. Needed improvements have also been made and paid for, and such a condition of affairs has been brought about as augurs well for religion and for that charity and harmony which are the glory of Christian brethren dwelling together in unity and peace. Facts and results are eloquent in testimony, and are in line with the averments of his people, who ought to know, that the Rev. John A. Schaffeld, during the eight years of his ministry among them, has not been an unprofitable servant.

*Since this sketch was put in type the Rev. John A. Schaffeld was appointed, June 30, 1901, pastor of St. Paul's Church, Norwalk.

THE REV. JOHN T. SCHAFFELD.

Among the older priests of the Diocese of Cleveland, who are yet active on the mission, there are few more remarkable for constancy, zeal, and holy simplicity—in fact for that combination of qualities so becoming to the true priest—than is the Rev. John T. Schaffeld, pastor of St. Mary's Church, Elyria, Ohio.

His parents were John and Theodora (Hagesfeld) Schaffeld, of Isselburg, Germany—Rhenish Prussia. He was born October 16, 1837, and when about ten years old was taken with the other members of the family to this country. The city of Baltimore, Maryland, was selected as their abode, and there young Schaffeld was sent to school. Contemplating an ecclesiastical career, he was placed under the direction of the Redemptorist Fathers as a student. Removing, in 1863, to Cleveland, Ohi , he entered St. John's College, and later St. Mary's Theological Seminary, where he finished his divinity course and was ordained priest by Bishop Rappe July 17, 1870.

At this writing, the last days of the nineteenth century, Father Schaffeld is in the thirty-first year of his ministry as a priest of the Diocese of Cleveland. During that time he has had only two appointments and but one removal—a preferment. His first charge was in the capacity of pastor of St. Patrick's Church, Hubbard, Ohio, where he was required to preach in English and German. He remained there nearly ten years. He had charge also during that time of the church at Vienna as a mission, and at irregular intervals gave attention to the Catholic people at Lowellville, and at St. Joseph's, Youngstown. He improved the church at Hubbard, built the school and pastoral residence, and also the church, St. Joseph's, at Vienna.

His first and only removal, May 13, 1880, advanced him to the pastorate of St. Mary's Church, Elyria, his present charge. He built the new church there at a cost of $30,000, and also the church at Oberlin, which cost $5,000. He is now engaged in the work of erecting a commodious school and pastoral residence that are to cost when completed the sum of $25,000. With these perhaps his building activity will be at an end, because his congregation will then be well provided for.

In a quiet way, and by constant and assiduous effort, he has



THE REV. JOHN T. SCHAFFELD.

accomplished much in the temporal order during the multiplied years of his ministry. In the spiritual field it can be presumed that he has been even more successful, for his adaptability and strength lie more especially in that direction. He has always been correct and most exemplary in his life, thus acting out what he teaches. Whatever he may lack as a pulpit orator he more than makes up for by his earnestness and by his exactness and lucidity as a catechist and teacher of the truths of religion. His whole soul is wrapped up in the young people of his flock. He looks well after the education of those attending the parish school, is most careful in seeing that they are removed from bad example, and fails not in imparting to them a good Christian training. In regard to the young men and women, and even the older people of his flock, he always shows himself to be a good shepherd. So pronounced is he, touching the necessity of good morals, and so solicitous has he always been looking to the faithful performance of their Christian duties by those under his care, that he is spoken of by some of them in kindness as an "old timer." This he is, indeed, in very fact, for the zeal, piety, and self-denial of the past he brings forward in his own life to astonish the present. Verily he is an "old timer," and such would be St. Paul, St. Vincent de Paul, the Curè d'Ars, and the great army of holy and Apostolic men who faithfully followed in the footsteps of the Master. That which is not sensational, that which is not modern, is pronounced antiquated today, but those thus passing judgment forget that religion remains the same, the sacraments are ever the same, and it would be well if the customs and practices of the remote past were ours today, at least in religion. It would be well if many of us, too, were "old timers."

The name Schaffeld is well known in northern Ohio. Three priests of that name, all of the same family, belong in the Diocese of Cleveland, while a fourth member, a nephew, named Andrew Kawczynski, died a deacon, in 1899. The Revs. John A. and Joseph G. Schaffeld are nephews of the subject of this sketch, and his sister is in religion Sister Mary Louis, of Hotel Dieu, New Orleans, Louisiana. The devotion of this family to the Church is more than an incident; it is an evidence of their good will and of a special grace besides—a gift from God, for they both have heard and hearkened to the Master's invitation, "Follow Me!"

THE REV. NICHOLAS SCHMITZ.

The subject of this mention is the esteemed pastor of St. Joseph's Church, Monroeville, Ohio. He is the youngest of a family of nine, born in Prussia, to the late Jacob and Lucy (Mertes) Schmitz. His natal day was May 21, 1833. June 15, 1844, his parents, with their entire family, emigrated to the United States and located in Ridgeville township, Lorain county, Ohio. Mrs. Schmitz died in 1856; her husband passed away ten years later.

The boy Nicholas, being but eleven years old on his arrival in this country, was sent to the common schools to study English and to continue his primary training. Having expressed a desire to become a priest the local pastors encouraged him by giving him lessons in Latin. The late Father Hackspiel was especially interested in the boy and gave him private instruction for the space of one year. Being well advanced in his studies he entered St. John's College, Cleveland, in 1858, and later St. Mary's Theological Seminary in that city, from which institution he emerged a priest June 28, 1863. He was ordained by Bishop Rappe.

Father Hackspiel, his early preceptor, having great affection for the young priest, made an appeal to Bishop Rappe that he be assigned to him as his assistant. Accordingly Father Schmitz' first mission was in that capacity in St. Mary's Church, French Creek, Lorain county, Ohio, where he remained about a year. He was next made pastor of Holy Trinity Church, at Avon, in the same county, with Sheffield as a mission. He continued there until March, 1868, when he was transferred to the pastorate of St. Mary's Church, Six-Mile Woods (Raab P. O.), in Lucas county. He labored there, and also at St. Mary's Corners as a mission, until August, 1870, after which, for two years, he was curate at St. Joseph's Church, Tiffin. In September, 1872, he was commissioned as pastor of St. Peter's Church, Loudonville, in Ashland county. From there, after a long stay of twelve years and eight months, he was advanced to his present parish, April, 1885.

At this writing (December, 1900) Father Schmitz is in the sixteenth year of his pastorate in Monroeville. There, as in each of the five other charges which have been his, he has given no little attention to temporalities, often, as was the case in Loudonville,



THE REV. NICHOLAS SCHMITZ

paying for improvements out of his own private funds. Next to the spiritual he has always been noted for efforts to keep the churches in his charge in good repair and as far as possible out of debt. Debts have always had an enemy in him, and wherever he has labored those great annoyances to pastors and peoples have been given little opportunity to become fixtures. He would at any time deny himself to help wipe out a debt on his church.

From this it must not be inferred that the incurring of necessary obligations, cash payment being impossible, was always opposed by the pastor of St. Joseph's. Such an inference would not be in accordance with the facts. He has always been in favor of improvements, always saw to it that, wherever he had charge, things were kept in good order and church property was made to look anything but deserted. The *in medio* always characterized his course. If he incurred debts he abhorred interest, and to get rid of that which he abhorred he bestirred his people to quickly pay off the debt. Such a course is commendable, and if all were impressed by its business wisdom less money would be wasted in interest paying. It has been Father Schmitz' practice to always count the cost and then take stock of his resources. If the cost exceeded his ability to pay in reasonable time he would not incur the obligation; but if otherwise, he went on with the project, and, what is better, quickly paid for it. He never liked the idea of classing things as parish property until they were paid for. In such cases he held that the person receiving the interest was the real owner.

The Rev. Nicholas Schmitz, now in his sixty-eighth year, and the thirty-eighth of his priesthood, is a striking example of simplicity, perseverance, and faithfulness. These have always been exemplified as well in his private as in his public life. In the pulpit, where he speaks both German and English, the aim of his discourses is to instruct rather than to entertain; to convince rather than to enthuse. He prefers wholesome truths and facts to choice phrases, and is therefore direct and practical as an earnest preacher of sound doctrine. The simplicity of his character is in good keeping with his sacred calling and is a force for much good among his people and the public. Always within hailing distance of his flock, and ever prompt in responding to their calls, and administering to their spiritual needs, it is not an exaggeration to say that he is a faithful follower of the Good Shepherd.

THE REV. PHILIP A. SCHRITZ.

At the date to which the record is brought down in this History, Father Schritz was pastor of St. Mary's Church, Edgerton, Williams county, Ohio, with the church at Florence in the same county attached as a mission; but since the work has been in press he was appointed to the pastorate of the Church of St. Teresa, Sheffield, Lorain county. The date of his transfer was December, 1901.

His other appointment, December, 1895, which was his first, immediately after ordination, was as pastor of St. Michael's Church, Gibsonburg, Sandusky county. He labored at Gibsonburg three years, and for a like period at Edgerton. In the former place his beginning was so humble that for the space of three months he was obliged to use the sacristy of the church for his residence. This did not discourage him, however, for he finished the present commodious pastoral residence, begun by his predecessor, the Rev. Michael Dechant. On Palm Sunday, 1896, he took possession of the parsonage; but the first night he spent in his new house a fire in the church destroyed many of his vestments. The loss was a heavy one at that time, but the Tabernacle Society of Philadelphia, and some neighboring priests helped him to replace the articles destroyed. At Edgerton and Florence he made modest improvements commensurate with the needs and the means of his parishioners. At the former place he bought two fine lots south of the church as a site for a new parsonage; at the latter he purchased two side altars and a pulpit, and also a hot-air furnace for the mission church.

The Rev. Philip A. Schritz was born in the little village of Gostingen, Luxemburg, April 4, 1870. His mothers maiden name was Catherine Courte. She was of French extraction. His father, Henry Schritz, was descendant of an old Teutonic family. From his good mother he has inherited his mildness, gentleness of manner, and cordiality, characteristics most becoming in a priest, and from his father he has received the temperamental impress of steadiness and continuity. These and numerous other kindred and commendable qualities are his to exercise on the mission, and as a result he has been successful in doing the work of



THE REV. PHILIP A. SCHRITZ

a priest among a people who have learned to highly prize zeal, kindness, gentleness, and perseverance in those set over them as spiritual guides.

Besides these attainments and qualities this good priest possesses another which is of greatest importance. It is that of patience, which enables him to bear up under crosses and disappointments, and keep steadily on in his work. With it his temperament and method of government enable him to inspire and utilize the best effort and thought of his people for the advancement of parochial interests. Hence, there are few parishes in the diocese where more unity of action or a nobler spirit is found than in St. Teresa's, at Sheffield, nor in which better proportionate results may be looked for in the future. Already a new church is spoken of as an improvement worthy of the parish.

Father Schritz received his preparatory education in his native place. When ready for his college course he entered the Royal Atheneum, at Luxemburg. Having nearly finished his humanities he was invited by that good old missionary, the late Father Moes, who spent his last years in a convent near Luxemburg, to become a missionary in America. Accompanied by his friend, the Rev. John P. Haupert, pastor of St. Nicholas' Church, at Berwick, he bade adieu to his native land and emigrated to the United States, in 1890. He was accepted as an ecclesiastical student by the Cleveland Diocesan Authority and entered St. Mary's Theological Seminary in the autumn of 1890. He faithfully prosecuted his studies in that institution for the full term of five and one-half years, and was ordained by Bishop Horstmann December 14, 1895.

Speaking the German, French, and English tongues, he enjoys the literary advantages implied thereby, and is consequently equipped for good service in both pulpit and confessional. In caring for temporalities, too, and especially in a diocese where the several nationalities are largely represented, an acquaintance with more than one of the modern languages is desirable. When these advantages are backed by energy, zeal, and a happy temperament, the priest thus gifted can become most useful to his people and to the Church. In view of these facts it would be far from extravagant to class plain Father Schritz among the large number of such practical and capable priests in the Diocese of Cleveland.

THE REV. AUGUSTUS J. SCHWERTNER.

The reverend gentleman here mentioned is the pastor of St. Anthony's Church, Milan, Erie county, Ohio. He is the second oldest of a family of eight, and was born in the city of Canton, Stark county, Ohio, December 23, 1870. His parents are Anthony and Christina (Richard) Schwertner. His father, during the past forty years one of the foremost business men of Canton, was born in Germany, and came to this country when a youth; his mother is a native of Carroll county, Ohio. Canton is still their home.

Father Schwertner received his early training in St. Peter's parish school in his native city. He completed his preparatory studies in the Canton High School, after which he entered Canisius (Jesuit) College, Buffalo, New York, from which institution he graduated in the classics, June, 1891. The following September he was received into St. Mary's Theological Seminary, Cleveland. Completing his divinity course he was ordained priest by Bishop Horstmann, June 12, 1897.

Thus far his regular pastoral work has been confined to two localities; first, as assistant priest in St. Columba's Church, Youngstown, Ohio, from immediately after his ordination until the following September; and, secondly, his present charge, to which he was appointed September 16, 1897. In all his pastoral work he has displayed unusual zeal and prudence, winning thereby not only the love and esteem of his own people but also the good will and respect of those outside the fold. Recognizing the great need and importance of a good Catholic education, he has always manifested a deep personal interest in the parochial school and in the training of the young. Being, moreover, a firm believer in the old adage "In union there is strength," he has not been slow to organize and encourage Catholic societies which have greatly contributed not only to the advancement of the interests of the Church but also to the progress and protection of its individual members. Since, however, he is only in the fourth year of his priestly career and the thirty-first of his life, what he has thus far accomplished is not so much to be considered as what he is capable of, time and opportunity permitting.

While the future is veiled to every man, there is yet a way of



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illuminating it so as to outline its hidden things more by way of inference than by prophecy, a method almost as certain as the surveyor's is exact when he reverses his transit instrument to project a line. The past flashes the light of experience on the future and men note that "History repeats itself." All things being equal a man's future career can be judged by his past and his present. By his present is meant his station, the forces at his command, and the ends to which he employs them; his past is the trail, right-lined or deviating, which he has left on life's sands.

From boyhood the Rev. Father Schwertner has marked out his course and has industriously striven to attain the goal. He has set his mark high on the wall of duty and priestly fame and his daily effort is to reach up to it, today a little higher than yesterday, and tomorrow to mark his reach a little higher still. With a sound, clear mind in a robust body splendidly proportioned, and a countenance beaming forth greatness of soul, he pursues his ideal, sparing neither labor nor time in the work of accomplishing his mission. His human ambition, as is the case with all good priests, is made the servant of his spiritual mission, to the ends that men may be bettered and that religion may hold sway on the earth.

This young priest is a man of notable self-possession, well-balanced temperament, and remarkable physical development, with a head and countenance betokening superior qualities. Among his characteristics, as seen in the accompanying portrait, firmness, coupled with dignity, benevolence, order, and continuity, will be readily noticed. He possesses in a high degree those qualities which go to make the successful orator. He has a logical mind and a ready command of language, an ease of manner and a grace of delivery united to a charming personality. He has an excellent voice, is skilled in using it, and he looks and acts what he is. Having made good studies he possesses the knowledge which men are wont to look for in a priest and pastor. The other requisites, health, earnestness, and personal appearance, are well in keeping. He can, therefore, be said to be a very useful priest who creditably represents the younger clergy of the diocese of Cleveland, and who gives promise of a future that will be an encouragement to others of his calling, and a hope to the laity, to whom much of the beauty of religion is reflected through the personality and qualities of its ministers.

THE REV. FELIX M. SCULLIN.

This reverend gentleman is the pastor of St. Stephen's, the only Catholic Church in the city of Niles, Trumbull county, Ohio. He was born at Glenone, county of Derry, Ireland, January 29, 1856. His father's Christian name was Felix; he died in Ireland in 1860. His mother's maiden name was Agnes Henry; she died in her native place in 1899.

When Father Scullin was a youth of eighteen he finished his classical course in All Hallows College, Ireland. The following year, 1875, he embarked for the United States. Arriving in Cleveland, Ohio, he entered the diocesan seminary to complete his ecclesiastical studies. After a five years' course he was ordained priest in St. John's Cathedral by Bishop Gilmour, July 4, 1880.

He began the labors of his calling in the capacity of assistant priest in St. Malachy's Church, Cleveland, Ohio, having received his appointment as such immediately after his ordination. He remained there two years. July 9, 1882, he was made pastor of the Church of Our Lady of Mt. Carmel, at Warren, and missions. Notwithstanding the fact that just fifteen families comprised his congregation he succeeded in paying off all the old debts on the parish. He closed his labors there February, 1884. He was next transferred to St. Patrick's Church, at Hubbard, with charge of Vienna as a mission. He not only liquidated all the debts which he found in force on his arrival, May 28, 1884, but when he left, May 29, 1889, there were no unpaid obligations outstanding against the parish. He was then made pastor of St. Stephen's Church, Niles. From Niles he also attended Mineral Ridge as a mission up until 1892.

At Niles Father Scullin has labored most successfully in the performance of his greatest work since he became a priest. He built, on the foundation which he found already laid, the present splendid Church of St. Stephen, which he has completed in every respect. At this writing, 1900, he has plans prepared for an imposing parish school. Besides his attention to temporalities he has so inspired and unified his people that their present condition augurs well for the future of the parish. Not only his own flock, but also the citizens generally, have taken cognizance of his multiplied



THE REV. FELIX M. SCULLIN

labors and remarkable success and are correspondingly generous in their praise of both. The man and the priest in the person of the pastor of St. Stephen's are both highly prized, the one for untiring effort and public-spiritedness, the other for true Christian teaching and example and the conserving of peace and good order.

In the direction of his particular talents and his acquired efficiency this good priest is fully up to the average. During his college course and while in the diocesan seminary he made good studies. He is well equipped as an instructor, capable as a leader, and most solicitous as a spiritual father and friend. His parishioners and even his non-Catholic neighbors bear testimony to these things. As the true priest must necessarily be he is the friend of all and is familiarly spoken of as "My friend, Father Scullin." Many would apply to him these words of Cicero: "What a blessing is a friend who can relieve thy cares by his conversation, thy doubts by his counsel, thy sadness by his good humor, and whose every look gives comfort to thee." Others would more appropriately speak of him in the sense of the Proverb: "There is a friend that sticketh closer than a brother."

Cicero's estimate of a friend is along the lines of natural likes and ties. There is more or less of the *quid pro quo* element in it. It is the best that might be looked for even in a learned pagan. But the friend referred to in Proverbs xviii, 24, is the spiritual friend. It is He who above all others "sticketh closer than a brother." Such a friend is plain Father Scullin, who, like others of his calling, dares every danger, forsakes everything worldly, and denies self to be a friend to all humanity. Even the idea that there is such a friend has a like powerful and helpful effect on the people of Niles and elsewhere as on the simple layman who writes these lines. The very notion of it is a blessing. It is akin to the idea of the higher love which is charity and which is inseparable from religion.

It is a very happy thing to contemplate in connection with this mention of the pastor of St. Stephen's that, abreast of his spiritual zeal, above his special talents, and more important than his multiplied labors in the temporal order are his priestly character and calling, which make him to all "a friend that sticketh closer than a brother."

THE REV. PATRICK J. SHEA.

The reverend gentleman here mentioned is pastor of St. Paul's Church, Euclid, Ohio. He was born in the county of Kilkenny, Ireland, March 19, 1838. His parents, with their ten children, emigrated to the United States, April 5, 1852, and took up their abode in Cleveland, Ohio, the following October. They were accompanied on the voyage by a youth named Walsh, who later became the Bishop of London, Ontario, Canada, and whose privilege it was to ordain, in 1868, the subject of this sketch to the priesthood.

Leading up to this most important event in his life, young Shea began his preparatory and collegiate courses in the old St. Mary's College, Cleveland, Ohio, which at that time was the companion institution to the present St. Mary's Theological Seminary. In due time he was advanced sufficiently to begin his philosophical and divinity studies, which he completed in 1866. Two years later he was elevated to the priesthood, at London, Ontario, Canada, by Bishop Walsh, who later became Archbishop of Toronto.

Father Shea was curate at the London Cathedral for two years. He was then appointed pastor of SS. Peter and Paul's Church, at Goderich, in Huron county, Ontario, where he labored zealously and successfully during nine years. The succeeding fourteen years he spent as pastor of St. James' Church, at Seaforth, in the same county. His love for the United States and for old Ohio acquaintances induced him to ask for his *exeat*, and, in 1890, he was received into the Diocese of Cincinnati, Ohio, where he remained two years, principally at Hamilton, in the capacity of chaplain of one of the religious institutions there. Following this he was received into the Diocese of Cleveland, where, as a young man, he had finished his studies twenty-six years previous.

He was appointed to the position of curate at the Immaculate Conception Church, Cleveland, where he labored with his usual zeal until November 23, 1893, when he was advanced to the pastorate of St. Mary's Church, Wakeman. In 1900 he was granted leave of absence by Bishop Horstmann to visit his native land, and



THE REV. PATRICK J. SHEA

on his return, June 22, 1902, he was appointed to his present charge.

Father Shea is an humble, retiring man, who loves peace and good order, and who has never offended against these much desired conditions. In all the years of his priestly career he has never known what it is to have disagreements with his parishioners or with his ecclesiastical superiors. He goes about his duties quietly and unassumingly, his manner and zeal inviting and winning the approval and co-operation of his people. He lays no claim to profound knowledge or to great oratorical power. Possibly it is his modesty in these respects that wins for him laurels. It is much to his credit, however, to have it said of him that "He knows both his duty, his place, and what he himself calls his 'limited ability.'" It is also to his credit to have it truthfully said of him that he knows how to teach the truths of religion. This means that he is a catechist, a teacher rather than a preacher, and for results the former is to be preferred. Each talent has its field and its uses, and it would be well for all if each recognized his weakness as well as his strength and governed himself accordingly. It is more to be preferred to have modesty linked with mediocrity than to have remarkable talents vauntingly displayed. In this contrast can be seen the thought suggested by the personality, career, and manner of humble Father Shea.

In the simple hospitality of his home, and in his coming in and going out may be seen not a little of the character of this plain man. To his parishioners, as to strangers or visitors, he is always affable and pleasant. He will take his part in the conversation, but he prefers to listen with attention, and to be deferential to all, to the simplest as well as to the greatest. Nothing appeals to him more strongly, or is a greater help in maintaining his own spirit of humility and regard for the rights and feelings of others, than is the example of those whose greatness is truly great because they are simple and humble, and of those whose mediocrity appears exalted into superlativeness because they are content in their station. The image of this humble priest is reflected in these thoughts and is a picture one delights to contemplate.

MR. ALEXANDER SHENK.

St. John's parish, Delphos, Ohio, takes rank among the best in the Diocese of Cleveland, and if the personality of the congregation is considered, its standing is equally high. Among the first-class men of the parish—in fact among the best citizens of Delphos —Mr. Alexander Shenk is easily recognized.

For over forty-seven years he has been a citizen of the place and a member of St. John's congregation. During the building of the present splendid church, which is valued at $100,000, he was both a councilman, and the treasurer of the parish building committee, giving his time and labor without price to the furtherance of the great work. The congregation presented him with a fine gold watch on its completion in recognition of his services. Religion and Catholic education have always commanded his time and money, while his public spirit also included the advancement of his city's interests.

When a boy of twelve, he began to learn the calling of a pharmacist. He later engaged in the drug business in his own name, and at one time owned the only two drug houses in Delphos. He subsequently embarked in the milling and grain business on a large scale, shipping as many as 200,000 bushels of wheat annually. Other enterprises also claimed his attention, such as merchandising, manufacturing, and banking.

He is president of the Delphos National Bank, president of the Delphos Building and Loan Association Company, president of the Delphos Electric Light and Power Company, a stockholder in the Ohio Wheel Company, and also in other enterprises. When twenty-one years old he was elected clerk of Marion township, Allen county, an office which he held for nearly twelve years. Later he was elected trustee of the same township for two years, after which he was chosen township treasurer, holding the office for about ten years. Among the other prominent positions held by him were the county commissionership, and membership on the board of trustees of the Allen County Children's Home, in which latter position he is serving a second term.

The parents of the subject of this mention were Martin and Christina (Kern) Shenk, natives of Prussia. He was born to them



MR. AND MRS. ALEXANDER SHENK.

in the town of Rangendingen, July 19, 1842. When he was eleven years old, 1853, his parents with their family emigrated to the United States. Ever since his twelfth year he has been active in earning his own living, and also in business for himself. His great success is the measure of his thrift, business ability, and enterprise.

If energy, industry, perseverance, and punctuality are pointers indicating character, and if success has its story to tell along these lines, not much difficulty will be experienced in forming a reasonably just estimate of the gentleman here mentioned. That estimate will not credit his triumphs to "good fortune," or to favorable surroundings altogether. It will not say that all his days have been sunshiny, or that his path has ever been free from obstacles. On the contrary, those who know him personally, and those who are equal to recognizing his qualities as here indicated, will credit him with the intelligent use of means to the ends in view, and also with a daily use of persistence and force in pushing on to the goal of his ambition. It may not be timely to discuss here the worth of worldly possessions, but Mr. Shenk, like others who have gone before, has realized that "a slice out of this world is generally well combined with calamity." It is well, then, that he has not lost sight of the fleetingness of earthly things, and that "here is not the place of rest."

In 1863, Mr. Alexander Shenk was married to Miss Elizabeth Wrocklage, a young lady born in Germany. When four years old she was taken to this country by her parents, and was educated at Delphos. She is yet the partner of his joys, having shared with him some of the trials incident to his active business career. Her domestic virtues are of note, as also her benevolence and active charity. Having in recent years almost entirely withdrawn himself from engrossing business cares, Mr. Shenk and his wife are now more free to devote themselves to religion and to those things which make for the advancement and uplifting of humanity. They deserve well for the good they are doing in a quiet way.

PETER S. SMIGEL, M. D.

Dr. Smigel was born in Cleveland, Ohio, August 2, 1872. His parents came from Poland, and he has the distinction of being the first graduated physician of his race in that city. He was educated in the classics at St. Joseph's Seminary, Teutopolis, Illinois, and finished, after a four years' course, in 1885. He then entered St. Ignatius' College, Cleveland, where he took a three years' commercial course, which he completed in 1888.

Naturally inclined to study, and possessing an inquiring mind, the realm of human knowledge early spread itself out before him, inviting and even alluring him to enjoy the delights of traversing its broad stretches. His consuming desire to see and know things accounts for his taking up the classical course first, to be followed later by a study of the commercial branches which are more in touch with the practical. In either case it was knowledge he was seeking, and having acquired some he desired more. He thus kept on delving until, for his years, he is in the front rank of well read young men, either in or out of the professions. He is yet a delver and his thirst for knowledge is far from sated. It could not be, for it is the province of the mind to ever seek for more, and thus enjoy the prolonged pleasure of human enquiry.

Having made choice of the medical profession as his calling, and being well educated as a preparation for his studies in that direction, he entered the medical department of the Western Reserve University, in Cleveland, in 1891, and graduated with honors in 1894. He then became house surgeon and house physician to St. Vincent's Hospital, in Cleveland. He held these positions for two years, after which he opened an office for the general practice of medicine at the corner of Broadway and Ledyard street. His home and office are now at 2155 Broadway. He has built up a large and profitable business. He is a member of St. Stanislas' parish and is the only Catholic physician practicing extensively among the Polish people.

January 28, 1896, Dr. Smigel was married to Lillian, the daughter of Frank Buettner, who is one of the prominent Catholics of Cleveland. Their marriage took place in St. Joseph's parish church—the parish in which Miss Buettner was born. Two children, Lillian and Frank, have been born to them.



PETER S. SMIGEL, M. D.

As well from common report as from results, Dr. Smigel is credited with being a well read, painstaking, and able practitioner. He is studious and observing, qualities which in this day of improved methods and enlightenment are worth more to the young physician than the experiences of many years to the medical men of long ago. The literature of the profession is concentrated experience. It enables the young doctor to be old in knowledge. Besides being a close student, Dr. Smigel is also enamored of his profession. Not only does he delight in his work but he has the ambition to excel in it. With the foundation he has laid, both educationally and professionally, and with the opportunities which he now enjoys of a varied general practice, it is not mere prophecy but logical deduction to say that he bids fair to be prominent among the best local men in his calling. This is said as much to the credit of the Catholic community and his clientele as to that of himself, his family and his friends.

It might be said to the credit of Dr. Smigel that he is an agreeable man, given much to sociability among his neighbors and friends. Persons of his nationality who, with others, feel grateful for his very successful professional services, seek opportunity to meet him and his family socially. Notwithstanding the multiplied demands that are made on him professionally, he yet finds time to enjoy these visits, he having the faculty of utilizing them as periods of rest and recreation. With these exceptions his life is devoted to his profession and to the care of his patients. He reads much, keeps up with the most advanced thought and practice of the day, and is abreast of the most enlightened as a student and practical utilizer of all that is new and reliable in his calling. Love for his profession and sympathy for the afflicted have inspired him, as few in his profession have been, to attain to the high standard which is his, and to gratify his ambition to keep on studying and observing that humanity may have that for which they seek—the cure or alleviation of their ills.

THE REV. JOSEPH F. SMITH.

The parents of the Rev. Joseph F. Smith, pastor of the Church of the Mother of Sorrows, Ashtabula, Ohio,* are Thomas and Johanna (Aspell) Smith, natives of Ireland. The former was born in 1829, and the latter in 1831. Since 1896 they have been residents of the city of New York, whither they removed with their family. For many years previous they lived in Cleveland, and it was in the Cathedral parish of that city that the subject of this article was born, February 7, 1865.

Father Smith's preparatory training was received in the Cathedral school, after which he attended Assumption College, Sandwich, Canada. Besides the requirements of the classical course he studied German and French, the latter being the language of the institution and specially taught by the Basilian Fathers. Having completed his collegiate term, he entered St. Mary's Theological Seminary in his native city, in 1884, and was elevated to the priesthood by Bishop Gilmour, June 15, 1889. As an evidence of his standing and great promise as a scholar, the Bishop offered him a post-graduate course in the Catholic University, Washington, D. C. This favor he declined through his consuming desire to begin his labors as a priest.

Accordingly he forthwith received his appointment as pastor of the Church of the Sacred Heart of Mary, at Shelby, Richland county, Ohio. To this were added four mission churches, which constituted an ample field for his zeal and physical endurance. He erected a new brick church at Shelby, and advanced the temporal and spiritual interests of the missions to such an extent that shortly after his removal three priests were required to do the work which had been under his charge. He labored there with success for nearly six years, when he was appointed, November 1, 1894, as pastor of Mother of Sorrows' Church, Ashtabula, which up to that time had been a mission church. He saw at once that the parish had hopes for a bright future, and he proposed to himself the task of realizing these hopes. He purchased additional ground, built the Sisters' house, the rectory, and the splendid stone church just

*Since this sketch was in print the Rev. Father Smith was appointed, June 30, 1901, pastor of St. Aloysius' Church, Cleveland.



THE REV. JOSEPH F. SMITH

completed (1900), at a cost of $45,000. The measure of his energy and ability is indicated by the prosperous and promising condition of his parish.

As can be inferred from the facts stated, Father Smith is a very successful priest. Not only is he a leader of his people, but he is also one of the most influential men in Ashtabula. This was proved beyond question when, on the occasion of the Longshoremen's "strike," or rising against what they deemed an injustice, and which involved and disturbed all the lake cities, the Mayor of Ashtabula, the Chief of Police, and other officials and representative citizens appealed to Father Smith to interpose, and, by settling the trouble, avoid great loss of life and property. He did so interpose, and succeeded in arranging and harmonizing matters to the satisfaction of all parties, for which he was accorded the thanks not only of those directly concerned but also those of the entire community. He obtained the first recognition of the Longshoremen's union, brought the men and their employers to a better understanding, and during the six months following the settlement, acted as official arbitrator in the settling of details. He also acted as arbitrator in the settlement of labor troubles on the docks of Cleveland while pastor of Ashtabula.

Few men have a more accurate acquaintance with human nature than has he, and they are fewer still who, by force of character and intellect, are able to put it to such good uses. Besides having a knowledge of men, he is also skilled in measures, and in that order of diplomacy befitting a man of peace who seeks justice for all. He is equal to the work of ably presenting his case, whether in the light of an appeal to conscience, or in the matter-of-fact way of legally demanding the recognition of the natural and guaranteed rights of those he represents. If logic and sound arguments are essentials, he can advance both; if eloquence, he has it at his command; and if manhood of the sterling kind be demanded, there is no need to look for another.

This is the estimate of Rev. Joseph F. Smith, of Ashtabula, by citizens of that place, the majority of whom are not of his faith. It is, therefore, to the credit of religion that such men as he are of the priesthood of the Catholic Church, and that the people know from experience where to look for a leader and pacifier when disorder and lawlessness, no matter how occasioned, threaten the peace of communities.

MR. PATRICK SMITH.

Among the Catholics of the city of Cleveland, Ohio, there are perhaps few whose characteristics are more marked than are those of Mr. Patrick Smith of St. Malachy's parish. He belongs to no particular type, but is peculiarly individualistic.*

Born in the county of Cavan, Ireland, in 1827, he came with his parents to America when a boy of nine years and settled in Cleveland, where he has ever since lived. As there were then no Catholic schools in Cleveland his education was acquired chiefly in the public schools of the city, and also in the private school of Professor Fisher on Bank street. During his school days he manifested that determination and inherent honesty that distinguished his career in after years and which contributed so largely to his material success. Even as a boy the word "fail" was not in his vocabulary. What he undertook seemed to have the force of necessity with him and it had to be accomplished.

On reaching his majority he bravely embarked in business for himself by leasing a dredge and entering on the work of improving the harbor and deepening the channel of the Cuyahoga river. In this line of development of Cleveland's resources he achieved signal financial success and added materially to the commercial and maritime interests of the city. In 1880 he retired from the management of his affairs, turning over his business to his two sons, Louis P. and James A. Smith, who have since conducted it along the lines laid down by their father during the thirty-two years of his active career.

Politically, he is a Democrat of the Jacksonian school, and has several times been called upon to serve the community in a public capacity. In 1869 he was elected to the city council and was re-elected in 1871. From 1875 to 1878 he was a member of the Cleveland board of water works trustees, and was again chosen to represent his ward in the council, 1881-1883. In these positions his familiarity with all matters pertaining to the river and lake front proved of great value to the people of the city, who recognized his worth as a public servant by electing him county

*Since this sketch was put in type Mr. Patrick Smith passed to his reward, May 11, 1902, his death having been hastened by an accident to a carriage in which he was riding.



MR. PATRICK SMITH

commissioner in 1883. He served only one term, preferring the quietude of private life but not a life of indolence, as he still takes an interest in the business of his sons, as well as in questions touching the public weal.

All the large enterprises with which he has been connected, whether dredging, pile-driving, making brick or grading, have been crowned with success. This is not so much due to what is usually termed "good luck" as it is to his well directed energy and perseverance.

In 1851 Mr. Smith was married to Miss Margaret Olwill, of Cleveland. To their union eight children were born, four of whom still survive. Mrs. Smith died June 26, 1887. August 20, 1888, he was married to Miss Mary Frances Burns, of Cleveland, a lady of unusual capacity and charming domestic traits. She died December 8, 1900.

The characteristics of Mr. Patrick Smith are numerous and distinct. It were needless to say that he possesses a bright mind, one that is inquiring and analytic, which, while seeking tangible results, is not incapable of high conceptions of ideal things. Even amid the cares of business he found time to read, and his admiration for the songs of Thomas Moore and of other singers whom he regards as inspired shows the poetic nature of the man. In his desire to make men better he has avoided every appearance of fanaticism and has sought by quiet precept and personal example to advance the reforms in which he has been interested. All shams and empty pomp have an enemy in him.

His opposition to frauds of every description, to false issue in politics, to unfair legislation, and to corruption in high as in low places, has impressed many with the notion of what they call his singularity. But he is singular or peculiar only in that he has the intellect to detect error and the courage to denounce it because he goes against the current rather than idly with it. He appears singular to some because he will not move in a groove at all times and acquiesce in everything good, bad, or indifferent.

However great his success, his triumphs have not only not made him vain but have rather added to his simplicity, deepened his sympathy for the unfortunate, broadened his love for his fellow man, ennobled his charity and accentuated his high sense of obligation to the Giver of all good things.

MR. PATRICK M. SMITH.

The late Mr. Patrick M. Smith, of Cleveland, Ohio, who died July 10, 1900, when he was in his seventy-ninth year, was prominent among the pioneer Catholics who, during his half a century of residence there, helped to lay the foundations for the present temporal prosperity of the See city of the diocese.

He was one of the first members of St. Bridget's parish, remaining a member for twenty-seven years. His home on Giddings avenue was then within the territory of St. Edward's parish, from whose church he was buried July 13, 1900. Rev. Father Michaelis preached the obituary sermon and referred touchingly to the generous nature, jovial disposition, and edifying death of the deceased. He portrayed the happy death-bed scene when the kindly old man went to his God, his last look on earth cast lovingly on his grown children gathered around his bedside.

During all his long life he was generous to the Church and in support of charity. He aimed also to set an example that would be an encouragement to others to do likewise. He truly felt that what he gave was but lent to the Lord, for his motives were evidently the purest. There was sunshine in his soul, and his big heart was typical of his race in ready giving and sympathy. He was born at Kells, in the county of Meath, Ireland, September 9, 1822. When he was in his twenty-seventh year, 1849, he left his native land for the United States, and for about one year he resided in the State of New York. There he was joined in happy wedlock to Miss Jane Cassidy, a young lady who was born and educated at Navin in Ireland.

In 1850 Mr. and Mrs. Smith removed to Cleveland, Ohio, where in succeeding years a family of eight, six boys and two girls, was born to them. Mrs. Smith departed this life April 22, 1875. She was forty-five years of age, and was a faithful, devoted, Christian woman, a true helpmate, and a good mother. Of the children, Joseph J., the fourth oldest, passed away January 8, 1885, and Hugh, the second youngest, died in infancy. The others are: Mary A., who is the widow of Mr. R. C. Barrett; Thomas W.; Dora R., who is Mrs. Fish B. Arnold; Robert E.; Patrick C., and George C., all residents of the city of their birth. They are typical of their



MR. AND MRS. PATRICK M. SMITH.
John A. (Three Generations.) Patrick C.

parents, inheriting and cultivating, in one respect or another, those qualities and virtues which adorned their lives, rounded out their characters, and endeared them to their large circle of friends and to the entire community.

In his native land Mr. Patrick M. Smith learned the trade of a mason. He followed that calling during his early years in Cleveland, and soon became quite prominent and successful as a building contractor. He was connected with Mr. John D. Rockefeller in the early days of the Standard Oil Company, having had charge of the work of erecting the first oil still building in Cleveland, and having jointly purchased with the now multi-millionaire the first kiln of brick to be used in the work. Many of the best business blocks erected in that city in his day, and several of the palace homes of the wealthy families were among Mr. Smith's contracts. He faithfully discharged all his obligations, and merited in his business career the high esteem in which he was always held.

The death of his beloved wife was so severe a blow to the sympathetic nature of Mr. Smith that even the companionship of his second wife did not reinstate him in his former buoyancy of spirit and native cheerfulness. He subsequently retired from active pursuits, conscious of a long and honorable career which was attended by remarkably good success.

He was noted for devotion to the land of his birth, and was among the readiest and largest contributors to the movements which at that time and since have aimed at the amelioration of the unfortunate condition of the people of Ireland. He was never known to deny to a friend, or to one in need, the assistance which it was in his power to lend. His nature was such as to evidence his belief in the oft-neglected truth that, "It is better to give than to receive." Although unacquainted with the aphorism, *Qui cito dat bis dat*, he yet felt that to give promptly was to give twice. He was, indeed, a twice-giver, not only for religion and in charity, but also for friendship's sake, and because he did not know how to say no. His every-day motto and belief were:

"Give thy heart's best treasure,
And the more thou spendest
From thy little store,
With double bounty,
God will give thee more."

MR. FRANK H. STALLKAMP.

From July 26, 1847, the date of his arrival, until this writing, the beginning of the twentieth century, a period of nearly fifty-four years, Mr. Frank H. Stallkamp has been a resident of Delphos, Ohio. His considerably more than half a century of experience in the new world has been along lines commercial, educational and religious, and he has nobly kept pace with the march of events.

He was born in the town of Bramscha, near Osnabrück, Germany, September 25, 1824. From his thirteenth year he has earned his own living. When twenty-three years old he emigrated to the United States. At that time he knew nothing of the language of the country, and except some cousins in Buffalo, New York, he had not a relative in the new country into which he ventured.

After calling on his cousins in Buffalo, and visiting Canada in search of employment, he decided to see the site of the proposed German settlement which has since become the flourishing city of Delphos, Ohio. He found the place a wilderness with only a few log cabins to indicate its future. Having found something to do, for he was willing to work at anything, he resolved to make it his future home. He drove oxen, took care of horses, and worked in a grist mill and also in a saw mill which were later additions to the importance of the place. He saved his earnings and, in April, 1853, he began to conduct a small grocery store and meat market in his own name. In 1855, in the month of April, he sold a half interest in the business and the firm name was changed to T. Wrocklage & Company, which continued until 1889, a period of thirty-four years. Even then it was the death of Mr. Wrocklage that brought the partnership to an end. From that date until the present the business, vastly increased, has been conducted by Mr. Stallkamp and his five sons under the firm name of Frank H. Stallkamp & Company.

October 3, 1855, Mr. Frank H. Stallkamp was married by the late Father Bredeick, the first pastor of Delphos, to Miss Annie Josephine Hedrick, a native of Putnam county, Ohio. She was born near Ft. Jennings, June 1, 1837. Her father was a Lutheran Christian, but her mother was a devout and intelligent



MR. FRANK H. STALLKAMP

Catholic who took every care that her daughter was well instructed in the Catholic faith. Having been crowned with the honor of bearing ten children, Mrs. Stallkamp passed to her reward at her home in Delphos, November 14, 1880, beloved by her family and a large circle of friends and acquaintances, and fortified with the last rights of the Catholic Church.

Her's was a noble Christian life. She was a true helpmate to her husband. To her children she was everything a good mother is expected to be, religious, domestic, industrious, careful, and considerate of all their needs. She not only followed her natural instincts as a mother, but she exercised her judgment touching all things connected with her home. She knew how to set good example, and today her children, and those living who knew her, are mindful of her good qualities and are anxious to keep her memory green in their hearts.

In respect to enterprise, harmony and respectability it can be said that the Stallkamp family is one of the most notable in the city of Delphos. The members have interests in common; they are united to a degree to which the members of few families are united; and their example is not only beautiful but most potent for good. The five sons connected with their father in conducting their large grocery house—one of the largest and best appointed in northwestern Ohio—are: Theodore J., Sylvester A., Otto W., Louis C., and George H. Edward L. is cashier of the Delphos National Bank, and Frank X. is in the insurance business. Miss Josephine M., the only daughter, has taken her mother's place as housekeeper for her father and her two unmarried brothers. John H. and Frederick H. have passed away. All the others, with the exceptions referred to, are married and reside in Delphos.

The elder Stallkamp has always been noted for indomitable perseverance, industrious habits, loyalty to friends and to whatever good cause he espoused. He is tender of heart, generous and charitable, but he never allows his impulses and emotions to exceed the bounds set by good practical common sense. A worthy cause, such as religion, charity or education, will at once get the assent of his judgment and the aid which he feels it his duty to lend. His characteristics are numerous, prominent and praiseworthy, and his record is honorable and worthy of emulation.

THE REV. ANTHONY B. STUBER.

The Rev. Anthony B. Stuber, pastor of Holy Trinity Church, East Avon, Ohio, was born in Cleveland, the See city of the diocese, February 24, 1872. He is the second oldest of a family of ten, born to John and Elizabeth (Specht) Stuber. He was baptized in St. Peter's Church, where, as a boy, he acted as acolyte while attending the parish school.

His parents are natives of Germany, whence they emigrated to the United States in 1867. They located in Cleveland, and, having become acquainted, were married there, in 1868, by the late Father Westerholt. As the practical head of the Standard Foundry & Manufacturing Co., and as superintendent of the Ohio Foundry, of Cleveland, Mr. Stuber has acquired a reputation as an expert foundryman that is more than local, which is saying a good deal in view of Cleveland's rank as an iron manufacturing city. His sons, however, saw something more attractive in the dry goods business, in expert accounting, in linguistic stenography, and, as is the case of the subject of this mention, in the priesthood. Mrs. Stuber is the German style of mother, domestic, industrious, hospitable. Her entire family is noted for musical talent, intellect and business tact.

After completing his preparatory education in St. Peter's parish school, the boy Anthony was at once sent by his parents to Canisius College, Buffalo, New York, where he finished his humanities in June, 1891, and graduated with high honors. The following September he entered St. Mary's Theological Seminary, Cleveland, and was among the first to take the six years' course in philosophy and theology. Accordingly he was elevated to the priesthood by Bishop Horstmann, June 12, 1897.

Father Stuber's first appointment placed him in temporary charge of St. Peter's Church, Archbold, Ohio, with the churches at Wauseon, Stryker, and Bryan as missions. He labored there for three months during the absence of the regular pastor. The following September he was given pastoral charge of St. Mary's Church, at Edgerton, Williams county, with the Church of St. Joseph, at Florence, as a mission. He ministered to the Catholic



THE REV. ANTHONY B. STUBER

people there during nine months, improved the churches, paid off all debts, and merited the reputation of being one of the most eloquent and energetic pastors that ever labored in that section of the diocese. Several non-Catholic ministers tried their abilities in controversial debate with the young priest, only to be taught the severe lessons of defeat.

In June, 1898, Bishop Horstmann appointed Father Stuber to his present charge, entrusting to him the task of building a new church to replace the old structure. Owing to the numerous factions existing in the congregation and the difference and tenacity of opinions among the members, his predecessors and parishioners furnished little encouragement on the subject of a new church. During three months Father Stuber studied his people and his situation. He formulated his plan, but left his people to guess whether he realized conditions or considered resigning. The result is not only a new stone church of magnificent proportions and imposing architectural design, but an attractive and equally substantial residence of modern elegance, both situated on a new site in the center of the parish, one mile from the old place on the main road of the section, and comprising sixteen acres of land, square in shape. It was a bold step, quickly planned and promptly made, but it was the making of the parish and its future. Any hesitation, misjudgment, or mismanagement would have been the undoing of both pastor and parish. The excellence of the site selected has proved Father Stuber's wisdom, and his judgment and taste have been applauded by the Authorities, the members of his congregation, and the knowing ones in general, and future generations will wonder how it could have been otherwise.

Father Stuber being robust and full of zeal, the great work he has undertaken has apparently not occasioned him any extraordinary effort. Although a task sufficient to test the ability of the most experienced, it seemingly has given him little trouble to compass it. His executive ability, energy, and knowledge of human nature evidently have been his stay, his people rallying to his side in the prosecution of the enterprise. He has thus been enabled to erect a monument to religion, to his admiring people, and to himself, in the great work thus far accomplished in Holy Trinity parish. The success already attained has impressed his

people with the philosophy of united action, harmony, and faithfulness in following correct business principles in the conduct of the temporal affairs of the congregation.

In the erection of his church and pastoral residence, he has furnished all the material himself, parcelling out the several departments of the work, such as the masonry, lathing, plastering, slating, carpentry, etc. to separate contractors, thereby making a great saving to his parishioners, and at the same time securing the best work. Unscrupulous contractors, or those who might think that any kind of work could be palmed off on the young pastor, could not have made a greater error than to attempt even an approach to unfairness or sharp practices in dealing with him. He knows the nature of contracts, is a good judge of properly executed work, and he is not slow in insisting on receiving in work or material that for which he bargains and promptly pays.

The spirit which actuates Father Stuber in laboring for the benefit of his people is also exhibited in his desire and his labor for the general welfare of the community. Hence he is a power in advancing public improvements and in utilizing the means at hand for the best ends. A case in point is his successful efforts to make the local district schools serve the purpose of parochial schools. It is his determination not to cease until Holy Trinity Church, parish buildings, and grounds are among the finest in the Diocese of Cleveland.

The Rev. A. B. Stuber, although among the younger priests of the diocese, is nevertheless as well equipped as many of the older ones. His business foresight is remarkable, as is also his energy and directive ability. He possesses great capacity for labor, is tireless in his efforts, and at no time does he allow himself to be diverted from the work in hand. Careful and calculating, he avoids mistakes, making sure to be right before he takes one step forward. Once he has undertaken a work, there is no such thing for him as faltering.

In person he is of fine presence, is genial, humble, approachable, agreeable, and obliging. It is not mere prophecy to say that the coming years will not find him wanting as one of the most useful priests of the Diocese of Cleveland.



THE REV. ANDREW J. SUPLICKI

THE REV. ANDREW J. SUPLICKI.

In 1880, Joseph and Catherine (Ratajczak) Suplicki, with their family, emigrated from the Province of Posen, Poland, to the United States. They located in Cleveland, and their son, who is the subject of this sketch, having reached his eleventh year, was sent to St. Stanislas' parish school to acquire the rudiments of an education.

Some years later, having expressed his desire to become a priest, his early piety and talents indicating his vocation, he was sent to St. Mary's Institute, Dayton, Ohio, to prosecute his more advanced studies. He made satisfactory progress in that institution, but left it to enter the Resurrectionist College, at Berlin, Province of Ontario, Canada. He graduated there in the classics, in 1888, and in September of that year entered St. Mary's Theological Seminary, Cleveland. After a five and one-half years' course, he was ordained priest by Bishop Horstmann, December 21, 1893, when he was just twenty-four years and two months old.

After a vacation of two weeks, he received his commission as assistant to the pastor of St. Anthony's (Polish) Church, Toledo. He remained there from January, 1894, until the following July, when he was appointed to the important position of pastor of St. Adalbert's (Polish) Church, Berea, Ohio. Having a capacity for the management of temporalities, he soon succeeded in paying off much of the parish debt, and in building the splendid stone rectory, which is a credit to himself and his people.

April 28, 1901, when this work was about to be sent to press, Father Suplicki was created pastor of St. Anthony's Church, Toledo, to which he was first appointed, immediately after ordination, in the capacity of curate. His previous acquaintance with both the people and the territory, and, to a degree, with the needs of the congregation, made it desirable that he be placed in charge of that important parish. It also met with the wishes of the people, for they welcomed his return to their midst, and, 'though previously disorganized, they have become, through his ministrations and methods, a united and well disposed congregation. At once he gave attention to the temporal affairs of the parish, which, owing to previous improvements in the erection of a church and

school, needed attention. He acquainted the people with the pressing financial demands, and he has succeeded in creditably meeting all emergencies. Both pastor and people have been much encouraged by results, and St. Anthony's may now be said to be in a better condition financially than it has been for some years past. In fact the prospects are bright for continued good results, and the herculean task of paying off all obligations may be confidently looked for in the not far-distant future.

But it is in the domain of the spiritual and the intellectual, the proper sphere of the priest, that Father Suplicki excels. He is an eloquent Polish orator, and even in the English his proficiency is most marked. Having made his studies in this country, he has acquired a thorough knowledge of the English branches, and is American in all respects, barring the accident of birth. He possesses the missionary spirit, and is well adapted, both by nature and education, for the discharge of the duties of his sacred calling. That calling implies lofty-mindedness and the Spirit-given affection of the true shepherd for his flock. His self-possession is in advance of his years. His spiritual fatherhood and his great considerateness have softened the fervor of his youth. He is too good and too sensible to even ape the ecclesiastical autocrat. His priestly dignity and those qualities which constitute him a Christian gentleman commend him to all and command the respect of all who hear him, know him, or have dealings with him.

Of course, the pastor of St. Anthony's is aware of this, but, while he welcomes the recognition and appreciates the praise, he sensibly refers them to his calling, taking no credit to himself. What of success and usefulness are his he credits to talents intrusted to him for use, and for which he is responsible to a directing Providence. His obligations to his people, the loyalty he owes to his bishop, and that which is needful to his own self-esteem incline him at all times to act well his part so as to merit the "well done" which is the just due of a profitable servant.

Having attained to such high standing in his thirty-first year, and his seventh as a priest, it is not unreasonable to infer that his career will be onward and upward in the interests of religion and humanity. The future biographer, therefore, may find it of interest to more minutely set forth his record and characteristics.



THE RT. REV. MGR. THOMAS P. THORPE.

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The great mass of facts which thrust themselves before the mind on even cursorily glancing over the record of Mgr. Thorpe as a priest of the Diocese of Cleveland, makes it difficult in attempting a short sketch of him to do more than set down a few of the principal ones, and this not so much for the information of the present generation, who know him so well and favorably, as for those of the future who ought to be told something of his career and characteristics.

Nearly thirty-nine years ago (1861) he began his priestly labors. All his previous life was spent in preparation therefor. He was ordained by Bishop Rappe, June 30, 1861, when he was twenty-three years and four months old, and his first appointment was as assistant priest in St. Francis de Sales' parish, Toledo, where he remained from July, 1861, until April, 1862. He was assistant pastor of the Cathedral from April, 1862, until 1864. From April, 1864, until March, 1868, he was pastor of St. Mary's Church, Norwalk. He had charge of South Thompson, with Jefferson as a mission, from March, 1868, until September, 1870. During those years he built the church at Jefferson. He was appointed pastor of the Immaculate Conception Church, Cleveland, in September, 1870, and during his ministry there, which continued until June, 1876, he began the erection of the present church. He was made pastor of St. John's Cathedral, Cleveland, in June, 1876, and remained as such until November, 1893, when he was transferred to his old charge as pastor of the Immaculate Conception Church in Cleveland.

From the above dates and facts it can be seen that Mgr. Thorpe has spent nearly thirty-two years in Cleveland, where he was assistant and pastor at the Cathedral for over twenty years, and twice pastor of the Immaculate Conception Church, where he now is. For twenty-seven years he has been a member of the Bishop's Council, and for upwards of a quarter of a century he has held membership on the Infirm Priests' Board. He has held many other positions of honor and importance, for the discharge of the duties of which his splendid abilities have eminently qualified him, and not the least of these was that of theologian at the Provincial

Council of Cincinnati, in 1879, and of the Plenary Council of Baltimore, in 1884. All the Bishops of Cleveland have recognized and honored his great ability and worth, as if to pave the way for his being signally favored by Pope Leo XIII, who, in January, 1891, created him Cameriero, with the title and rank of Monsignore; and again, in August, 1895, by conferring on him the dignity of Prelate of the Papal Household. It is needless to say that these distinctions are most becoming to, and have been well earned by, the subject of this mention. Today he is, as he has always been, the priest by excellence, and the fitting representative of those good men of his race who have left everything, even home and friends, to follow the Master.

Mgr. Thorpe was among those who inspired the founding of the *Catholic Universe*, which, for over three years, under his editorial management, was a journal of note and influence in the diocese and elsewhere. During his pastorate at the Cathedral he expended $30,000 in improving the building, and to erect and complete the Cathedral School he spent $52,000. This work he followed by a reduction of the old debt on the parish in the sum of $30,000. On his return to his old parish of the Immaculate Conception he soon paid off some previously contracted obligations of the congregation that amounted to fully $32,000. Subsequently he invested $7,000 in needed improvements, including a high altar, which is one of the finest in the city, and also two beautiful side altars. In 1899 he made an outlay of more than $21,000 in completing the towers of the church, and placing in position eleven bells, which constitute one of the finest chimes in the State. He has collected and judiciously expended hundreds of thousands of dollars in church and school building, and has labored incessantly for the advancement of his flocks both spiritually and temporally. Never having faltered as a shepherd and leader of his people, they have learned to know his voice and to obey his call. His voice is a note of warning, and his call is to the performance of duty. Being a public-spirited man he is equally beloved and respected by the non-Catholic public as by his own admiring people. If all the sermons and discourses which he has delivered were collected, they would make many volumes of earnest appeal, of lucid explanation, and of argumentation as logical as they are eloquent.

Independent of the excellences referred to, and the numerous

qualities which adorn his character, perhaps Mgr. Thorpe's ability as a pulpit orator has won for him his greatest distinction. From his youth he has cultivated graceful oratory. His nature and training have always impelled him in the line of eloquence, and every advance made by him in the art of painting thoughts in words and happily giving them expression have brought him pleasurable returns.

The harmonious, noble, and empassioned character of his pulpit oratory has always stirred the emotions of his auditors, while the cogency of his reasoning, and the explicitness and vividness of his statements of well known truths satisfied the intellect at the same time that they strengthened faith, inspired hope, and made charity in the sense of the higher love an easy virtue to practice. The thought above hinted at regarding the collection of his sermons and discourses is impossible of realization, since he seldom wrote them out. We can now have the eloquence of this priest repeated only when those of us who have heard him have the reminiscent faculty active in sweetly bringing back the days and the occasions when the soul was ahunger for the manna of his words.

Mgr. Thorpe was born near Dublin, Ireland, February 26, 1838. His father was descended of English ancestors who had settled in Ireland, and for upwards of a hundred years had become quite as Irish as the original Celts of the country. His mother belonged to the distinguished family of the O'Byrens of Wicklow. After finishing his preparatory and classical studies, and having refused a post-graduate course in the Irish College at Paris, offered him by the Archbishop of Dublin, who afterwards became Cardinal Cullen, he decided to join the American Missions, and accordingly entered All Hallows College. Thence, in 1859, he came to the United States and entered the Cleveland diocesan seminary, from which, in less than two years, he emerged a priest. The details filling in between the main points in his history, as above outlined, tell of the character of the man. Zealous, capable, dignified, faithful, he takes a deep interest in all that concerns religion, his country and humanity, and stands forth a man of splendid bearing, scholarly attainments, the possessor of a great mind and of a heart that, even now in the evening of his life, ever beats to the music of freedom for both soul and body.

MR. AND MRS. CHARLES TOOLE.

As far back as 1832 the Toole family settled in Cleveland, Ohio. They were natives of the county of Wicklow, Ireland, where they had a farm near the town of Baltinglass, with Dublin as their market place. The elder Toole having died, his widow with her nine children emigrated to the United States. Her name was Elizabeth, and the names of her children were: Charles, John, Thomas, Lawrence, Bridget, Ann, Julia, Mary, and Margaret.

Mr. Charles Toole, the oldest of these, who was born April 13, 1808, and who died in Cleveland, July 19, 1867, was married in that city, in 1844, to Miss Ann McCormick. She was born, in 1819, at Abbeyshrule, county of Longford, Ireland. Father McLaughlin, who was one of the early missionary priests in Cleveland, performed the ceremony and honored the young couple by attending the wedding festivities. They had four children: Eliza, Ann, Margaret and John. The two last mentioned, Mrs. Margaret Carroll, and Mr. John Toole, survive and are residents of Cleveland. Mrs. Ann Toole, whose portrait appears on the adjoining page, is in her eighty-third year. She is remarkable for more things than her great age. She is a typical Irish mother, whose simple life and manner and charming character endear her to a large circle of friends and neighbors. She is as keenly bright and just as practical as at any period of her long life, her intellect if anything being as strong as it was twenty-five years ago. She has faithfully kept the temperance pledge which she took from Father Matthew when he visited in Cleveland in 1851, and she is about as beautiful a picture of old motherhood as might be woven from the warp and woof threads of an active life of eighty-three years.

> "Blessed are those who die for God,
> And earn the martyr's crown of light;
> Yet she who lives for God may be
> A greater conqueror in His sight."

Mr. Charles Toole also in his day performed well his part as a pioneer Catholic of Cleveland. The first church in that city, old St. Mary's on the "Flats" had his support. He helped later to build St. John's Cathedral, and was for years one of the councilmen of the congregation. He was one of the committee that carried the



MRS. ANN TOOLE

bag of gold with which the first payment was made on the lots upon which St. John's Cathedral now stands. He remained active in parish work until his death, and was a charter member of the first St. Vincent de Paul Society organized in the Cathedral parish. He was a plain, sturdy man, of good character, who always tried to do his duty. All the early missionary priests, such as Fathers Dillon and McLaughlin, were well known to him. Those also who succeeded them in the work of building up Catholicity in Cleveland down to as late as 1867 were all friends and admirers of plain, practical Charles Toole.

Conjointly Mr. and Mrs. Toole presented a beautiful example of Christian constancy, mutual love, and parental affection. Having been properly reared their first duty was ever toward God, after whom they preferred their children and their neighbors before themselves. It was charity and self-denial with them. Today Mrs. Toole more than ever exemplifies these virtues in her life. The memory of her husband is an incentive to her in these respects, and while she is impelled by higher motives, yet it comes most natural to her to do what was her custom when her husband was with her in the doing of those works which make for good in the world. Habit of body and habit of mind evidence both early training and subsequent practice. All the moral virtues must be taught to be practiced, and even the natural virtues gain strength by example and use. When, therefore, Mrs. Toole, in her old age, regardless of the weather, sets the excellent example of punctual attendance at early Mass; when she is known to speak only in kindness of her neighbors; and when it is her delight to recall by her own practice, her husband's faithfulness, a picture of their married life may easily be drawn by the reader. That picture, as above said, is one of Christian constancy, mutual love, and parental affection.

As applying to Mrs. Charles Toole's early resolve to act well her part it can be said that, "A woman cannot too soon learn womanhood's best mission—usefulness, tenderness and charity.

THE REV. JOHN TRACY.

The Rev. John Tracy, pastor of St. Joseph's Church, Ashtabula, Ohio,* was born in Ireland, November 20, 1838. The accident of birth has not interfered with his Americanism, for the reason that he has been a resident of the United States since his tenth year. His parents were Patrick and Ann (McCabe) Tracy. His father having died in Ireland, his mother, who died in Sandusky, Ohio, in 1861, emigrated with her family, in 1849, and located in Pittsburg, Pennsylvania. There as a boy Father Tracy received his primary education. When a youth he was sent to St. Vincent's College, conducted by the Benedictine Fathers, at Latrobe, in that State. After completing his classical studies there he was received as a divinity student in St. Mary's Theological Seminary, Cleveland, Ohio, in 1859, and in June, 1863, the 28th day, he was ordained priest for the Diocese of Cleveland by Bishop Rappe. He is one of the five survivors of a class of ten ordained at the same time, four of whom are now in the diocese.

Father Tracy's first mission was St. Joseph's, Ashtabula, his commission bearing date July, 1863. During his pastorate of seven years he built the church, school and rectory. In 1870 he was transferred to Painesville where, up until his departure in 1887, he paid off a debt of $4,000, and expended $5,500 for a house and lot for the Sisters and also for a cemetery of seven acres, costing $2,800, and a vault, which was $1,000 additional. In the eastern end of the diocese he was a pioneer pastor and was among the first to renew the spirit of the scattered Catholics in Ashtabula and Lake counties. In 1865 he built the first church at Conneaut, and also the first school at Ashtabula. In 1869 he built the mission church at Madison. In August, 1887, after having been seventeen years in Painesville, he was appointed to Holy Angels' Church, Sandusky. His energy again showed itself in the improvements he made, consisting of new windows in the church, new pews, and a fine organ. December, 1893, the demands of the diocese required that he go back to his first parish at Ashtabula. After an absence of twenty-seven years he was welcomed by his

*Father Tracy, through ill-health, retired from active labors since this work has been in press, June, 1902.



THE REV. JOHN TRACY

former parishioners. He is now (1900), although in his sixty-second year, preparing to erect a large and imposing new church for his people.

What is most striking in the career of Rev. John Tracy is the fact that he left no debts wherever he ministered, but was always confronted by debts contracted by others. Another great fact is that wherever he was commissioned to exercise his calling as a priest he made education absolutely free to all. And still another remarkable fact is that he was never absent from his people one Sunday during the nearly thirty-seven years of his priesthood. This means that he has never had a vacation. It means furthermore that he is a determined man, constant, zealous, and loyal. Having put his hand to the plough in either spiritual or temporal things, there is no such thing as even a temporary looking back for him. The glory, therefore, of the Diocese of Cleveland, as a part of the great Vineyard of Christ, requires truthful mention to be made of such devoted men as Rev. John Tracy and others of his years and labors. Generations yet to come will bless the memory of these sowers of the good seed in northern Ohio.

To say that future generations will bless the memory of such zealous priests is an assertion that will scarcely be questioned by anyone. The averment is predicated on Scriptural teaching and also upon the natural appreciation, gratitude, and admiration of mankind. The hero in the Army of the Lord will certainly be no less remembered and extolled than will be the hero in the army of the Nation. He will be recalled with even more heartiness and approbation, for his pure unselfish life, zeal for the higher cause of religion, and love for mankind will constrain both the intellects and the hearts of men to do his memory both justice and honor. The faithful priest of God shall, therefore, be in everlasting remembrance and benediction among the people, and the story of his labors and privations, of his trials and achievements will be recounted and attentively listened to by both young and old. His example will draw, and the path of his life will appear straight and clearly outlined, thereby inviting others to walk in it and show their appreciation for spiritual wisdom and the Christian virtues.

MR. HENRY TRENKAMP.

To be prominent among the most influential men of Cleveland, and at the same time to be as retiring and modest-mannered as a seven-year-old child, is about the way in which those who know Mr. Henry Trenkamp best express the seeming paradox of his career and marked characteristics. In keeping with this is also the other fact that while sixty-one years old he does not appear to be fifty, his youthfulness of appearance and action and his remarkable good health having been conserved by his regular habits, his exceedingly active life, and his benevolence and evenness of temperament.

He was born at Oldenburg, Germany, December 14, 1839. In his twentieth year he emigrated to the United States and for two years, in Baltimore, Maryland, he worked at his trade as a machinist. He then removed to Cleveland, Ohio, where he has continued to reside and do business for the past thirty-nine years. He is a member of The Schneider & Trenkamp Company, manufacturers of gas and gasoline stoves, steel ranges, etc., a concern that does the largest business in its line of any in the country. His son, Mr. Herman J. Trenkamp, is also a member of the company, and is its secretary.

While residing in Baltimore Mr. Henry Trenkamp was married to Miss Elizabeth Sutkamp, a young lady who was reared in his native place in Germany. In her girlhood and youth she gave evidence of those qualities which have since ripened into the domestic virtues that have blessed her home and brightened the life of her family; and that family prizes these virtues highly, each member appreciating the fact that a palatial home and rich surrounding with every want supplied would still be as nothing without those prime essentials which make the mother the queen of the home. Nine children were born to Mr. and Mrs. Trenkamp, only five of whom are living. The names of those living are: Herman J.; Bernadine J.; Elizabeth C., who is Mrs. B. Thoman, of Covington, Kentucky; John A., and Henry, Jr. The Trenkamp family resides in a beautiful home at No. 159 Bolton avenue, in the city of Cleveland, and are members of St. Peter's parish. They are loyal to the Catholic faith and generous in support of the Church.



MR. AND MRS. HENRY TRENKAMP.

They are highly esteemed, not only by their co-religionists, but also by a large circle of friends and acquaintances who are not Catholics.

The young men of the family exhibit an unusual business capacity, and following in the footsteps of their father a large share of prosperity and prominence is their portion. The daughters "take after" their mother in their domestic traits, and the good practical sense with which they are credited commends them to all. As children of their parents the Trenkamp family do honor to their progenitors at the same time that they endear themselves in their community by plain, unostentatious living in the midst of affluence. In their estimation everything that glitters is not gold, and the empty forms and "red-tape" of so-called society are not always the evidences of virtue and good qualities.

Mr. Trenkamp's career is an index to his character. He began life as a mechanic. He has always been industrious, energetic and faithful. Coupled with these his practical ideas and business instincts brought him prosperity. His large means have no effect whatever upon his simple manner and quiet bearing. He is always the same generous, genial and agreeable gentleman that he is found to be on first acquaintance. These things go for much with observing and sensible people. They stand strongly in contrast with what is usually met with in everyday life. The character of one's calling, in the estimation of some, has much to do with the standing of an individual, but, in the estimation of those who think clearly and judge wisely, it has little to do with his character. It was Madam Swetchine who said that, "People are judged in this world according to the stand which they take, and the responsibilities which they assume. The world often regulates its demand by the praise it bestows and the purer and loftier ones aim is, the greater the tax which it involves." While this is true in great part, character is not dependent upon reputation or the praise or blame of men, and few instances of this are more striking than that pointed out in the subject of this sketch. Verily, "A man's a man for a' that, and a' that."

THE REV. CLEMENT H. TREIBER.

Diversity of talent seems now more than ever to be an essential to the priest in this day and country. He is expected to fill all the requirements of what is called an all-around man. He must be philosopher, theologian, orator, linguist, musician; while at no time shall he fail to be a man of affairs—a business man. Weighed in these empirical balances, the pastor and founder of the Immaculate Conception Church, Canton, Ohio,* will not be found wholly wanting, as his record and the facts will show.

He was born in Cleveland, Ohio, July 20, 1856. His father was Maximilian Treiber, who died in April, 1870, and the maiden name of his mother, who yet lives, was Amelia Helmer. She is sixty-six years old. Mr. and Mrs. Treiber were married in the first Catholic Church in Cleveland, old St. Mary's on the "Flats," and for many years worshipped there. He was baptized by the late Very Rev. John H. Luhr, V. G., of St. Peter's Church, in his native city. When old enough he attended that church and the parish school until 1862. Then St. Joseph's parish of that city, by change of boundary, claimed him as a member and he attended its church and school until 1869, when he began his classical studies under the Franciscan Fathers, at Teutopolis, Illinois. He graduated there June, 1875, and the following September he entered St. Mary's Theological Seminary, Cleveland. Completing a five years' course in philosophy and theology, he was ordained priest in St. John's Cathedral by Bishop Gilmour, July 4, 1880.

After a vacation of just two weeks he was appointed to the charge of Mineral Ridge, East Palestine, Salem, Canfield, and Austintown, Ohio. During the first year he organized the East Palestine congregation and built its present church. In 1881 he built St. Paul's Church at Salem. He ministered to the people in these places for seven years, or until he was transferred to St. Joseph's parish, Crestline, June, 1887. He built the church there, in 1888, at a cost of $23,000, and paid off all the expense except $2,500. He remained at Crestline over twelve years, when, in

*Since this work was sent to press Father Treiber, at his own request, was appointed, June 14, 1902, to organize another congregation in Canton. It is under the patronage of St. Joseph.



THE REV. CLEMENT H. TREIBER.

September, 1899, he was commissioned by Bishop Horstmann to organize the new parish of the Immaculate Conception in Canton.

The Canton congregation began its career with Father Treiber as its organizer and head, October 8, 1899. During the first six months of its existence a large plat of ground centrally located was purchased and on it has been erected a combination building known as the Chapel-School of the Immaculate Conception, the cost of which was $21,700. The building is of vitrified brick, commodious and happily arranged so as to meet the requirements of the congregation for several years to come. It will then be used for school purposes only. This is according to Father Treiber's notions of business and economy.

Of the forty-three years of his life he has been for almost twenty of them a priest—a man of energy and business ability, as can be gathered from his record. At this writing (1900) he is as fresh and as zealous in his work as when he began his missionary labors in 1880. Today as then the task before him is to organize, and build, and collect money to meet expenses and the cost of improvements. These extra but necessary labors, coupled with his spiritual obligations, are before him in the line of duty, and he cheerfully proceeds with his work conscious that all is for religion and the uplifting of his people.

It is needless to assert in this connection that Father Treiber is a man whose varied talents fit him for great usefulness in his sacred calling. If he were not blest as the possessor of numerous resources his record would not be as remarkable as it is. But since all men are as they have been made, none may take credit except in so far as they become profitable servants through the right use of the talents intrusted to them. It is not improper, therefore, to speak of the pastor of the Immaculate Conception parish, Canton, Ohio, as a priest possessing and exercising varied and great abilities.

In his proper sphere, the spiritual, he is zealous and devout, serious and exact. Nothing of the material has he ever permitted to incroach upon, or in any way interfere with, that to which all else is secondary and tributary—religion pure and undefiled. In the public service of the Church he is collected, graceful, and precise, using his musical ability to happily impress the people with the solemnity and beauty of its office and ceremonial. In

these functions he is most careful that what is real in doctrine and essence shall be faithfully and fittingly shadowed forth.

As a preacher Father Treiber is instructive, pleasing and eloquent. Personally he is regarded even by non-Catholics as an agreeable, approachable and obliging gentleman. The unity of humanity he would emphasize by fraternity, benevolence, and active charity. All men are his brethren, and to the extent of his ability he would aid all without distinction—a thing that is becoming to him as a man, but doubly so as a priest.

THE REV. JOSEPH UPHAUS, C. PP. S.

A man of imposing personal appearance, standing six feet two inches and proportionately developed, his intellectual attainments and happy disposition being well in keeping, presides in the capacity of pastor over St. Michael's parish, Thompson, Seneca county, Ohio. He is a priest of the Congregation of the Most Precious Blood, and during the past twenty-eight years has done valiant service in the cause of religion in various parts of the United States.

Father Uphaus' first mission was as pastor of the Assumption Church, Nashville, Tennessee, where he labored from February, 1873, until July, 1875. Besides caring for the church property he also built a pastoral residence there. He was transferred, in 1875, to become president of St. Joseph's College, Rohnerville, California, and to be pastor of the Church of the Immaculate Conception at that place. He also had charge of St. Patrick's Church, Table Bluff, which, with Ferndale, constituted his missions. He remained there until 1878, when he was commissioned as pastor of St. John's Church, at Maria Stein, Ohio. His pastorate continued for only one year. At the end of that time he was sent to minister to the people of New Corydon, Indiana, where he built Holy Trinity Church, an imposing edifice, and also the Chapel of the Presentation, attached to his parish as a mission. The chapel was destroyed by fire, but he rebuilt it. He labored very successfully in that field from June, 1879, until October, 1887.

Back to Nashville to become pastor for a second time of the Church of the Assumption was the next order he received from his superior. He remained at Nashville nearly ten years, when, in



THE REV. JOS. UPHAUS, C. PP. S.

1897, he was appointed pastor of St. Peter's Church, Winamac, Indiana. He ministered to the Catholics of that place during eighteen months, or until his transfer to become the rector of the Seminary of the Congregation of the Most Precious Blood at Carthagena, Mercer county, Ohio. He discharged the duties of that high position until August, 1899, when he became pastor of St. Michael's Church, Thompson, where, at the close of the nineteenth century, he is laboring with his usual zeal and success.

Rev. Joseph Uphaus was born at Glandorf, Putnam county, Ohio, October 1, 1844. His father was the late John G. Uphaus, who followed carpentry and farming as his callings. The maiden name of his mother was Catherine Poeppelmann. He was early given educational advantages, which he improved so as to qualify himself for the calling of a teacher. He taught during four years in the schools in the neighborhood. September, 1866, in obedience to the voice of his conscience and the advice of his confessor, he entered the Seminary of the Order of the Most Precious Blood, at Carthagena, Mercer county, Ohio, where he applied himself to the study of the classics and subsequently to that of theology. He finished in 1873, and was elevated to the priesthood January 17 of that year by Bishop Dwenger. The rite was performed in the seminary chapel.

When a youth of eighteen Father Uphaus as a school teacher was able to have good order observed by his pupils, and since he became a priest his natural ability to lead and direct men has suffered no diminution. In the various places where he has had charge of congregations or institutions his government has been most successful, because he knew how to be considerate and tolerant of those under his care. He knows how to be emphatic without being harsh. Mildness and gentleness, qualities inseparable from the true spiritual father, have always been factors in his successes. Whether natural or supernatural in character these qualities are looked for in large men who are great men. They are as native with Father Uphaus as is his logical mind.

He preaches eloquently and forcefully in both English and German. His voice has great volume and is pleasing. His manner is unaffected, and, while not stern, implies great strength and earnestness. He looks and acts what he is, a true priest of the Catholic Church.

THE REV. GEORGE J. VAHEY.

To James and Julia (Cannon) Vahey, at Chelsea, Massachusetts, were born twelve children, eleven boys, and one girl, the youngest. The seventh oldest is the Rev. George J. Vahey, pastor of St. Columbkille's Church, Cleveland, Ohio. He first saw the light June 24, 1862. The elder Vahey died at his home in Chelsea October, 1883. Mrs. Vahey yet lives, as also her daughter, Mary J., both of whom, with the subject of this mention, are all that survive of the family.

Father Vahey's preparatory training was received in the public schools of his native place, including the High School. He next entered the Boston Latin School, and later St. Michael's College, Toronto, Canada, where he graduated in the classics in 1878. In the autumn of that year he was received into St. Mary's Theological Seminary, Cleveland, and after a six years' course was ordained priest by Bishop Gilmour, December 17, 1887.

For one month immediately after ordination he was curate at St. Columba's Church, Youngstown, Ohio. He was next placed in charge of St. Patrick's Church, Wellington, and missions, where he remained as pastor for nearly nine months. From there he was transferred to St. John's Cathedral, Cleveland, where he labored during twelve years, most of the time being in complete charge as pastor of that important parish. November, 1900, he was appointed to his present charge as pastor of St. Columbkille's Church, also in Cleveland, where he contemplates building in the near future an imposing church and school.

The parents of this priest were both born in the county of Mayo, Ireland. They prized education highly and paid special attention to the training of all their children. Every advantage was afforded each of them, not merely in the common, but also in the higher branches, and in music. Various kinds of musical instruments were in their home and were played upon by nearly every member of the family, some of them being equal to performing on several instruments. In this way they became known locally as the "Vahey Family Band." One son became Demonstrator of Anatomy in Harvard University, and later held a chair in the Leland-Stanford University, where he accidentally met his death. The daughter, Miss Mary J. Vahey, graduated from the



THE REV. GEORGE J. VAHEY

Notre Dame Convent in her native place, Chelsea, where she added to her general culture an acquaintance with art. Her paintings adorn the walls of St. Columbkille's pastoral residence in Cleveland, and the fine painting of the Sacred Heart in the Polish Church in South Cleveland she executed in compliment to its pastor. For a season she was cartoonist for one of the leading Boston journals. The children were all talented, and a fair sample of their natural mental ability might be said to be Father Vahey himself. The elder Vahey, as also his wife, both spoke and wrote the Irish language in its purity, a fact that may account for the proficiency of their reverend son in its use.

The reverend pastor of St. Columbkille's is a man of remarkable mental and physical vigor, fine personal presence, and great force of character. He unites in himself both the brilliancy and fervor of his race, the zeal of the true priest, and the scholarly finish of a man of talent who has enjoyed rare educational advantages. He is a very acceptable preacher, if not a finished pulpit orator, while as a chanter of sacred music he has few superiors. He can read the most difficult music at sight and can execute it either vocally or instrumentally.

One does not usually look for lamb-like gentleness and docility in connection with leonine robustness in men, but

> "Humility, that low, sweet root
> From which all heavenly virtues shoot,"

so transmutes the individual that his native vigor and force are yoked to the work of subserving the highest aims of religion and the best interests of humanity. And thus it is with Father Vahey. By his virtues he renders himself acceptable and pleasing both to his ecclesiastical superiors and to the people among whom and for whom he labors.

These hints suggest the outline of a picture that is beautiful to contemplate. In the foreground is the ripe harvest-field, the chief husbandman, and the laborers. In the background is a succession of varying scenes carrying the mind back through the Christian centuries to Him of Nazareth who said: "The harvest is ripe, but the laborers are few." To recognize Father Vahey as one among the faithful laborers in this field, a servant who with singleness of purpose valiantly "bears the burden of the day and the heats," is the object of this passing mention.

THE REV. JOHN G. VOGT.

The Rev. Father Vogt, pastor of the Immaculate Conception Church, French Creek, Avon, Lorain county, Ohio, is among the plainest of the priests of the Diocese of Cleveland. If it were his purpose to seclude and suppress himself he has certainly succeeded, for he had to be sought out in his rural parish home at Avon, that confirmation might be had from him, personally, of his diocesan record as here outlined.

He was born to Joseph and Mary Vogt (Vogt having been his mother's maiden name also), at Oberkirsch, Baden, June 22, 1847. His parents died when he was five years old. Following his primary training he made his classical studies at Einsiedeln, Switzerland. Completing his course he emigrated to the United States, in 1869, and was accepted as an ecclesiastical student for the Diocese of Cleveland. He thereupon entered St. Mary's Theological Seminary, from which institution he emerged as a priest, having been ordained by Bishop Rappe, June 8, 1873. He celebrated his first Mass in St. Joseph's Church, Maumee, where his friend, the Rev. Peter Becker, of Holy Trinity Church, Cleveland, was then pastor. Devoting a few weeks to rest and recuperation after his long years of study, he was prepared to enter upon his missionary labors.

His first appointment, July, 1873, created him pastor of St. Peter's Church, at Edgerton, in Williams county, with five missions also in his charge. During his pastorate there of two years and three months, he repaired the church at Stryker, put new pews in the church at Archbald, and at Wauseon he provided a place of worship for the Catholics by purchasing for that purpose a Methodist meeting house.

His second field of labor was at Six-Mile Woods (Raab's Station), in Lucas county, with St. Mary's Corners as a mission. During his stay there of nearly two years he built the brick church there (Immaculate Conception), and almost completed the pastoral residence at the mission.

His next appointment made him pastor of St. Philip Neri's Church, at Dungannon, in Columbiana county. He made repairs on the church which necessitated the expenditure of $3,000. He



THE REV. JOHN G. VOGT

also began the erection of the mission church at Lisbon. He labored successfully in that field for nearly eleven years.

From Dungannon he was transferred to become the pastor of St. Bernard's Church, at New Washington, in Crawford county. His stay there was eleven and one-half years, during which he paid off a debt of $1,000, repaired the pastoral residence and kept the property in good condition. In addition he repaired the Sisters' dwelling and built the school at a cost of about $8,000.

September 22, 1899, he was appointed to his present charge as pastor of the Immaculate Conception Church, French Creek, Avon, Lorain county. Since his taking charge he built the present well appointed and commodious pastoral residence at an outlay of $8,000, on which there is a debt of only $600. At this writing, the close of 1902, Father Vogt is in the thirtieth year of his priesthood and the fifty-sixth of his life. He has been faithful and successful in his priestly labors, and what is an earnest of his good will he has at no time been troublesome to his ecclesiastical superiors.

Father Vogt has been content to labor unseen of men, to have few personal wants, and to have no ambition other than to act well his part according to his ability. His fort lies in the line of a catechist and instructor, and in this field he can speak both German and English. In the interests of the youth he catchises in the latter language, but on alternate Sundays he preaches in German. He has also a good knowledge of French, at least enough to enable him to hear confessions in that language. Having attained an age and experience which incline men to look upon the serious side of life he now more than ever is anxious to impress upon his people both the value of time and the need of embracing the opportunities for salvation which were not so multiplied for preceding generations. The sere in his life is synonymous with the serious, and, therefore, those truths which they suggest he inculcates with unusual vigor, a fact which imparts a degree of impressiveness to his ministry, and begets in his flock at least an approach to a realization of the things essential to salvation.

"What though unmarked the happy workman toil,
And break unthanked of men the stubborn clod?
It is enough, for sacred is the soil;
Dear are the hills of God."

MR. JOHN H. WAHMHOFF.

Of the middle-aged men of Delphos, Ohio, who are prominent in business and active in the advancement of religion and education, there is no one more worthy of recognition and honorable mention in this work than the gentleman whose name forms the head-line of this sketch. He was born in Buffalo, New York, March 11, 1851, and he has been a resident of Ohio since 1861.

His parents were born in Germany. His father, Stephen Wahmhoff, who died in Buffalo, New York, December 9, 1858, was a Hanovarian, and his mother, whose maiden name was Frederica Reuter, is a Prussian, and is yet well preserved and hale in her seventy-third year. Both were taken to this country early in life, and Providence brought them together in Erie county, New York, where they were united in marriage in 1850. Three sons and two daughters were born to their union. One daughter became a nun. She died many years ago at Fond du Lac, Wisconsin. All the other members of the family are residents of Delphos.

The death of the elder Wahmhoff was caused by an accident on the Erie Central Railway with which he was connected in the capacity of foreman of the boiler yards. Besides being a practical boilermaker he was a draughtsman and also a machinist. He was remarkably skilled in mechanics, was well educated, and was a zealous and devout Catholic. His pastor, speaking from the pulpit on the occasion of his funeral, among other things said: "If the walls of this church could speak they might say that Stephen Wahmhoff did more good than any other member of this congregation;" a high tribute to his Catholicity and his well directed zeal.

In 1861 the widow Wahmhoff, with her children, removed to Van Wert county, Ohio, where, a few miles from Delphos, the family owned some farming lands. They remained on the farm four years, during which time John H., being the oldest of the children, attended the township school. After the removal of the family to Delphos, in 1865, the boy attended night school. When fifteen years old he began an apprenticeship in one of the prominent drug houses of the city. His term having expired, and having given satisfaction, he was invited to remain with his employers.



MR. JOHN H. WAHMHOFF

He thus continued until 1878, when he bought the stock and business of the house, giving in payment his notes in the sum of eight thousand dollars. He met his obligations promptly, and is now in the twenty-second year of his prosperous ownership and management of the business. With his ability as a pharmacist he unites both tact and energy. By study he has acquired not only a degree of discursive knowledge, but also the art of speaking and writing with force and elegance.

In obedience to the early local custom he joined the Delphos volunteer fire department, in 1872, and continued with the brigade eighteen years, holding every position from private to chief, which latter office was his during four years. In 1885 he was elected a member of the city council, was again elected in 1888, and for a third term was chosen to fill that position in 1894. Following this he served two terms as a member of the educational board. In 1880 he became a member of the State Pharmaceutical Association and was one of the five chosen to draft the first "Ohio Pharmaceutical Laws." He was for several years a member of the American Pharmaceutical Association, and is now a member of the Allen County Association.

In Catholic and fraternal societies his affiliations are both numerous and prominent. He is a member of the St. John's branch, at Delphos, of the Catholic Knights of America, and also of the local uniform rank of the same order. From 1896 to 1898 he was the State president of the order, and of the local branch he has been both president and recording secretary. From 1898 until this writing he has been the supreme delegate to the national conventions.

Mr. John H. Wahmhoff was married in 1851 to Miss Christina C. Eich, of Huntington, Indiana, whose girlhood gave promise of those domestic virtues which have since adorned her character and sweetened the home-life of her family. She has become the joyful mother of five children whose names are: Elizabeth, Henrietta, Agnes, John J., Anna, and Celestina.

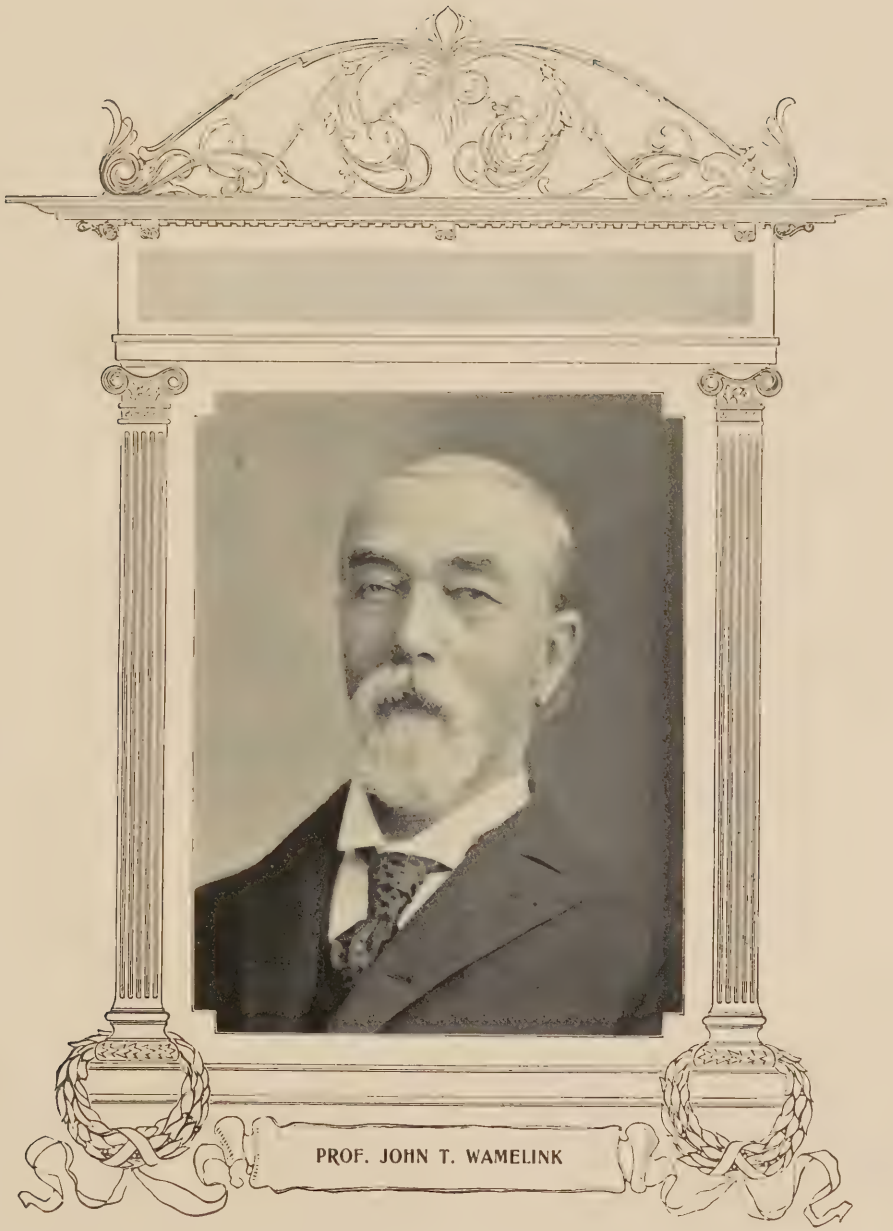
Enjoying the advantages which a measure of affluence affords, abiding in the faith of the Catholic Christian, and with the home safeguarded and happy, the Wahmhoffs may be proudly pointed to as among the fruits cultivated by zealous laborers in the vineyard of the Lord.

PROF. JOHN T. WAMELINK.

The head and founder of The Wamelink and Sons Piano Company, of Cleveland, was the late Prof. John T. Wamelink, who was one of the pioneer Catholics of northern Ohio. He was one of the oldest dealers in pianos in Cleveland and was noted for his having, for over fifty years, been connected with the public service of the Church in the capacities of organist, leader, singer or choir master. He died December 31, 1900. When a mere youth of fourteen he presided over the first organ in the old Church of St. Mary on the "Flats," the first in Cleveland, and subsequently in the Cathedral churches of Milwaukee and Pittsburg. During the twenty-seven years preceding his death he was the organist and director of St. John's Cathedral choir, Cleveland.

Prof. Wamelink was a musician both by nature and education. His every fibre was attuned to the harmony of sweet sounds. He was skilled, both vocally and instrumentally, in evoking the soul of music. That noble instrument, the great organ, appeared to rejoice at his touch, and its wondrous powers seemed at their highest when rendering prompt response to his masterly and almost inspired manipulation. His splendid voice was remarkable not only for its volume and compass, but especially for that soulfulness and expression which were peculiarly his own. The members of the Cathedral congregation, for two generations, accustomed themselves to count on his voice and his dextrous use of the great organ as aids in their devotions while assisting at the public service of the Church.

The record of noted musical events in Cleveland and Pittsburg is in part a history of Prof. Wamelink. His masterly rendition of such oratorios as Creation, Messiah, Elijah, Hymn of Praise, St. Paul, and others, were enough to establish his reputation for all time, while his presentation of such operas as Pinafore, Bohemian Girl, Martha, Chimes of Normandy, and Elisire d'Amour were little less than marvelous since no other man in either city had been willing to even attempt them, particularly the heavier ones. His greatest triumph was as late as 1897 when Sonnambula, which in Europe is considered a test for lyric soprano, was presented by him so excellently as to gain the approval of all critics. His fame on



PROF. JOHN T. WAMELINK

that account, as well as because of his recognized ability as a director, became widespread and thoroughly established.

Prof. Wamelink was surely entitled to the palm in point of length of service as a musician, and up until his death he was to the fore in point of the highest merit. The hearts of all warmed toward him, not only as a distinguished artist, but especially as a gentleman of the old school whose greatest pleasure was to accommodate and entertain, and who felt that his art in the real sense of *scimus ut producamus* is to gladden the higher sensibilities and uplift the soul. There is scarcely an organ of note in any of the Catholic churches of Cleveland and vicinity that has not responded to his magic touch, and few, indeed, were the instances where those of his profession did not gladly resign their instruments to him when occasions and desires purely local or personal demanded that he perform in their stead.

Prof. John T. Wamelink was a native of Amsterdam, Holland. From his youth he had been a resident and citizen of this country, having spent nearly all his life in Cleveland and Pittsburg. He was married in the latter city to Miss Catherine J. Sweetland in 1853. Of seven living children two sons, John T. and Harry J., were associated with him in the piano business, which business they yet continue, and in which the firm has acquired quite a competence, their piano trade being the largest in Cleveland.

The splendid personal appearance of Prof. Wamelink, together with his culture and character, had marked him for prominence both in business as well as professionally and socially. Possessing a dignity of bearing and a countenance indicative of nobility of soul, his distinguished personality and talents had always been great aids in the furtherance of Catholic interests. Whether conscious of this or not he never posed as a paragon of perfection, except in the one respect of being strictly honest, which he really was. He had at no time deported himself as if to say: "I am holier than thou." On the contrary, his course had been a modest one, pursuing the even tenor of his way in the performance of his duty as he saw it. Hence, up until his last hours he could not but have experienced at least the reflex effect of his loyalty and devotion to the Catholic Church and of his having at all times been wrapped up in the splendor of its ceremonial, in which his great musical talent had fitted him to play so important a part.

MR. TIMOTHY C. WARD.

A gentleman prominent among the younger generation of Catholics and energetic business men of Cleveland, Ohio, is selected, in the person of Mr. Timothy C. Ward, as the subject of this biographical mention. His character is suited to the scope of this work, in that he is a practical Catholic, and, moreover, because his record for honesty, reliability, generosity, and industry entitles him to the recognition.

He is the senior member of the printing house of Ward & Shaw, of Cleveland, and a son of the late John Ward, and his surviving wife, Ellen (Shea) Ward, pioneer Catholics of that city, and natives of the county of Cork, Ireland. The elder Ward located in Cleveland, in 1848, the year following the establishment of the diocese. He died, in 1896, after a residence there of forty-eight years. He was of simple but abiding faith, and he possessed that peace and spiritual content begotten of the faithful practice of his religion. His good wife, enjoying like peace of soul, is now in her seventy-fourth year.

Mr. Timothy C. Ward was born December 1, 1864. He was educated in the Cathedral school until his fourteenth year, when both his desire and the needs of the family impelled him to seek for employment. Emerging from that period of life called "urchinhood" into vigorous boyhood he had the make-up and the qualities to commend him, even if bare feet and a cheap coat were against him. He worked as a messenger and general utility boy, sold Cleveland's first Sunday paper, and for three years extended its circulation, not only in the city, but also in the suburbs and on the islands in Lake Erie. In the meantime he secured a place in the J. B. Savage printing house. He continued to advance during the twenty-four years of his career with that house until he became its superintendent. He resigned, in 1899, to embark in his present business.

He was well treated by Mr. J. B. Savage, and was given every opportunity to advance. Nothing pleases him better than to recount the marked consideration and kindness always extended to him by Mr. Savage. In truth he but evidences his own excellent qualities when he testifies to the great business ability, unques-



MR. TIMOTHY C. WARD

tioned integrity, and remarkable kindness of heart of his old employer. "Whatever," he says, "of merit I have as a business man, and whatever of credit I am entitled to for methods and practices which commend me to the public, I owe, in great part, to the example, advice, and encouragement which I received, during the twenty-four years I was in the employ of Mr. J. B. Savage."

In June, 1890, Mr. Ward was united in marriage to Miss Mary Gallagher, the accomplished daughter of the late Edward and Honora (Graham) Gallagher, who were pioneer Catholics of Cleveland. Miss Gallagher received a convent education which, besides equipping her intellectually, laid the foundation for her numerous domestic virtues. She excels in the care of her house and her children and, in Scripture phrase, she fattens the bones of her husband as becomes a good Christian wife. Since this work was ready for the press, the elder Gallagher passed away, September, 1901, leaving a record of fifty-five years of honorable citizenship in his adopted city. He prospered in business and was highly respected by his co-religionists and fellow citizens. To the union of Mr. and Mrs. Timothy C. Ward have been born three bright children, whose names are: Helen, Nora, and Mary.

In the person of Mr. Ward are found a physical development and facial expression which are indicative of his character. He is big in body, big in heart, big in brain, and is attractively presentable as a descendant of the good old Celtic stock. He is generous and fair to his more than sixty employees, is reliable and just in his dealings with his patrons, and as an all-around man among men he maintains himself in honor and the strictest integrity. In enterprise he is abreast of the best. Conscious of his ability to serve the public, he is not slow in presenting the mutuality of interest which is maintained between his house and its patrons. In religion he is not pretentious, but contents himself with humbly fulfilling his duties as he sees them. He is a member of the councilmanic board of St. John's Cathedral, and is generous in his donations in support of religion and education. He is prominent, too, in the various fraternal and patriotic associations.

As a man who has staked out his path, and marked the direction in which to push on toward the goal of success, he is

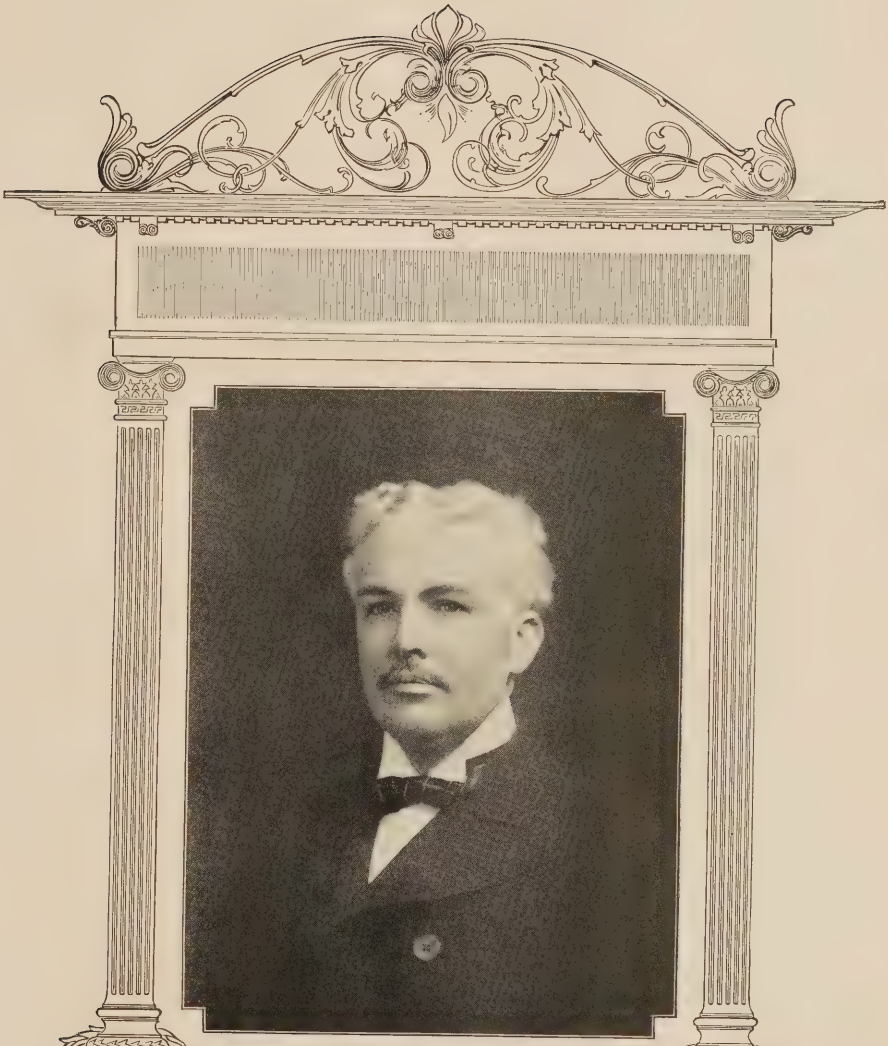
certainly to be congratulated, not alone for these, but also because of the progress he has made and the honorable means he has employed in his efforts to act well his part. These mean high character, and character is more than mere money. It is riches par excellence.

MR. PETER W. WARD.

The parents of Mr. P. W. Ward, of the Immaculate Conception parish, Cleveland, Ohio, were James and Mary (Martin) Ward, of Olmsted Falls, Ohio. They were natives of the county of West Meath, Ireland, who in early life sought in the United States the liberty and opportunity denied to them in the land of their fathers. The former died at Grafton, Ohio, in 1885, and the latter at Berea, Ohio, ten years later. The remains of both rest in the Catholic cemetery at Grafton.

June 29, 1852, the subject of this biographical mention, the fifth of a family of six sons and six daughters, was born at Olmsted Falls, Ohio. He received only the limited education afforded in the village school, but later he graduated from a business college in Cleveland. The legal profession attracted him, and in obedience to his ambition he studied law in Cleveland, and was admitted to practice, in 1878, when he was twenty-six years old. For two years Mr. Ward followed that profession exclusively, until an insurance company secured his services as its attorney and adjuster of claims. He continued with that company until 1894, when the Travelers' Insurance Company made him an offer, which he accepted. He remained with the Travelers until April 1, 1900, when the Ocean Accident & Guarantee Corporation, Ltd., of London, England, made him its State Agent for Ohio, an acknowledgment of his reliability, worth, and efficiency in the insurance world.

Mr. Ward was married, September 16, 1874, to Miss Josephine Bragelman, a daughter of John T. and Teresa Bragelman, who were among the pioneer Catholics of Cleveland. She is a niece of the late Prof. J. T. Wamelink, the noted music dealer and musical director, who succeeded her father as organist in the old St. Mary's Church on the "Flats" in Cleveland. In fact, both families have been identified with Catholic interests in the See city of the diocese from the beginning, and as such their excellent



MR. PETER W. WARD

record is a part of the history of the growth and development of the temporal affairs of the Church in northern Ohio.

Mr. P. W. Ward takes rank as one of the best informed and most energetic insurance workers in Ohio. Possessing a legal mind, together with an exhaustive knowledge of the various plans of underwriting, his ability and reputation command marked recognition. His character is well in keeping, the chief traits of which are faithfulness in the performance of duty, reliability, strict honesty, and an executive and compassing power which forms a firm background to his distinguishing characteristics. He began life as a poor boy, often having to rely on menial occupations to sustain and educate himself. By the exercise of the qualities which are his by nature, he has persevered and triumphed until now he is esteemed worthy of being mentioned to the credit of his Catholic neighbors and fellow citizens in northern Ohio.

The social and personal characteristics of Mr. P. W. Ward are so prominent and marked as to identify him almost as decidedly as do his business qualities. He is Chesterfieldian to a degree in manner and deportment, and is a leader on occasions when the social amenities and the graces which adorn and please are specially in demand. He is a clever conversationalist, is informed on modern topics, and can illustrate or brighten his subject by the happy telling of an appropriate story. He presides with ease and dignity, and performs the duties of toast-master in such a way as to always give satisfaction. While these social arts imply talent and tact they also hint strongly at a knowledge of human nature and at the cultivation of a degree of Christian politeness which can not show itself to advantage independent of education. It was Emerson who said that, defect in manners is usually the defect of fine perceptions. The real gentleman in good manners must be educated. He must know what to say and how and when to say it. He must judge the caliber of his company so as not to strike a key-note that is above their compass. This means judgment and ability to discern character, and also the faculty of handling persons according to their parts, training, and ability to be composed. Mr. Ward excels in these several respects. As an observer and student he has equipped himself for these tasks, and fortunately for him they answer almost as well in his business field as in the drawing room.

GEORGE S. WEGER, M. D.

A physician and surgeon of Delphos, Ohio, youthful but of note, is made the subject of this mention. So many are his claims to recognition, both as a man and a Catholic, that it has been concluded to go on and write of him first, before getting ready to apologize, should so unfortunate a thing occur as to offend against medical ethics.

Dr. Weger is a native of the city of Baltimore, Maryland. He is one of a family of ten born to F. A. and Elizabeth M. Weger. His natal day was September 2, 1874. The elder Weger was engaged in the hoop and stave business, and the exigencies of his calling obliged him to "follow the timber" westward. Accordingly when the subject of this sketch was three years old the family removed to New Castle, Pennsylvania, where they remained until 1879, at which time they resolved to make Delphos, Ohio, their home.

In his seventh year young Weger entered St. John's parochial school where he continued as a bright lad until he was fourteen. Then the spirit of the day took possession of him and he resolved to make his own living. Accordingly he sought and obtained the position of cash-boy in one of the prominent local dry goods and clothing houses, and during more than two years he promptly and satisfactorily responded to the call "cash!"

Being of studious habits he spent most of his evenings among his books, especially those treating on chemistry and drugs. His tastes thus cultivated led him to accept the position of clerk in one of the prominent Delphos drug houses, where he remained for a period of five years or until he attained his majority. His next ambition was to write prescriptions rather than compound them. The healing art and surgery loomed up before him as honorable and useful professions, and conscious that he was not without talent in these directions, he entered the Baltimore Medical College, Baltimore, Maryland, in the autumn of 1895, fully assured of his vocation.

He attended three regular courses at the college and two summer courses as interne in the Maryland General Hospital, and graduated in the month of April, 1898. He intended to practice



GEORGE S. WEGER, M. D.

in his native city of Baltimore, and looking to this he stood the required intellectual and professional tests before the Maryland board of medical examiners. However, a visit to Delphos, his long-time home, occasioned the changing of his plans. His friends prevailed on him to stay amongst them and open up an office at once. He did so in July of that year, 1898, and a large measure of success, both professionally and financially, has since attended his persistent efforts.

October 1, 1900, Dr. George S. Weger was united in marriage to Katie C. Trame, of Delphos, Ohio. Mrs. Weger is a lady of domestic traits and rare intelligence. She is a true helpmate.

The reader may readily receive from the accompanying portrait correct impressions as to the intellectual, moral, and social qualities possessed by Dr. Weger. He will be judged a close observer and reasoner, with rare gifts as a diagnostician. His large conscientiousness and benevolence give the assurance of his best endeavors in the faithful discharge of his professional duties, his zeal being the concomitant of his skill and ability. The physician, who is a practical Catholic, never leaves his conscience behind him. Not only is this true in the case of Dr. Weger, but it is equally true that his kind and generous nature is ever to the fore. He is charged with being a poor collector of his own accounts. Perhaps he will not attempt to deny this in view of the facts. Both the accusation and the tacit admission would indicate that the doctor is more enamored of his art and of results than he is of any prospective multiplication of his fees. The poor we have always with us, and the poor also need the services of a physician.

Dr. Weger was not born in affluence; hence, he knows something of the trials of life, and is not insensible to the multiplied miseries of the poor and the afflicted.

These remarks are, to some degree, intended to indicate the character and manhood of the gentleman here referred to. He is fortunately organized, is generous, hospitable, and genial, and brings to the discharge of his professional duties both native ability and a high degree of culture and learning. The young physician of the future may recognize a prototype in Dr. Weger.

THE REV. FRANCIS WESTERHOLT.

Not because it is deemed becoming to speak well of the dead is this sketch of the late Father Westerholt, rector of St. Peter's Church, Cleveland, made to smack a trifle eulogistic, but the rather is it because, having been rich in both natural and supernatural virtues, any extended, truthful reference to his character and record must needs recount many good things of him.

The first thirteen years of his priestly career were spent in the western end of the diocese where he was truly a missionary laboring most effectively both in season and out of season. He was then young, vigorous, and zealous, and he seemed to welcome opportunities for exercising both his endurance and his remarkable eagerness for the advancement of religion. Indeed these opportunities were multiplied for him because of the condition of the members of his several flocks scattered over wide territory.

While pastor of St. John's Church, Defiance, Ohio, which was his first appointment, 1855-1858, his jurisdiction extended over four counties. Besides ministering to the people of St. John's he also attended those at New Bavaria (Poplar Ridge), North Ridge, Napoleon, The Junction, and Delaware Bend. He made his visits travelling on horseback over almost impassable roads, and seldom or never during those years had he opportunity to enjoy the comforts and conveniences which are now wide-spread because of advanced civilization and prosperity.

At Delphos, from 1858 till 1868, a period of nearly ten years, his experiences were of like kind. There also his jurisdiction extended over several counties, and he regularly visited the Catholics at Van Wert, Fort Jennings, Ottoville, and several smaller stations. He built the second church at Defiance, which has been in use as a school since 1896, the date of the erection of the present splendid church edifice. At Delphos he built the rectory, which yet answers the purpose. He also established the parochial school and greatly improved the old church, which has since given place to the present imposing structure.

Having been appointed pastor of St. Peter's Church, Cleveland, in January, 1868, he continued his activities, embracing both the spiritual and the temporal. He organized sodalities and societies



THE REV. FRANCIS WESTERHOLT

and was incessant in his labors as catechist, preacher, and confessor. As has been happily said of him: "He encouraged the weak, instructed the young, directed the old, and chided the erring." In a word he was a true pastor keeping a watchful eye on both the sheep and the lambs of his flock. For twenty-five years he was the spiritual director and confessor of the Seminarists in Cleveland, and was one of Bishop Rappe's Vicars-General. Bishop Gilmour made him a irremovable rector in 1889 and also a diocesan consultor, in which capacities he was continued, until his death, by Bishop Horstmann.

Father Westerholt greatly improved, by almost daily adding something to, the interior decorations of St. Peter's Church. He built the present parochial school and also the rectory. He procured as teachers the Brothers of Mary, of Dayton, Ohio, and the Sisters of Notre Dame, from Germany, his choice of these having met with the sanction of his bishop. So successful was he in the management of temporalities that, in 1896, when he was called by God to render an account of his stewardship, there was a debt of only $5,000 on St. Peter's parish.

The Rev. Francis Westerholt was born in the village of Ascheberg, Province of Westphalia, Germany. He first saw the light May 31, 1827. He made all his preparatory and classical studies in the old land. In his twenty-fourth year he emigrated to the United States and took up his temporary abode with relatives in Auglaize county, Ohio, where he taught school for a few months. In 1852 he was received into St. Mary's Theological Seminary, Cleveland, and three years later was ordained priest by Bishop Rappe in St. John's Cathedral, July 8, 1855.

The record of this good priest as outlined here is more than a hint as to his character. His was a great soul, for it is only such that can compass trying situations and at the same time renew their spiritual life and strength, and grow young, like the eagle, in God's service. In 1896, when in his seventieth year, Father Westerholt was spiritually and intellectually robust, although, physically, decrepitude was upon him. He passed away November 20, 1896, wept, honored and sung by a grateful people who loved him as their spiritual father and friend, and to whose feet in the path of duty his daily exemplification of Christian living was both a light and a guide.

MR. PETER F. WHALEN.

The meaningless modern saying that "Nothing succeeds like success" has at least the merit of suggesting the practical truth that there can be no creditable success in any undertaking without capacity and effort. Among the almost innumerable instances in which this truth has been verified, might be cited, but in no sense exploited, the standing and career of Mr. Peter F. Whalen, president and manager of the Buckeye Paint and Varnish Company, of Toledo, Ohio. He has the reputation of possessing unusual energy, perseverance, and a high order of business ability.

His parents, now dead, were Peter and Mary (Doran) Whalen, of Grey county, Upper Canada, where he was born to them in 1854. The family shortly thereafter removed to Detroit, Michigan, where he was given as much of a common school education as he could acquire up to his tenth year. From that time on the boy felt himself called upon to earn his own living. After an experience in the various avenues in which the average sturdy lad tries to make himself useful and save a penny, young Whalen progressed so far in years and ambition as to start as an apprentice to learn the trade of a moulder. He succeeded, and for several years industriously followed that calling in Detroit.

Conscious that a larger measure of success awaited him in some other vocation, he removed to Toledo, Ohio, in 1882, and became a partner with his brother-in-law, Mr. Alfred Collins, in the varnish business. The firm of Collins & Whalen subsequently consolidated with the Buckeye Paint Company, and, in 1887, the concern was incorporated under the above title, with Mr. Whalen as its president and manager, which office he continues to fill. The annual business of the company exceeds $200,000, and its manufactured products find a ready market in the wide territory which includes the States of Ohio, Indiana, Illinois, Michigan, and Pennsylvania.

In 1880 Mr. Whalen took unto himself a wife, in the person of Miss Mary F. Reilly, of Toledo, whose beautiful motherhood is the fruition of those excellences and virtues which adorned her girlhood as a child of the Catholic Church. Seven children have been born to their union, three of whom have passed away. Those



MR. PETER F. WHALEN

living are named: John J., Peter F., Jr., Milton E., and Florence Grace Whalen.

Mr. Peter F. Whalen is a prominent Catholic, who generously devotes much time and money not only to parish work, Catholic education and charity, but also to the upbuilding and spread of Catholic associations. He is a member of the councilmanic board of St. Patrick's parish, and is the trusted and confidential adviser of its venerable pastor. He is active in such organizations as the Catholic Men's Benevolent Association, the Catholic Knights of America, the Catholic Knights of Ohio, the Ancient Order of Hibernians, and the Knights of Columbus. He also holds membership in the Chamber of Commerce, and the Builders' Exchange, of Toledo, and also in the Detroit Paint, Oil and Color Company. During two terms he was a member of the Board of Aldermen of Toledo, in which important station he acquitted himself with credit and to the entire satisfaction of his constituents.

Mr. Whalen is an energetic, persistent man in business as well as in whatever he undertakes. He possesses good judgment and unquestioned integrity, has large compassing powers, and is an all-around man of affairs. He chose wisely when he forsook a field where so many hours' work is requited by so many dollars, for a field where discernment and executive ability are commanding factors. The wisdom and foresight which directed him in his change of occupation are the evidence of his business ability. They show him to be a man of discernment and thought, and observer of conditions, whose mind is equal to noting facts and drawing correct conclusions therefrom. To be deficient to any great extent in these respects is to invite business disaster. The men who succeed in honest, legitimate trade are intelligent men with logical minds. The success which has been achieved by the subject of this mention is, therefore, the measure of his ability as an observing, intelligent, energetic man.

The primary purpose of this mention is to credit Mr. Peter F. Whalen to the Catholic community in which he lives and to his fellow citizens, and at the same time to hint to the youth of coming generations that there are various ways in which diversified talents may be profitably exercised without making religion the price of success.

THE REV. JOSEPH STANISLAS WIDMANN.

The worthy and popular assistant pastor of St. Mary's Church,* Sandusky, is a native of Ohio, having been born on a farm near the city of Fremont, January 4, 1861. His father, Daniel Widmann, who died January 9, 1891, was a native of the village of Hardtheim, situated on the Rhein in Breisgau, Baden, Germany. He emigrated to the United States in his twentieth year. Mrs. Daniel Widmann, whose maiden name was Mary Hafner, and who yet lives, is also a native of the above named place. She was brought to this country when she was eleven years old. They were married in the summer of 1858, and forthwith took up their abode on a farm in Rice township, Sandusky county, Ohio.

Since some noted qualities of parents are generally reflected in their children, it may serve the purpose of this sketch to say of the elder Widmann that he was a man of quiet, industrious habits, who found his greatest happiness in his family circle. Nothing was more foreign to his nature and manner than boisterous ostentation. So, too, with Mrs. Widmann. She is noted for practical good sense, deep piety, and charity. She is the mother of a grown family of eight, seven sons and one daughter. Although four of the sons are married and live on separate farms, the property is held in common and they do the work in partnership, being united under the mild and wise rule of their mother. That mother has the respect and love not only of her children but also of all who come in contact with her. By the community of interests observed by her children under her guiding influence the Widmann family have proved that not only is there strength in union but also success.

The subject of this biography is the second oldest of the Widmann brothers. His elementary education was of a rather primitive kind. The district school in his day was very defective, and the school term was short. These hindrances were in part counterbalanced by a home education. Under the instruction of his parents he learned the rudiments of the German language, so that when preparing for his first Holy Communion he was able to compete very satisfactorily with the other members of the class.

*Since this work has been in press the pastor of St. Mary's, the Rev. Silvan Rebholz, passed away, and the Rev. Father Widmann was appointed pastor, April 16, 1902, with the Rev. Joseph B. Weis as curate.



THE REV. JOSEPH S. WIDMANN

When a youth of seventeen Joseph S. Widmann went to work for a neighboring farmer for one year, desiring to know how the bread of other people tasted. The following year he went to the city of Toledo, Ohio, where he found employment with a wine company. He worked for that company two and one-half years. It was while thus employed, and as a regular attendant at the Sunday Mass at St. Mary's Church, that he formed the acquaintance of the Rev. Father Kramer, S. J., to whom he made known his long cherished desire to study for the priesthood. That good priest volunteered to give him private instructions for a year, as well to ascertain regarding his talents as to save him some of his college expenses. The young man then made known his intentions to his parents, who gladly gave their consent, although they did not see how they would be able to meet the expenses of his education, for at that time their means were limited.

On account of the defects in his elementary training the first few months of his studies were calculated to dishearten him. For quite a season Father Kramer was hesitating whether he should advise the young man to continue. But having made the start, Joseph S. Widmann was not the sort of youth that runs away from difficulties. Finally his reverend preceptor said to him: "Go on!" Accordingly, September, 1881, he entered the Canisius (Jesuit) College, at Buffalo, New York, where he completed the humanities in five years. September, 1886, he was received into St. Mary's Theological Seminary, Cleveland, as a student of divinity. He continued there until December, 1890, when Bishop Gilmour conferred minor orders on him, which ordination was the last that prelate performed. April 8, 1892, the newly consecrated Bishop of Cleveland, the Rt. Rev. Ignatius F. Horstmann, ordained the Rev. Joseph S. Widmann to the priesthood.

Thereupon Rev. Father Widmann made his former pastor and friends happy by celebrating his first Mass in St. Joseph's Church, Fremont, on the following Easter Sunday, April 17. He then received his first appointment as assistant pastor of St. Mary's Church, Sandusky, Ohio. He began his labors there April 24th of that year, and he has continued them up to this writing, the last days of the nineteenth century.

The Rev. Joseph S. Widmann inherits many of the traits of his good mother. Among these are patience, tolerance, and

kindness. He possesses an agreeable disposition, is mild in his ruling, and is not lacking in the force of character which is the basis of firmness and continuity. He preaches eloquently in both German and English, is an excellent instructor, and gives the proof of being an adept in the management of temporalities.

THE REV. THEOPISTUS WITTMER, C. PP. S.

The pastor of St. John's Church, Glandorf, Putnam county, Ohio, is the Rev. Theopistus Wittmer, who is a member of the religious order known as the Congregation of the Most Precious Blood. The Order itself is of note in the diocese; St. John's Church ranks with the best; and it is but truth to say that Father Wittmer is well in keeping with both.

His parents were natives of Switzerland. He was born to them at Erlinsbach, June 9, 1848. He was twelve years of age when, 1861, his parents emigrated with their family to the United States and settled at Egypt, Auglaize county, Ohio. The boy Wittmer was at once sent to Minster, in that county, to continue his course of studies, interrupted by his change of country. He closely applied himself until 1865, when he was received into St. Charles' Seminary at Carthagena, an institution conducted by the Sanguinist Order. He joined the Order and was ordained priest by Archbishop Purcell in the chapel of St. Mary's Seminary, Cincinnati, January 25, 1872.

For eighteen months, beginning immediately after ordination, Father Wittmer attended St. Mary's Church, at Salina, Mercer county, Ohio, and taught classics in the seminary. He was next sent (1873) to Winamac, in the Diocese of Ft. Wayne, Indiana, where he labored until 1876. He left there a new parochial school and the Sisters' Academy as an evidence of his activity and zeal. Recalled to the seminary and to his former field of labor at Salina, he was made the first resident pastor of that place. He built a new school, a residence for the Sisters, and made an addition to the church. September, 1883, he was made rector of St. Charles' Seminary and pastor of St. Aloysius' congregation. February, 1897, he was commissioned as pastor of St. John's Church, Glandorf, for which important station his abilities eminently qualify



THE REV. THEOPISTUS WITTMER

him. As proof that his energy and enterprise have not forsaken him, the following improvements can be cited: New cemetery, chime of four bells, tower clock, and the introduction of acetylene gas to light the church, rectory, and premises.

But it is not in material things alone that Father Wittmer excels. He is a priest first, and as such his calling is that of an instructor and director. Blest by nature with capacity as a leader, and with the faculty of order highly developed, he succeeds in keeping his congregation united as one family, having interests in common, and one aim—the discharge of their obligations as Catholics. The pastor of St. John's is firm, but not bluntly so. His kindly nature, candor, and great mirthfulness serve to render less severe his rulings and the stand which, at times, every pastor must take in dealing with his people. The result of this is that he governs without harshness, and while directing he seems himself to be foremost in the order of obedience to those rules that make for harmony and the best interests of all. His parishioners have taken note of his earnest manner, his consistent practices, and his zeal for their spiritual and temporal advancement. In consequence they have been led without any trouble into the paths staked out for them by their pastor, and are now his rivals in punctuality, good order, and zeal for the general welfare of the congregation. Evidently example teaches, and often good example has greater attractive force than has bad example. To the thinker and observer these truths are patent, and by no one have they been more carefully applied than by Father Wittmer.

In the pulpit he is at home speaking German or English. His discourses are plain, direct, instructive, and soundly argumentative. He never speaks without saying something having thought in it. He would not, if he could, and he could not if he would, be a mere talker against time, for his mental constitution and nature constrain him to be philosophical, logical and forceful. A close analysis of his character will reveal many qualities which make a fitting background in a picture of the true representative of Christ. Among these are gentleness, tenderness, considerateness—characteristics which endear him to the young; while his fervor, piety, and spiritual robustness warm to him the hearts of all, especially those of the old pioneer Catholics of St. John's congregation, Glandorf, Ohio.

THE REV. IGNATIUS J. WONDERLY.

The ancestors of the Rev. Father Wonderly have been Americans for three generations. His father was among the early settlers of north-central Ohio, where the subject of this sketch was born. St. Nicholas parish, at Berwick, in Seneca county, is where he first saw the light, June 7, 1860. The local atmosphere appears to have been favorable to vocations to a religious life, for out of Seneca county and vicinity have come many of note in the ministry of the Catholic Church.

Early in life the Rev. Father Wonderly felt his boyish heart leap with rejoicings when the prospects of the priesthood loomed up before him as his calling, and long before he became assured of his vocation he bent his youthful energies in preparation for its duties. After making his primary studies in the local schools he was sent to St. Francis' College, Milwaukee, Wisconsin, and later to St. Lawrence College, Mount Calvary, also in that State, where he completed his classical studies. He then entered St. Mary's Theological Seminary, Cleveland, and after a five and one-half years' course was ordained to the priesthood by Bishop Gilmour, December 21, 1889.

Impatient to begin the active work of his calling, he was gratified by being at once appointed as pastor of St. Mary's Church, at Vermillion, with Huron as a mission attached. During his three years' pastorate there he built the church, St. Peter's, at Huron, and "paid for it, too," as the people of the parish are proud to say. January 7, 1893, he was made pastor of St. Augustine's Church, at North Baltimore, with Deshler and Hamler as missions, where he remained three years. In consequence of illness, brought on by six years of hard labor and exposure, he resigned his charge, and on his recovery was appointed, in 1896, to the Apostolate Missions. The work of giving missions, while arduous, was more to his liking and better suited to his abilities. He continued in the Apostolate for three years, when he resigned, and, in June, 1899, was placed in charge of the Sacred Heart congregation, at Shelby, until the following September, when he was transferred to Crestline as pastor of St. Joseph's Church. He was called from Crestline January 15, 1900, to undertake, in Cleveland, the organization of



THE REV. IGNATIUS J. WONDERLY

the new parish of St. Rose of Lima, where he continues to labor with very gratifying success.

Father Wonderly is one of the most energetic and zealous of the younger priests of the diocese. He is an able manager of temporalities and possesses the happy faculty of keeping his parishioners united and intent on the accomplishment of the ends proposed by religion. Having had a varied experience for the past eleven years, and thoroughly understanding human nature, he leads without appearing to lead, by directing along correct lines the energies of his parishioners for the common good. His manner and disposition being most agreeable, an atmosphere of harmony surrounds his present flock just as it surrounded those among whom he labored in the past. He has always been a believer in the American notion that, at least in temporalities, the laity can be relied on to do their part under all circumstances. And, possibly, this may be one of the secrets of his success.

As is generally known throughout the diocese, the pastor of St. Rose's is reckoned as among the best equipped priests in northern Ohio. He is a ripe scholar, and a close student of both men and conditions. Certainly he can be said to have attained to good results in his special studies. He is, therefore, ranked among the best and most successful handlers of temporal affairs, his success in that field being always made the stepping-stone to the spiritual and intellectual uplifting of his people. His judgment is that without a feasible, attainable end in view, no people can be kept united and harmonious. But with such an end placed before a reasonable congregation their own good sense will unite them, and, even independent of oratory urging the higher impulses, will nerve them to its attainment.

Even before his experience in the Apostolate Mission work Father Wonderly was an orator of no mean order; but, since then, his health, too, having improved, he is justly credited with being an able and pleasing speaker. His range of good thought, through association of ideas, often smacks of an inviting strength and freshness, while his language is both choice and forcible. His personal appearance is well in harmony, and he is by no means lacking in that poise, warmth, and elocutionary grace which belong to the natural orator, as distinct from the mere rhetorician.

MR. AND MRS. JOHN FERDINAND ZWILLING.

The Zwillings, of Germany, were of noble lineage, and their descendants in the United States are nobles, not merely by inheritance, but in their own excellence of character and record. An example in point is the late Mr. John Ferdinand Zwilling, of Toledo, Ohio.

He was born in Baden, Germany, November 6, 1849. He was brought by his parents to this country when he was in his tenth year, and the family located in Olny, Illinois. When seventeen he went to Cleveland, Ohio, to learn the trade of a machinist in the Novelty Iron Works, owned by his brothers, Frank and Frederick, in connection with Mr. Thomas Reeves. He attained to such skill and directive ability that he was made superintendent of the plant in his twentieth year. He continued in that capacity until 1875, when he went to Toledo, Ohio, to accept the foremanship of the blacksmith department of the old Smith Bridge Company. Following this he engaged in mining in Colorado for eighteen months, but the enterprise not "panning out," he returned to Toledo, again connected himself with the Bridge Company, and in less than two years became superintendent of the entire works. In 1889 he reorganized the company, became one of its heaviest stockholders, and continued as its head and superintendent until his death, which took place April 23, 1893. In the meantime he was the moving spirit in the establishment of the Phœnix Building and Loan Association, of Toledo, and continued as one of its directors. The managers and patrons of the association passed suitable resolutions on the occasion of their loss through his death, as did also the owners and employes of the Smith Bridge Company. The resolutions of the latter are these:

"WHEREAS, it has pleased God in His wisdom to call from among us our late superintendent, Mr. John Ferdinand Zwilling, therefore be it resolved, that we deeply deplore the loss of one who, as an employer, was ever considerate of the welfare of his employes, and whose even discipline and kind treatment gained for him the respect and affection of his men. We regret the loss to the community of an able and enterprising business man and citizen.

RESOLVED, that we extend to his beloved wife and family our sincere sympathy in this their sad affliction, and be it further re-



MR. AND MRS. FERDINAND ZWILLING.

solved that a copy of these resolutions be presented to the family of the deceased."

In 1879, May 1st, in Denver, Colorado, Mr. Zwilling was joined in wedlock to Miss Mary Marcella Thayer, a native of Springfield, Pennsylvania. The Rev. Father Howlett performed the ceremony. He instructed the bride as a convert to the doctrines of the Catholic Church, and she received her first Holy Communion on her wedding day. She has since remained faithful to the graces received, exhibiting at all times a constancy in the performance of her religious duties. Mrs. Zwilling's father was Mr. Ruel Thayer, of Vermont, and her mother was Miss Salina Brewer, born in Pennsylvania, but descended of a New York family who originally owned the present Trinity Church property in that city.

Mrs. Mary Marcella Zwilling is a lady of rare intelligence and culture, who has succeeded in bringing up her family of three in the way in which they should go. She has educated them thoroughly, not alone in domestic arts, but also in music. Mary Luella, who is Mrs. S. G. Brown, of Toledo, is the oldest. She inherits the qualities of her mother and is an excellent musician. Frances Louisa is attending an academy, in New York city, where she is finishing her literary and musical training. The youngest, Rose Marcella, is at home and is a pupil in the Ursuline Convent. The family is well provided for in this world's goods and are rich in the inheritance of talent, and in the faith of the Catholic Church.

Mr. Zwilling was a man of note, not merely as a business man of great enterprise, but especially as the possessor of fine mental and social qualities. His excellent natural capacities and talents were many, while his supernatural virtues evidenced both grace, training, and the faithful practice of religion. He won esteem by his kindness and generosity, and by the happy accord of his life with the teachings of the Church. Although a sufferer from a complication of physical ills, it was his daily effort to obey the poetic advice:

"Sing notes of love, that some who hear
Far off inert may lend an ear,
Rise up and wonder and draw near,
Lead life of love—that others who
Behold your life may kindle too
With love, and cast their lot with you."

BIOGRAPHICAL NOTICES

—OF—

PRIESTS OF THE SECULAR AND REGULAR CLERGY, FORMERLY ON THE MISSION IN NORTHERN OHIO, OR IN THE DIOCESE OF CLEVELAND

BETWEEN 1818 AND DECEMBER 31, 1900.

ABBREDERIS, Rev. Rudolf (Sanguinist), was born at Rankweil, near Feldkirch, Austria, September 18, 1850; came to the United States in 1869; was educated by the Sanguinists in their seminary at Carthagena, Mercer Co., O., where he was ordained for them by Archbishop Purcell, August 15, 1873. He had the following charges in this diocese: Ottawa, August, 1878, to September, 1883; Big Spring, October, 1883, to November, 1885, when he left the Sanguinists and diocese.

ABEL, Rev. Anthony J., was born November 11, 1833, at Burgau, Bavaria; completed his studies for the priesthood at St. Mary's Seminary, Cleveland, where he was ordained by Bishop Rappe, June 28, 1863. Monroeville was his first appointment, which he retained till October, 1864, when he was sent to Ottoville as first resident pastor. July, 1866, he was sent to Shelby Settlement, where he remained till 1867, when he left the diocese and went to Colorado.

ABOULIN, Rev. John J. M. (Basilian), was born at St. Alban-en-Montagne, diocese of Viviers, France, March 18, 1841; was ordained for the Basilians at Annonay, France, by Bishop de Charbonnel, September 21, 1867. Was in this diocese as professor at Louisville College, from February, 1868, till September, 1870; then returned to Canada, whence he came.

AHERN, Rev. Joseph Loughlin, was born at Knuckancummer, county Cork, September 20, 1847. He made his studies for the ministry at All Hollows', Dublin, and St. Mary's Seminary, Cleveland. He was ordained for the diocese of Cleveland by Bishop Fitzgerald, July 4, 1875, and appointed pastor of Alliance, August, 1875. This charge he held till August, 1877, when he met with a serious accident. He was taken to the Charity Hospital, Cleveland, for treatment. In August, 1878, he resumed pastoral work as assistant to Rev. M. Healy, at St. Mary's, Tiffin, remaining till October of same year, when he was appointed assistant at St. Francis', Toledo. June, 1879, he resigned this position, and, for the benefit of his shattered health, went on indefinite leave of absence to Ireland, and later (1881) to New Zealand, where he is now laboring on the mission.

Written by the Rev. G F Houck



CALVARY CEMETERY, YOUNGSTOWN—WATER TOWER, RUDGE MONUMENT, ETC.

ALBERSMANN, Rev. Suitbertus (Franciscan), a native of Germany; was born December 11, 1851; ordained at St. Louis, Mo., by Bishop Ryan; was at the Franciscan Monastery, Cleveland, as chaplain, from July, 1891, to January, 1893, when he was transferred to Jordan, Minn. At present he is stationed at Hermann, Mo.

ALBRECHT, Rev. J. M. (Sanguinist), was born in Germany, January 6, 1800. He was ordained by Bishop Rappe, June 4, 1849. From Thompson he attended Peru, Huron county, in 1849; was assistant at Thompson till June, 1856, when he was sent to Liverpool. There he remained till May, 1859, when he left the Sanguinists and diocese and went to Minnesota, where he died in March, 1884.

ALEMANY, Most Rev. Joseph Sadoc (Dominican), was born at Vich, in the province of Catalonia, Spain, 1814. He entered the Dominican Order in 1829, and was ordained at Viterbo, by Bishop Pianetto, in 1837. Soon after his ordination he was sent to Rome, where he was stationed at the church of Santa Maria Sopra Minerva till 1841, when he was sent to the American missions. He came to Ohio, and was stationed at Canton for a few months. He also attended Dungannon and Randolph, and was the first priest to visit the Catholics at Mansfield. His next field of labor was at Memphis, Tenn., as successor to Father McAleer, in 1846. In the following year he was elected Provincial of his Order in the United States. While at Rome in 1850, attending a General Chapter of the Dominican Order, he was consecrated Bishop of Monterey, Cal., June 13, 1850. Three years later he was appointed Archbishop of San Francisco, which office he resigned November, 1884, and returned to Spain, where he died April 14, 1888.

ALIG, Rev. L. M. (Redemptorist), was born at Pinen, Switzerland, November 1, 1805, and was ordained September 18, 1839. He attended Peru, Huron county, also Thompson and New Riegel in Seneca county, Ohio, with Father Tschenhens between July, 1842, and August, 1843. Later he left the Redemptorists and was for many years pastor of St. Mary's church, Washington city, where he died June 2, 1882.

ALLEMAN, Rev. John George (Dominican), a native of Alsace, was ordained at Zanesville, Ohio, by Bishop Purcell, June 1, 1834. In 1836 he was resident pastor of St. John's, Canton, whence he also attended Louisville, where he built the first church. About 1840 he left Ohio and went to Iowa, laboring with much zeal there and in Illinois on the widespread and difficult missions. His health began to fail about 1860. Three years later, November 26, 1863, he went to St. Vincent's Asylum, St. Louis, Mo., where he died July 14, 1865, aged 59 years. He was a faithful and hard working priest.

ANTL, Rev. Francis Joseph, was born at Jesenec, Moravia, Austria, March 30, 1843; ordained at Bruenn, Austria, July 11, 1869; came to America in same year; was in the diocese of Cleveland as pastor of St. Procop's. Cleveland, from May, 1882, till July, 1883.

ARENTZ, Rev. Theodore (Franciscan), was born in Germany January 7, 1849; came to the United States in 1871; was ordained at

St. Louis, Mo., by Bishop Ryan, June 4, 1876. He was Superior of the Franciscan Monastery, in Cleveland, from August, 1888, to August, 1894, and pastor of St. Joseph's church, from August, 1888, to August, 1897. He was then chosen Provincial of the Franciscans, with residence at St. Louis, Mo.

Augustinsky, Rev. Cyril (Franciscan), a Moravian, was born at Braunsburg, March 21, 1851. He studied for the ministry at Kremsier, Archdiocese of Olmuetz, and was ordained for the Franciscans at St. Louis, Mo., by Bishop Ryan, July 25, 1877. He was on the mission in Missouri and Nebraska till July, 1885, when he was sent by his Superior to the Franciscan Monastery, at Cleveland, whence he attended Independence. Had temporary charge of St. Hedwig's church, Toledo, August, 1885—March, 1886. He left the Franciscan Order, May, 1887.

Austermann, V. Rev. Bernard (Sanguinist), a native of Prussia, was born at Everswinkel, Westphalia, April 5, 1824; was educated for the priesthood at Thompson, Ohio, and there ordained for the Sanguinists by Bishop Rappe, June 13, 1856. From New Riegel he attended Fostoria and Crawfordsville, July, 1856, to February, 1857. He was then appointed pastor of Thompson, remaining till September, 1857. Since then he had various posts of duty assigned him in other dioceses where the Sanguinists have charge of congregations. He was also for some years their Provincial. He is now in the Archdiocese of Cincinnati.

Badin, V. Rev. Stephen Theodore, the first priest ordained in the United States, was a native of Orleans, France, where he was born July 27, 1768. He came to Baltimore, March 28, 1792, and was there ordained by Archbishop Carroll, May 25, 1793. For many years he labored on the mission in Kentucky and Ohio. He did pastoral duty at Canton, Canal Fulton, Cleveland, Fremont and Tiffin, between 1835 and 1837. He was a man of fine, cultivated mind, of great energy and indomitable zeal. He was vicar-general of the dioceses of Bardstown, Ky., and Cincinnati. Died in the latter city, April 19, 1853.

Bally, Rev. William, was born in the city of Bonn, Prussia, May 4, 1831; educated at Bonn and Paris; came to Cleveland, December, 1856, and was ordained by Bishop Rappe, July 26, 1857. He was assistant at St. Peter's, Cleveland, till November of same year, when he received the pastorate of St. Nicholas' congregation, Berwick, Seneca county, remaining till July, 1861, when he left the diocese.

Barbier, Rev. Charles, was born of Protestant parents at Strassburg, Alsace, in 1829. He entered the French artillery, and whilst serving his term became a Catholic. He shortly after resolved to study for the priesthood. After leaving the army he made his preparatory studies at Strassburg. In 1862 Bishop Rappe adopted him for the diocese of Cleveland, and ordained him toward the end of the same year. He was at the seminary for a few months as professor of philosophy, and had, besides, Independence as his first pastoral charge. From April to November, 1863, he had temporary charge of St. Louis'

congregation, Louisville, during the absence, in Europe, of the pastor, Rev. L. Hoffer. He then had, successively, the following pastoral charges in this diocese: Popular Ridge (now New Bavaria), 1863-65; Six Mile Woods, 1865-67; Millersville, 1867-68; Avon, March, 1868, to September, 1871; Milan, 1871, to August, 1872; Youngstown, St. Joseph's, August, 1872, to April, 1873; first resident pastor of New Cleveland, April, 1873, to March, 1874. His last charge was St. Joseph's church, Fort Jennings, March, 1874, till his death, August 23, 1876.

BARRY, Rev. Patrick, was born in Charleville, Cork county, Ireland, February 5, 1841. Studied at Cincinnati, for the priesthood, and completed his theological course at St. Mary's Seminary, Cleveland. Was ordained by Bishop Gilmour, July 5, 1876. He labored on the mission in the following places in the diocese of Cleveland: Tiffin, St. Mary's church, as temporary pastor, during the absence, in Europe, of the Rev. M. Healy, from July, 1876, to June, 1877; South Thompson and missions, to July, 1879; Van Wert and missions, to July, 1881; Hudson and missions, to November, 1884; Summitville, to August, 1887; Toledo, Good Shepherd's, till his death, August 29, 1897. He was an exemplary priest, and had the love and respect of the people whom he served in the sacred ministry.

BECKER, Rev. Basil (Franciscan), a native of Germany, was born September 19, 1863, and ordained at St. Louis, Mo., June 30, 1894, by Archbishop Kain. Was at Franciscan Monastery, Cleveland, from September 23 to October 31, 1900, when he was transferred to Indianapolis, Ind.

BECKER, Rev. William (Jesuit), was born in Westphalia, Germany, April 15, 1830. He was ordained in Muenster, Westphalia, April 16, 1859. For eleven years he was engaged throughout Germany as a missionary. Came to this country in 1870, and was appointed pastor of St. Michael's church, Buffalo; was assigned to a missionary band in 1875, and preached missions in many churches, until 1880, when he was made rector of Canisius' College, Buffalo. This position he held until June, 1885, when he was transferred to Cleveland, where he filled various positions at St. Mary's church and St. Ignatius' College, until August, 1895. He was then sent by his Superior to St. Ann's church, Buffalo, where he was pastor, until his death, January 22, 1899. He was a noted pulpit orator, and author of some works which gained wide circulation.

BEGEL, Rev. John Joseph, was born in France, April 5, 1817, where also he was ordained December 18, 1841. He established the community known as the Sisters of the Humility, B. V. M., August, 1854. He came to America, in July, 1864, and founded the present flourishing convent of same Sisters at New Bedford, Pa., by special agreement under the jurisdiction of the Bishop of Cleveland. Father Begel was an exemplary priest, and a man of profound and varied learning. He wrote a historical description of "The Way of the Cross," published in 1880. It is an admirable and interesting book, containing personal observations of his journey made some years previous to

Jerusalem and other places in Palestine. He died at New Bedford, after an illness of about four years, January 23, 1884.

Behrens, Rev. Henry, was born at Duesseldorf, Prussia; ordained by Bishop Rappe July 30, 1861; attended Avon, September, 1861, to March, 1862; was pastor of Findlay from March, 1862, to July, 1863, and during that time attended the missions of Fostoria, Liberty and Bluffton. He was transferred to Six Mile Woods, 1863, where he remained but a few months after having begun the erection of a church. His next charge was Maumee, December, 1863-65. During the latter year he also attended Perrysburg as a mission. In the fall of 1865 he received charge of French Creek. His next appointments were Millersville (Greensburg), November, 1865, to June, 1866; Liverpool, to August, 1867; Shelby Settlement, to February, 1869, when he left the diocese and returned to Europe, where he died a few years later.

Bendermacher, Rev. Justin (Jesuit), a native of the diocese of Treves, Germany, was born October 20, 1860. He was ordained at Eichstaett, for the Jesuits, March 15, 1885. Came to the United States in August, 1893; was stationed at St. Ignatius' College, Cleveland, until July, 1894, and at St. Mary's church, Toledo, from April, 1895, to August, 1898.

Beranek, Rev. George A. (Redemptorist), was born at Mistek, Olmuetz, Austria, April 23, 1806; ordained July 22, 1834; came to the United States in June, 1843; had temporary charge of St. Wenceslas' congregation, Cleveland, from October, 1869, to January, 1870, when he left the diocese. Was then stationed at Baltimore, Md., from 1870, until his death, December 1, 1896.

Berger, Rev. August, was born in Germany in 1822; ordained by Bishop Rappe, November 19, 1848; was assistant to Rev. P. J. Machebeuf, at Sandusky, for one year; left the diocese in 1849; returned in 1851, and left again in 1852; died at Germantown, Ill., October 1, 1865.

Berger, Rev. John, was born in Poitiers, France, August, 23, 1854; was ordained in his native city by Card. Pie, October 17, 1877. After serving on the mission in various dioceses he came to the diocese of Cleveland, and was appointed pastor of St. Louis' church, at Toledo, in July, 1891, where he remained until his dismissal, October 1, 1894.

Bernard, Rev. Alexius (Franciscan), a Westphalian, was born January 16, 1836; ordained at Omaha, Neb., March 15, 1872. Was stationed at the Franciscan Monastery, Cleveland, as chaplain of various institutions, from July, 1889, to August, 1893. Died at Indianapolis, Ind., July 1, 1894.

Bertemes, Rev. John, a native of Luxemburg, was born December 24, 1861; completed his ecclesiastical studies at St. Mary's Seminary, Cleveland, where he was ordained by Bishop Gilmour, December 19, 1888. Was resident pastor of New Cleveland from January, 1889, to February, 1891, when he was transferred to Leipsic, where he remained until September, 1900, when he left the diocese and entered the Capuchin Order at Detroit, Mich.

BERTHELET, Rev. Francis A., was born in Detroit, Mich., June 28, 1830. He was educated for the priesthood at the diocesan seminary of St. Hyacinthe, Province of Quebec, where he was ordained by Bishop Prince, November 14, 1853. Joined the Jesuits in 1854 at St. Acheul, France, and later, for several years, was professor in the Jesuit colleges at Fordham, New York, and Montreal. In last mentioned place he had charge, for two years, of the erection of the present beautiful church of the Gesu. August, 1868, he was received into the diocese of Cleveland, and was assistant at the Cathedral for a few months, when he was sent to Canton, as pastor of St. John's congregation. There he remained till March, 1876. Whilst at Canton the present very handsome church of St. John's was built under his direction. After nearly three years' illness he died, October 31, 1878, at Detroit, where also his remains are buried.

BIERBAUM, Rev. Irenaeus (Franciscan), a native of Germany, was ordained March 27, 1868. He was in the diocese of Cleveland from July, 1877, to February, 1879, as one of the professors at St. Mary's Seminary. Meanwhile he also attended Parma and Independence, from August, 1877, to January, 1878, and from March, 1878, to February, 1879. Returned to Europe in 1879.

BIHN, Rev. Joseph L., was born in Dirmstein, Bavaria, January 2, 1822. Came to Cleveland about 1848, and was given a clerkship in a dry goods establishment, where he was a trusted employe for some years. He then entered St. Mary's Seminary, and after completing the prescribed course of studies he was ordained by Bishop Rappe, June 1, 1856. His first appointment was the pastorate of St. Joseph's, Tiffin, where he built the present beautiful church. He founded in the same city, St. Francis' Orphan Asylum, and the community of Franciscan Sisters, in charge of the asylum; also St. Joseph's Hospital, at Lorain. He resigned his pastorate in October, 1873, and accepted the chaplaincy of the asylum he had founded. He died there, August 17, 1893. He gave to the asylum and hospital his patrimony, and all he possessed. Father Bihn was a most exemplary priest, and a benefactor to his kind.

BIRNBAUM, Rev. John Baptist (Sanguinist), born in Würtemberg, May 8, 1823; came to United States in 1864; was ordained July 10, 1867; had pastoral charge of Big Spring; was assistant at Glandorf, Thompson, New Riegel; was pastor of Reed, Seneca county, which mission he attended from Thompson, where he died May 28, 1882.

BLASER, Rev. Joseph, was born in Schlier, Würtemberg, Germany, November 8, 1846; ordained at Eichstätt, Bavaria, July 31, 1870; was received into the diocese of Cleveland by Bishop Gilmour, in December, 1873, and appointed pastor of North Ridge. In April, 1877, he was transferred to Millersville, where he successfully labored until January, 1888. He was then given the pastorate of Peru, Huron county. There he renovated the church with much taste and made it practically a new structure. He died at Peru, January 25, 1895.

BLUM, Rev. August F., a native of Baden, Germany, was born August 5, 1872, and ordained at Freiburg, Switzerland, March 31,

1895. Came to the diocese of Cleveland in September, 1896. Was stationed at the Cathedral from September to November, 1896; at St. Peter's, Canton, as assistant, to March, 1897, and was again at the Cathedral till May, 1897, when he left the diocese.

Boden, Rev. Gregory (Franciscan), was born at Goldscheid, Prussia, in 1838; ordained April 3, 1868; in Franciscan Monastery, Cleveland, from September, 1874, to February, 1876, with charge of asylum and convent chapels, and of Independence, from 1875 to 1876.

Boe, Rev. ——, was stationed at Louisville, as assistant to Rev. L. F. D'Arcy, from September, 1859, to January, 1860, when he returned to New Orleans, whence he came. No other record of him.

Boebner, Rev. Joseph Benedict (Sanguinist), was born in Cleveland, O., January 1, 1860. Made his ecclesiastical studies with and for the Sanguinists, at their seminary in Carthagena, O., where he was also ordained July 29, 1883. He was in the diocese of Cleveland, as pastor of Ottawa, from October, 1883, to July, 1891.

Boehler, Rev. Albert (Jesuit), was born in Baden, Germany, December 22, 1858; was ordained for the Jesuits, at Liverpool, England, December 11, 1887; was stationed at St. Ignatius' College, Cleveland, from January, 1893, to July, 1900, when he was transferred to San Francisco, Cal.

Boehmer, Rev. Joseph Leo (Sanguinist), was born in Germany, April 7, 1860. He was ordained in Cincinnati for the Sanguinists, June 24, 1886. Was in the diocese of Cleveland as pastor of Thompson, Seneca county, where he remained until August, 1899, when he was transferred by his Provincial to St. Joseph's College at Renssalaer, Ind.

Boehne, Rev. George, born 1799 in Neuenkirchen, Osnabrueck, Germany; was ordained in 1831. He came to America in the fall of 1841, when he was received by Bishop Purcell and sent to Glandorf as assistant to Rev. William J. Horstmann, whom he succeeded as pastor, February, 1843. In the summer of 1848 he was appointed pastor of Fort Jennings, where he remained till his death, September 20, 1860. His remains are buried at Fort Jennings. Though an invalid (epileptic) for many years of his priesthood, he did much for religion. Under his direction churches were built in Glandorf and Fort Jennings, the second in each place.

Borgess, Rev. Otto H., was born in Westphalia, Germany, January 12, 1805; ordained in Muenster, 1830; came to this country in 1832; was in the diocese of Cleveland from 1862 to February, 1863, as pastor of St. Clement's, Navarre. Returned to Europe and died at Steinerberg, Switzerland, January 10, 1876.

Bormann, Rev. Frederick, a native of Germany, was born September 23, 1867; ordained at Watertown, N. Y., May 23, 1892; had temporary charge of St. Bernard's, Akron, during the absence of the pastor, in Europe, from April to August, 1898.

BOURJADE, Rev. Julian, a native of the diocese of St. Flour, France, came to Cleveland in September, 1853, and was ordained by Bishop Rappe a few months later. From St. Ann's, Fremont, he attended La Prairie, Oak Harbor, and Toussaint (1853-56). His next charge was Providence, where he resided from 1856 to February, 1857, meanwhile attending St. Mary's Corners for a few months. He had been ailing of consumption for some time and was ordered to Cleveland, where he died in the Bishop's house, March 8, 1857, aged about thirty. His remains are entombed in the Cathedral basement. He was a very worthy priest.

BOWLES, Rev. Joseph D., was born in the city of Limerick, Ireland, April 12, 1829. After finishing the collegiate course of studies in his native city he entered All Hallows', Dublin, where he studied philosophy and theology. March 26, 1853, he was ordained priest by Archbishop Cullen, in the Cathedral of Dublin. He was received into the diocese of Cleveland, in July, 1872, and appointed pastor of Clyde, with charge of Green Spring as a mission, to January, 1875. Bellevue was his next appointment, to May, 1876. He was then transferred to Ravenna, where he also attended Kent, till July, 1878. In April, 1883, he was assigned to St. Ann's, Fremont. This charge he held till his death, July 4, 1887. He was identified with the Catholic Total Abstinence Union of Ohio as its president, and was for a number of years the treasurer of the National Total Abstinence Union. His remains are buried at Washington, D. C.

BOYLE, Rev. John J., a native of Philadelphia, was born October 13, 1848. Was received into the diocese of Cleveland in November, 1897, and stationed at the Cathedral as curate. In January, 1899, he was appointed pastor of Rootstown; remained there until June, 1900, when he was transferred to East Palestine, where he died December 3, 1900.

BRAIRE, Rev. Louis, was born in France March 17, 1835. He was ordained at Toronto, Canada, December 18, 1858. Came to the diocese of Cleveland in September, 1881, and was sent to Ravenna, as assistant to the Rev. J. D. Bowles. Attended Kent from Ravenna until June, 1883, when he was sent there as resident pastor. In February, 1889, he was appointed pastor of St. Joseph's, Toledo. He died there suddenly, October 20, 1891. He was the first and only priest incardinated into the diocese by Bishop Gilmour.

BREDEICK, Rev. John O. (See sketch, page 79, this volume.)

BREHM, Rev. Fidelis, a Swiss, was born at Butekon, Canton Aargau. He was received into the diocese of Cleveland in 1870, and appointed pastor of Landeck, which charge he held till 1878. From Landeck he also attended Spencerville (1871-77). During his absence in Europe on a vacation (1876), the pastoral residence at Landeck was destroyed by fire entailing a loss of his library and personal effects. In 1878 he left the diocese with a Catholic colony for Arkansas. His project there failed of success, but Bishop Gilmour, declining to receive him back, he returned to Europe, in 1879, where, in his native country, he was pastor until his death in 1893.

BREITENSTEIN, Rev. Liborius (Franciscan), a native of Saxony, was born at Mühlhausen July 26, 1867; was ordained for the Franciscan Order, at St. Louis, Mo., June 24, 1895; was in Cleveland, at the Franciscan Monastery, as chaplain of various asylums, etc., from August, 1896, to August, 1899.

BRENNAN, Rev. George H., was born May 14, 1818, at Ballyhubert, in county Roscommon, Ireland. He was ordained by Bishop Rappe in May, 1851. Was a curate at the Cathedral about one year. His first pastoral charge was Wooster, May, 1852, to January, 1856. From Wooster he attended Ashland, Crestline and Mansfield as missions. In 1856 he left the diocese and was successively connected with the dioceses of Milwaukee, Dubuque, Springfield and Boston. He returned to Ireland in 1874.

BRENNAN, Rev. Michael J., was born in Macroom, Cork county, Ireland, October 2, 1850; made his studies for the priesthood at Seton Hall, N. J., and completed them in Rome, where he was ordained for the diocese of Newark, March 23, 1875. Was in the diocese of Cleveland, as curate at St. Vincent's, Akron, from August, 1888, to July, 1890, when he left.

BROWN, Rev. Michael Bernard, was born May 20, 1840, at Beckmantown, Clinton county, New York; made his ecclesiastical studies at the seminary in Cleveland, and in Notre Dame University, Indiana. He was ordained by Bishop Luers for the Society of the Holy Cross, Notre Dame, Indiana, June 10, 1867. He remained with the society till August, 1876. From that time till August, 1883, he was on the mission in the diocese of Cleveland, viz.: assistant at St. Columba's, Youngstown, till July, 1877; pastor of Crestline to March, 1881; again assistant at St. Columba's, Youngstown, till December, 1881. He then had temporary charge of St. Joseph's, Youngstown, till March, 1882. His last appointment was Wellsville, where he remained till August, 1883, when he left the diocese. He died September 19, 1888.

BROWN, Rev. Patrick Henry, was born at Sherrington, Canada, December 21, 1834; was ordained by Bishop Rappe June 30, 1861; appointed pastor of Hudson the following month, attending as missions Ravenna and Kent. In the latter place he built the present church. In 1862 he was stationed at Ravenna, where he remained till July, 1872, meanwhile attending Kent (1862-72) and Hudson (1862-67). His next and last charge was St. Columba's, Youngstown, which he resigned in July, 1877, owing to protracted illness; was brought to Charity Hospital, Cleveland, where, after nearly a year of suffering, he died September 26, 1878.*

BRUEGGEMANN, Rev. Eustace (Franciscan), was born at Werl, Westphalia, April 2, 1830; ordained March 17, 1866; in the United States since October, 1869; was in the diocese of Cleveland as superior of Franciscan Monastery, Cleveland, from 1879 to 1882, attending Independence and Parma as missions from January to July, 1881.

BRUNNER, Very Rev. Francis Salesius (Sanguinist), was born in Switzerland, January 19, 1795, and ordained in March, 1819. He came

*See Vol. I, page 91.

to this country in December, 1843, and was the founder and Provincial of the Sanguinist Society in America. With a band of his faithful co-laborers he took charge of Peru and surrounding missions, January, 1844. He established Sanguinist convents at Thompson, New Riegel and Glandorf. He and his self-sacrificing co-laborers—the pioneer Sanguinist Fathers—deserve well of the Catholics of the diocese of Cleveland. Their work has been unostentatious, but none the less successful and lasting. He was in Northern Ohio till 1858, when he went to Europe. He died at Schellenberg, in the Principality of Lichtenstein, Austria, December 29, 1859. Father Brunner was a saintly priest and a wise and prudent superior.

Buchholtz, Rev. Louis (Jesuit), a native of Würtemberg, Germany, was born in the town of Wurzach, May 12, 1851; made his ecclesiastical studies with the Jesuits, and was ordained for the Society in Liverpool, England, March 4, 1882, by Bishop O'Reilly. After being a professor at Canisius' College, Buffalo, from September, 1883, to August, 1891, he was appointed a missionary, with residence at Cleveland. In September, 1898, he was transferred to Buffalo. He is now in Europe.

Buchholz, Rev. Lucius (Franciscan), was born at Dorsten, Prussia, diocese of Muenster, April 3, 1838; ordained August 16, 1868; in Cleveland Monastery from 1869 to 1871.

Burkard, Rev. George (Jesuit), was born in New York City, February 10, 1854. Became a Jesuit and was ordained at Ditton Hall, England, August 28, 1887. Was in the diocese at St. Mary's, Toledo, from July, 1894, to January, 1897. From Toledo he attended Sylvania, Genoa and other small missions.

Burke, Rt. Rev. Edmund. (See biographical sketch, pages 84-86, this volume.)

Burns, Rev. William J., was born in London, England, July 10, 1849. He was ordained for the Jesuits at Gozo, Malta, December 21, 1880. Left the Jesuits; came to the diocese of Cleveland in October, 1891, and was appointed temporary pastor of St. Joseph's, Toledo, where he remained in charge until February, 1892. One month later he was sent to Sts. Peter and Paul's church, Sandusky, as curate. He remained there only a few weeks, when he left the diocese and returned to England.

Byrne, Rev. Michael Ambrose, was born, 1821, near Stranorlar, county Donegal, Ireland; came to the United States at the age of 17. A few years later he entered Mt. St. Mary's College, Emmittsburg, Md., and finished his studies at Cincinnati, where he was ordained by Bishop Purcell, November 9, 1845. January, 1846, he was sent to Cleveland as assistant to Rev. P. McLaughlin. From Cleveland he also attended Avon, Painesville and South Thompson. In 1847 he returned to Cincinnati and was appointed first resident pastor of All Saints' church, Fulton, then a suburb of Cincinnati, where he died of cholera August 22, 1850.

Byrne, Rev. Robert Alexis, brother to Rev. Michael A. Byrne, was born near Stranorlar, county Donegal, Ireland, in 1828; made part of his studies for the ministry in Londonderry (Ireland), Emmittsburg and Fordham. He was ordained by Archbishop Hughes in 1856. Remained in the diocese of New York till 1873, when he was received by Bishop Gilmour and sent to Toledo. There he organized the present Good Shepherd congregation, whose church was built under his direction. His health failing, he resigned this charge March 20, 1875, and returned to his home in Ireland, where he died August 23d, of the same year.

Cahill, Rev. John T., was born in Elmira, N. Y., December 5, 1853. After preparing himself in various colleges and seminaries for the priesthood, he was adopted for the diocese of Cleveland. He completed his studies at St. Mary's Seminary, where he was ordained by Bishop Gilmour, June 15, 1878. Between 1878 and 1889 he had the following pastoral charges in the diocese: Van Wert and missions; temporary pastor of East Liverpool, Olmsted, Bellevue, Clyde, Ravenna and Kent. His charge was St. Joseph's church, Massillon, from September, 1889, till he died, August 11, 1890. He was in ill health for about three years previous to his death.

Calderini, Rev. Julius, was stationed at St. Columba's, Youngstown, as curate for some months in 1864. No other record of him.

Campion, V. Rev. Augustine S., was born at Henin-Lietard, pas-de-Calais, France, February 18, 1811. After completing his studies for the ministry at the seminary of Arras, France, he was ordained December 18, 1834. He did pastoral duty in his native country till 1848, when he came to Cleveland in June of same year. On his arrival Bishop Rappe sent him to Fremont as assistant to Rev. L. Nightingale, pastor of St. Ann's. From Fremont he attended a number of smaller missions in the vicinity, viz.: Toussaint, La Prairie, etc. In 1849 he was sent to Wooster, whence he also attended French Settlement and Doylestown. In 1851 he was given pastoral charge of St. John's, Canton, and attended Canal Fulton and Massillon as missions. November, 1853, he was called to the Cathedral and made vicar-general. His next and last appointment in this diocese was the pastorate of St. Francis de Sales', Toledo, November, 1854, to May, 1856. He then left the diocese to join the Sulpitians at Montreal, where he remained till his death, June 10, 1886. He had been ill for nearly two years previous to his demise and was unable to do duty. While stationed at Toledo he arranged for the opening of an orphan asylum in that city. Father Campion was a most devoted priest, charitable, kind-hearted and full of zeal for religion.

Capeder, Rev. Peter Anthony (Sanguinist), was born at Lumbrein, Canton Graubündten, Switzerland, January 1, 1817. After completing his studies at Loewenburg, Switzerland, he was ordained at Feldkirch, Austria, by Bishop George Pruenster, May 11, 1843. He came to this country in December, 1843, with the first band of Sanguinist Fathers. From 1844 to 1888 he was stationed in and outside the diocese of Cleveland, in places committed to the Sanguinists; he shared

the hardships of the pioneer priest. He was in the diocese of Cleveland from 1844-57; 1865-70; 1872-80; 1884, to May, 1886, with Peru, Thompson, New Riegel, Tiffin, Upper Sandusky, Findlay, Liverpool and Glandorf as the several fields of his pastoral work. In November, 1887, he was again sent by his superior to Thompson, where he remained till his sudden death, October 2, 1888. During the last few years of his life he did no pastoral work, owing to physical inability, his hearing and memory having been seriously impaired. "Father Peter Anthony," as he was familiarly called, was a man without guile; his daily life was an edifying, practical illustration of humility and simplicity. Full of sunshine in his character, he won all who had any intercourse with him, by his kindly words, genial humor and sparkling wit.

CAPITANI, Rev. Pacifico, was born in Ascolo-Piceno, Province of Ancona, Italy, August 5, 1848; was educated at Rome for the sacred ministry, and there ordained September 27, 1870. He was on the mission in Egypt, France and England between 1870 and 1884. After a sojourn in Rome for nearly two years he was received, in July, 1886, by Bishop Gilmour, who directed him to organize St. Anthony's Italian congregation, in Cleveland. He was pastor of St. Anthony's until April, 1899, when he returned to Italy.

CARABIN, Rev. Peter A., was born in France, 1807, and there educated for the sacred ministry; came to this country in 1828 and was ordained by Bishop Fenwick in 1831; was received into the diocese of Cleveland, 1847, after having been on the missions of Wisconsin and Upper Michigan for a number of years. Bishop Rappe sent him to Peru, where he remained from December, 1847, to September, 1850. His next charge was St. Ann's, Fremont, till 1852, when he was stricken with paralysis. He rallied for a short time sufficiently to do pastoral duty at St. Peter's, Canton, from February to August, 1853; was then obliged to give up all work, and for twenty years was a patient sufferer. He lived in retirement at St. Vincent's Asylum, Cleveland, for many years, and died there August 1, 1873. His remains are interred in St. John's cemetery, Cleveland.

CARON, Very Rev. Alexis. (See biographical sketch, pages 90-92, this volume.)

CARRAGHER, Rev. Bernard, born, educated and ordained in Ireland, was received by Bishop Rappe, November, 1853. Until August, 1854, he was connected with the Cathedral. He was next appointed pastor of St. John's, Canton, residing there from December, 1854, till his death, on Good Friday (April 10), 1857. From Canton he also attended Alliance and St. Joseph's, Massillon.

CARROLL, Rev. John P., a native of New York City, was born November 8, 1839; made his ecclesiastical studies at Notre Dame, Ind., and St. Mary's Seminary, Cleveland. He was ordained by Bishop Rappe May 4, 1862. He held the following charges in the diocese of Cleveland: Cleveland, Cathedral, as curate from May to October, 1862; Defiance, St. John's, whence he attended Napoleon, Providence

and a number of stations in Henry county; pastor of Napoleon; Fremont, St. Ann's; Cleveland, St. Augustine's; Ravenna; and of St. John's, Canton. His last pastoral charge was East Liverpool, from November, 1879, to March, 1893, when he was obliged to resign because of ill health. For nearly a year he was a patient at Charity Hospital, Cleveland, where he died February 6, 1894.*

CARROLL, Rev. Thomas, was born at Ardagh, Ireland, August 17, 1833; educated at Notre Dame, Ind., and ordained in 1858 by Bishop Luers, for the Holy Cross Society, which he left in 1863, on account of ill health. January, 1864, he was received into the diocese of Cleveland and appointed assistant at the Cathedral. He remained till October, 1867, when he was received into the diocese of Erie. He died at Oil City, Penn., May 25, 1878.

CEBULLA, Rev. Sebastian (Franciscan), was born March 10, 1838, in Silesia; ordained March 12, 1869; in the Franciscan Monastery of Cleveland from 1883 to 1884.

CHAPUIS, Rev. Joseph E., born in Switzerland March 6, 1848; was ordained in his native country June 29, 1873. Came to the diocese of Cleveland in October, 1894, and was appointed pastor of St. Louis' church, Toledo, where he remained till he left the diocese, in December, 1895.

CHERRIER, Rev. Leo (Basilian), was born at Dundas, Ont., Canada, October 28, 1834; educated at St. Michael's College, Toronto, and there ordained by Bishop Lynch, March 25, 1864; was in the diocese of Cleveland from 1872 to 1873 as professor at St. Louis' College, Louisville, Ohio.

CLEMENT, Rev. Julius, a native of France, was ordained there about 1850. He was received by Bishop Rappe, July, 1864, and appointed one of the professors at St. Mary's Seminary, Cleveland, and, in 1866, superior of the college at Louisville, O., where he remained till July, 1867. He was then received into the diocese of Vincennes, where he died, as pastor of Green Castle, Ind., in October, 1871.

COADY, Rev. Peter, was born in Bally-Callan, county Kilkenny, Ireland; came to the diocese of Cleveland from Canada in 1870; was at St. Mary's Seminary for a few months, when he was appointed pastor of South Thompson, with charge of Jefferson as a mission. He remained there from March, 1871, till some time in 1872, when he left the diocese.

COLLINS, Very Rev. Edward Timothy, a native of Philadelphia, Pa., was born February 14, 1802; studied for the ministry at Mt. St. Mary's Seminary, Emmittsburg, Md.; was ordained by Bishop Kenrick, July 1, 1832, for the diocese of Cincinnati, where he was stationed at the Cathedral. His first pastoral charge was St. Joseph's, Dayton. May, 1838, Bishop Purcell appointed him as one of his vicars-general. Between 1837 and 1839 he visited the missions along the Miami canal, from Cincinnati as far up as Toledo, making the entire journey on horseback. He also attended missions in Columbiana county (Dun-

*See Vol. I, page 93.



CALVARY CEMETERY, YOUNGSTOWN—MATER DOLOROSA.

gannon, etc.), about 1834. Father Collins was a scholarly man and a most worthy priest, genial and companionable, without ever forgetting what he owed his priestly dignity. He died at Cincinnati, August 26, 1865.

CONLAN, Very Rev. James. (See biographical sketch, pages 107-108, this volume.)

CONLAN, Rev. James V., was born at Mohill, county Leitrim, Ireland, September 27, 1820; made his ecclesiastical studies at Cincinnati; was ordained in (old) St. Vincent's church, Akron, Ohio, by Bishop Purcell, September 5, 1847, five weeks before the consecration of Father Rappe as first Bishop of Cleveland, and was appointed assistant to Rev. James Conlan at Dungannon. "Father Vincent," as he was called, to distinguish him from his cousin, the Very Rev. James Conlan, was next given charge of St. John's church, Canton, August, 1848, whence he also attended Canal Fulton. He remained at Canton till January, 1851, when he was appointed pastor of Holy Angels', Sandusky. December, 1855, he was assigned as assistant to Rev. James Conlan, at St. Patrick's, Cleveland, where they zealously and successfully labored together till March 5, 1875, when the latter died. Father Vincent succeeded as pastor of St. Patrick's. August, 1877, he resigned this charge and took the pastorate of St. Ann's, Fremont. There he remained till January 15, 1883. Owing to protracted illness, which prevented him from doing pastoral duty, he resigned and went to Charity Hospital, Cleveland, where he died March 15, 1883. His remains are buried in St. John's cemetery, Cleveland. He was a genial, kind-hearted priest.

CONLAN, Rev. Thomas J., was born in Summitville, Columbiana county, Ohio, February 6, 1846; commenced his ecclesiastical studies in St. John's College, formerly existing in Cleveland; finished them in St. Mary's Seminary, Lake street; was ordained by Bishop Rappe March 7, 1869. For a while he was a professor in the diocesan seminary; then (1870) he was transferred to the Cathedral as assistant. In 1873 he accepted the position of secretary to Bishop Gilmour, but from 1874, owing to ill health, was unable to render much service either in this capacity, or while having charge at the Cathedral. He made every effort to recuperate his fast waning strength, traveling extensively for his health, but all to no purpose. For five years he was a patient sufferer from consumption, till finally death relieved him, August 20, 1879. He died at his father's residence in Cleveland. His remains are buried in St. John's cemetery, Cleveland, near those of his uncle, the Very Rev. James Conlan. He was of a kind, gentle nature, gifted, and thoroughly a priest. "Father Tom," though no more among the living, lives in the memory of those with whom and for whom he labored, as one of God's chosen ministers, and as a model ecclesiastic.

COPPINGER, Rev. Thomas J. J., was born and educated in Ireland (no record of date or place of birth). As a young man he was in the British army; then came to the United States, and was ordained by Bishop Purcell at Cincinnati, October 21, 1854, and appointed assistant

at the Cathedral. Left the diocese of Cincinnati and came to Cleveland, September, 1862, and was an assistant at Cathedral till July, 1863. He then enlisted in the army, was wounded in the battle of Winchester, and then discharged. Returned to Ireland, where he died about 1874.

Coquerelle, Rev. Charles M., born at Etaples, diocese of Arras, France, May 31, 1804; was ordained in 1833; came to Cleveland August, 1850; was sent to Holy Angels' church, Sandusky, whence he attended Port Clinton, Marblehead, Toussaint and La Prairie. In the fall of 1852, after nearly two years of laborious mission work, he was appointed pastor of Painesville, whence he also attended Ashtabula. He remained at Painesville till 1869, when he resigned his pastorate on account of deafness and old age. Shortly after his resignation he returned to France, where he died September 5, 1880.

Cote, Rev. Angelus C. (Dominican), a Canadian, was born March 20, 1856; ordained, August 25, 1882; had temporary charge of Annunciation church, Cleveland, during the illness and absence of the pastor, from May to September, 1899.

Couillard, Rev. J. B., born and ordained in Canada; was received into the diocese by Bishop Rappe in 1869; assistant to Rev. F. M. Boff at St. Francis' church, Toledo, October, 1869, till February, 1871, when he left the diocese of Cleveland. He was then received into the diocese of Springfield, where he died in 1874.

Csurgovich, Rev. John, a native of Hungary, was born April 18, 1861. Was ordained according to the Uniate-Greek rite, January 7, 1886. Came to Cleveland, January, 1893, and was appointed pastor of St. John's Uniate-Greek church, of which he had charge until September, 1896, when he left the diocese.

Cullen, Rev. James, was born in Wexford, Ireland, June 29, 1814. He was ordained for the diocese of Philadelphia by Bishop Kenrick, July 19, 1847. Remained in that diocese, holding various positions, till 1870, when he went to Albany. In 1872 he was received by Bishop Gilmour, who appointed him resident pastor of Wellsville, with charge of East Liverpool as a mission. He was transferred to East Liverpool in November, 1874, and remained till February, 1876. From that time until December, 1882, he did pastoral duty in the following places: Vermilion, Olmsted and, as assistant, at Canal Fulton. In January, 1883, he was obliged to give up all pastoral work owing to ill health and failing memory. In September, 1888, he went to Chicago, where he died at St. Alexis' Hospital, May 21, 1891.

Czakert, Rev. Peter (Redemptorist), was born December 12, 1808, in Bohemia. In his twenty-fourth year he joined the Redemptorists; was ordained January 12, 1834, and soon after came to the United States. He was sent to Northern Ohio (Peru, Huron county), in 1835, as assistant to Father Tschenhens, and remained till 1839, when he returned to Baltimore. In 1844 he was appointed Provincial of the Redemptorists in this country, retaining this position till 1847,

when he was sent to Lafayette, near New Orleans, where he died September 2, 1848. He was a model priest, full of missionary zeal.

DACEY, Rev. John J., a native of Massachusetts, was born July 11, 1860; ordained for the archdiocese of Boston, December 22, 1888; was stationed at the Cathedral, in Cleveland, for nearly two months, in the fall of 1898, when he left the diocese.

DALY, Rev. Cornelius, born in county Cork, Ireland, was ordained by Bishop Purcell, March 2, 1844. For nearly a year he labored on the mission in Southern Ohio. He was then appointed first resident pastor of St. Vincent's, Akron (1845-46). Meanwhile he also attended Doylestown, whither he was transferred, February, 1846. He also attended Youngstown (1845). When the diocese of Cleveland was organized (October, 1847), he affiliated with the diocese of Cincinnati, where he remained till his death, at Fayetteville, Brown county, January 24, 1876.

DANENHOFFER, Rev. Aloysius, had temporary charge of St. Peter's church, Toledo, during the illness of the pastor (his brother), between 1893 and 1895, when he returned to the diocese of Vincennes, for which he had been ordained. No other record of him.

DANENHOFFER, Rev. Peter, a native of the diocese of Metz, Lorraine, was born in the village of Rederscheing, February 21, 1834; was ordained by Bishop Rappe, June 28, 1863, and appointed first pastor of St. Bernard's church, Akron, where he remained till July, 1866, when he was sent to Toledo, to organize St. Peter's parish, whose pastor he remained till his death, April 20, 1898.

D'ARCY, Rev. Louis Florence, was born and educated in France (diocese of Arras); came to Cleveland in August, 1850; was ordained by Bishop Rappe, April 2, 1851; was assistant at the Cathedral till September, 1851, when he was appointed pastor of Louisville, remaining till May, 1854. He then went to France for the benefit of his health, returning in 1856. He again had charge of Louisville congregation, till 1861, when he left the diocese of Cleveland. Whilst at Louisville he also attended Strasburg. Between 1861 and 1866 he labored in the dioceses of Mobile and Cincinnati, and for a short time he was also at Notre Dame, Ind. In 1866 he was again received by Bishop Rappe and appointed pastor of St. Ann's, Fremont, but remained in charge only till July, 1867, when he returned to France, where he died a few years later.

DAUDET, Rev. John, was born in France, August 15, 1810, and ordained for his native diocese (Nevers), October 26, 1834. Came to Cleveland in June, 1865, and was appointed pastor of Holy Rosary (now Holy Name) parish. In December, 1870, he was transferred to the church of the Immaculate Conception, Grafton, where he remained in charge until his death, February 10, 1892. His remains rest in St. John's cemetery, Cleveland.

DAVY, Rev. P., for a few months pastor of Elmore (1872); meanwhile attended the missions of Genoa and Woodville. No other record of him.

De Goesbriand, Rt. Rev. Louis, was born at St. Urbain, Finistere, France, August 4, 1816. He completed his ecclesiastical studies at the famous St. Sulpice, Paris, and was ordained in that city July 13, 1840, by Bishop Rosati, of St. Louis, then in Europe on a visit. He came to Ohio in the same year, and was appointed successor to Rev. M. Wuerz, as the second resident pastor of Louisville, where he remained until January, 1846. He was then sent as assistant to the Rev. Amadeus Rappe, who had charge of Toledo and the "Maumee section" of Northwestern Ohio, and with whom he shared the hardships and privations of that extensive and uninviting mission. Father De Goesbriand remained in Toledo until January, 1848, when Bishop Rappe appointed him vicar-general. He held this office until he was consecrated first Bishop of Burlington, Vermont, October 30, 1853. He was also the first superior of the Cleveland Seminary, established by Bishop Rappe near his residence on Bond street. For forty-five years he governed his diocese with honor and success. He resigned his episcopal office in 1898 on account of his advanced age and ill health. Died at Burlington, November 3, 1899. The Cleveland diocese always held him in grateful memory. At the time of his consecration, St. John's Cathedral parish presented him with a pectoral cross and chain. His last visit to Cleveland was in July, 1885, when he ordained four priests in the absence of Bishop Gilmour, then in Europe. Bishop De Goesbriand was one of the most earnest and untiring of these early workers in the wild north-country region that is now the populous diocese of Cleveland. It was by the labor of a few ardent spirits like himself that the foundations of a great and strong Catholicity in Northern Ohio were made stable and enduring. For all that Catholics of today have or know of the faith, for all the spiritual blessings that are theirs, they are indebted to such men as he.

Delbaere, Rev. Polydore Henry, was born at Ingoyghem, West Flanders, Belgium, December 21, 1838; made his studies for the ministry in Flanders and at the University of Louvain; was ordained by Cardinal Stercks, Archbishop of Mechlin, May 21, 1864; was in the diocese of Detroit for some years; received by Bishop Gilmour, *ad interim,* February, 1875, and appointed pastor of Archbold and missions. April, 1877, he was sent to Antwerp with charge of a number of missions. April, 1879, he left the diocese, and was received into the diocese of Peoria.

Delinikaitis, Rev. Joseph, was born in Poland, March 6, 1866, and there ordained on June 21, 1890; was in this diocese as temporary pastor of the Lithuanians, in Cleveland, from August, 1895, to September, 1896.

Deneny, Rev. Thomas, was born at Maghera, county Cavan, Ireland, January 9, 1849; ordained by Bishop Hogan at St. Joseph, Mo., September 9, 1874; was received into the diocese of Cleveland, September, 1887, and had charge of Wellington, with the mission of New London, till June, 1889, when through illness he gave up pastoral duty and left the diocese.

De Raymacher, Rev. Vincent (Dominican), a native of Belgium, was ordained by Bishop Fenwick in 1822. He was stationed at Cincinnati for a short time and then sent to the Dominican Convent near Somerset, Perry county, whence he attended the stations and missions in Stark and Columbiana counties between 1823 and 1835. He was resident pastor of St. John's, Canton, in 1835. Returned to Belgium where he died in 1870, aged 72 years.

Desmond, Rev. John C., a native of Cork, Ireland, was born September 19, 1849; ordained for the diocese of Cleveland, by Bishop Gilmour, July 5, 1879. He had the following pastoral charges: South Thompson and mission, Leetonia, Salineville and missions, Niles and mission, Wellsville and East Liverpool. From July, 1881, to May, 1882, he was also curate at the Holy Name church, Cleveland. Whilst pastor of East Liverpool he became seriously ill, and died at Mercy Hospital, Pittsburg, December 5, 1893.

Devanny, Rev. Patrick J., was born in Ireland, May 15, 1851; where he was also ordained on March 17, 1875. Was in the diocese of Cleveland from September, 1894, to January, 1895, as curate at St. Columba's, Youngstown.

Dick, Rev. Anthony (Sanguinist), a native of Ohio, was born January 1, 1852; ordained at Cincinnati, for the Sanguinists, July 7, 1891; pastor of Ottawa, Putnam county, from July, 1891, to February, 1897.

Dickmann, Rev. Bernard (Sanguinist), was born at Minster, Auglaize county, O., in 1839; educated at Carthagena, Mercer county, O.; ordained at Minster, O., by Bishop Rosecrans, for the Sanguinists, August 17, 1862; was pastor at Glandorf from April, 1874, to May, 1881, where he also directed the building of the present beautiful church. In 1881 he was sent by his Superior to California; is now pastor of Ft. Recovery, Mercer county, O.

Dickneite, Rev. Raynerius (Franciscan), was born at Bokel, near Rietberg, Westphalia, November 11, 1832; in this country since November, 1859; ordained July 2, 1860; member of Franciscan Monastery, Cleveland, from 1870 to 1874; had charge of Independence from 1871 to 1873. At present he is stationed in the diocese of Omaha.

Dillon, Rev. John. (See biographical sketch, pages 108-109 this volume.)

Doebbing, Rt. Rev. Bernard (Franciscan), was born at Muenster, Westphalia, in 1855; ordained June 1, 1879; professor of philosophy at St. Mary's Seminary, Cleveland, and member of Franciscan Monastery, same city, from February, 1880, to July, 1881. He is now Bishop of Nepi-Sutri, in Italy.

Doherty, Rev. John J., was born at Glen of Aherlow, county Tipperary, Ireland, November 20, 1817; studied for the priesthood at Mt. St. Mary's Seminary, Emmittsburg, Md., was ordained by Bishop Purcell, at Cincinnati, April 23, 1843. His first appointment was as assistant at the Cathedral, Cincinnati, till September, 1844; was then

transferred to St. John's, Canton, where he remained till he left the diocese, July, 1848. From Canton he attended several missions, among which were St. Mary's, Massillon and Canal Fulton. He died as pastor of St. John's, Honesdale, Pa., April 8, 1896.

Dolweck, Rev. John Peter, was born at Benning, diocese of Metz, Lorraine, August 26, 1828. He studied for the priesthood at Metz and in St. Mary's Seminary, Cleveland, and was ordained by Bishop Rappe, December 11, 1853. He was successively pastor of St. Mary's, Sandusky; Peru, with charge of St. Peter's, Norwalk, as a mission; Berwick; and finally of Liverpool, Medina county, where he remained till December, 1864. He then left the diocese to join the Benedictine Order, of which he has been a member ever since.

Donohue, Rev. James F., was born in New York City, October 21, 1861; ordained for the diocese of Louisville, Ky., May 7, 1888; was stationed in the diocese of Cleveland from October, 1894, to November, 1898, viz: at Salineville; Cleveland, Cathedral, as assistant; Toledo, Immaculate Conception church, also as assistant; Mansfield, as temporary pastor; and at Summitville, where he was from September, 1897, to November, 1898, when he left the diocese.

Doyle, Rev. Richard Barry, a native of county Wexford, Ireland, was born November 8, 1870; ordained at Waterford, Ireland, June 17, 1894. He was curate at the Immaculate Conception church, Cleveland, from November, 1897, to July, 1899, when he left the diocese.

Drees, Very Rev. Henry Joseph (Sanguinist), was born at Garell, Oldenburg, Germany, March 5, 1830; in America since 1833; ordained November 7, 1861; was in this diocese from September, 1864, to August, 1866, as pastor of New Riegel, whence he also attended Kirby and Upper Sandusky as missions. He now resides at the Sanguinist Convent, in Maria Stein, Mercer county, O.

Droessler, Rev. Dominic (Franciscan), was born in the diocese of Paderborn, Prussia, August 2, 1843; came to the United States, June, 1862; ordained January 13, 1867; belonged to the Franciscan Monastery, Cleveland, from 1868 to 1871; and again from January, 1873, to April, 1875; had charge of Independence from 1868 to 1869. Now in Germany.

Drolshagen, Rev. Gustave, was received by Bishop Rappe in 1868; after a short stay at Antwerp, Paulding county, he was pastor of Shelby Settlement, January, 1870, to September, 1872; then of St. Peter's, Norwalk, till 1874, when he left the diocese and ministry. Was killed in his house by robbers, at Lawley, Fla., June 21, 1894. No other record of him.

Druon, Very Rev. Zephyrin, was born at Ven-din-le-Viel, Pas-de-Calais, France, March 14, 1830; made his studies for the ministry at Arras, France, in St. Mary's Seminary, Cleveland, and St. Sulpice, Paris; was ordained in France by Bishop Beauvais, July 3, 1853; returned to Cleveland and was assistant at the Cathedral from September to December, 1853, when he affiliated with the diocese of Burling-

ton, where he remained till his death, January 26, 1891. He was Bishop De Goesbriand's vicar-general; also pastor of Immaculate Conception church, St. Albans, Vt.

EBERSCHWEILER, Rev. Frederick (Jesuit), was born at Maxweiler, diocese of Treves, Rhenish-Prussia, July 19, 1839; ordained July 15, 1870; came to this country in 1870; was professor at St. Mary's Seminary, Cleveland, from 1871 to 1873; assistant at St. Mary's church, Toledo, from 1873 to 1881, and at St. Mary's, Cleveland, from 1881 to 1882. He was then sent to Montana, where he has been since on the mission.

EISENRING, Rev. Joseph Thomas (Sanguinist), was born at Mosnang, Canton St. Gallen, Switzerland, November 1, 1844; was educated at St. Gallen, Switzerland, and at Carthagena, Mercer county, Ohio. He was ordained for the Sanguinists by Archbishop Purcell, August 15, 1873; was in the diocese of Cleveland, from February, 1876, to August, 1878, as pastor of St. Boniface's church, and local Superior of convent, New Riegel. There he completed the present beautiful church, which had been commenced by his predecessor, Father Laux. He is now stationed in the diocese of Ft. Wayne, Ind.

EISENRING, Rev. Sebastian (Sanguinist), was born at Waldkirchen, Switzerland, May 10, 1852. He was ordained for the Sanguinists by Archbishop Purcell, March 17, 1878; appointed assistant at St. John's, Glandorf, where he died of consumption, July 30, 1880.

ELLWOOD, Rev. John, was first resident pastor of Ashtabula, 1862-63, and attended South Thompson as a mission. He left the diocese in July, 1863. No other record of him.

ENGELHARDT, Rev. Zephyrin (Franciscan), was born at Bilshausen, Westphalia, November 13, 1851; came to the United States in 1852; ordained June 18, 1878; in Franciscan Monastery, Cleveland, from 1879 to 1880, and again from August, 1890, to August, 1894. He is now on the mission in California.

EVRARD, Rev. Charles, was born in the city of Metz, Lorraine, June 13, 1822. He was educated for the ministry at Versailles, where also he was ordained by Mgr. Gross, Bishop of Versailles, June 22, 1845. After five years' service as chaplain and parish priest in France, he came to Cleveland, August, 1850. September 15, the same year, he was sent to Peru, Huron county, where under his direction the present church and pastoral residence were built. January 6, 1854, he was assigned to St. Mary's, Toledo. There he built the present church, since enlarged; also organized St. Joseph's, Toledo. He remained at St. Mary's till September 29, 1867, when Bishop Rappe appointed him pastor of Fort Jennings. This position he declined and remained without pastoral charge till August 1, 1868, when he again accepted the pastorate of Peru. There he resided till November, 1873, when Bishop Gilmour appointed him pastor of St. Joseph's, Tiffin, where he remained till his death, May 11, 1885. He was for many years a member of the Board of Infirm Priests' Fund, and of the

Bishop's Council for some time. Father Evrard was a man of strong will, and clear views; a ceaseless and unselfish worker for the best interests of religion.

FAHEY, Rev. Anthony (Dominican), a native of Ireland, was educated in Rome for the priesthood; came to the United States in December, 1834. He had pastoral charge of St. Paul's, near Dungannon, between 1834 and 1835, and of St. John's, Canton, between 1836 and 1837. Returned to Ireland, where he died. No other record of him.

FAHLE, Rev. Arsenius (Franciscan), was born at Paderborn, Westphalia, September 23, 1843; ordained March 12, 1869; member of Franciscan Monastery, Cleveland, from 1880 to 1881. At present he is stationed at Hermann, Mo.

FAHLE, Rev. Ewaldus (Franciscan), was born at Paderborn, Westphalia, August 20, 1848; studied for the ministry at Duesseldorf; was ordained at Paderborn by Bishop Martin in 1873; came to Franciscan Monastery, Cleveland, March, 1879, remaining till February, 1880. During this time he was professor of philosophy at St. Mary's Seminary, Cleveland. In 1880 he was sent by his Superiors to Germany, where he is at present.

FALK, Rev. Stephen, was born in Kirchzarten, Baden, December 17, 1825. In 1848 he came to this country and joined the Sanguinists at Thompson, Seneca county. He was ordained for them by Bishop Rappe, November 21, 1853. He faithfully attended many missions in Mercer, Putnam, Lorain and Huron counties, in spite of hardships and often of privations, until ill health forced him in 1857 to resign all priestly work and to sever his connection with the Sanguinist Society. In September of the same year Bishop Rappe received him into the diocese of Cleveland and sent him to St. Mary's, Massillon, where he remained in charge until December, 1858. His next appointment was the pastorate of Shelby Settlement, until March, 1862, when he was transferred to St. Mary's, Cleveland. He also founded St. Stephen's parish, Cleveland, in 1870. In order that the Jesuit Fathers might establish a college near his church he generously resigned his parish in July, 1880. After a short vacation he accepted the pastorate of French Creek, in September of the same year. There he labored zealously and successfully until his death, August 26, 1899. He was a true priest of God, and spent for God and souls his long life of 46 years in the sacred ministry.

FAULHABER, Rev. Bonaventure (Franciscan), a native of Baden, was born March 28, 1842; made his ecclesiastical studies at Constance and Freiburg, Baden, and Teutopolis, Ill. He was ordained at St. Louis, Mo., for the Franciscans, by Bishop Ryan, January 6, 1873; was in the Franciscan Monastery, Cleveland, from July, 1873, to July, 1875, and from July, 1881, to January, 1887; he attended the missions of Independence, 1873-75; and Parma, from July, 1881, to January, 1887, when he was sent by his superiors to Nebraska, where he now is.

FEHLINGS, Rev. W., was stationed at Dungannon from February to May, 1858. No other record of him.

FERGUSON, Rev. Michael Joseph (Basilian), was born in Ontario, Canada, March 23, 1839; educated at St. Michael's College, Toronto; ordained by Bishop Lynch, October 23, 1861; in the diocese of Cleveland from 1872 to 1873, as one of the professors at Louisville College. Returned to Canada, where he is now engaged as professor at Assumption College, Sandwich, Ontario.

FILIERE, Rev. Louis J., was born at Dohen, Pas-de-Calais, France, March 31, 1822. Studied for the priesthood at Arras, France, where he received part of Holy Orders. He was ordained by Bishop Rappe, September 8, 1850; was pastor of St. John's, Defiance, November, 1850, to March, 1854; had charge of Providence till 1852, also of eighteen other missions and stations in Defiance, Henry, Wood, Paulding and Fulton counties, between 1850 and 1856. He was resident pastor of Providence from April, 1854, till December, 1856, with Archbold, Napoleon, Bryan, Stryker and Wauseon as missions. As resident pastor he next had charge of Olmsted (1856-62), Berea, St. Mary's, (1862-76). From Berea he attended Rockport till 1866, and Olmsted till 1876. February, 1876, he gave up all pastoral duties and retired to Milton Centre, Wood county, Ohio, where he has been since.

FINUCAN, Rev. William J., a native of Toledo, Ohio, was born November 30, 1853. He began his ecclesiastical studies at St. Louis' College, Louisville, Stark county, and completed them in St. Mary's Seminary, Cleveland, where he was ordained by Bishop Gilmour, June 15, 1878. Did pastoral work at St. Joseph's, Massillon; Kelley's Island, Put- in-Bay, Jefferson, Conneaut, Crestline, Salem, East Palestine. In December, 1887, he was obliged to resign, because of protracted and serious illness. He received a leave of absence to spend the winter in a southern climate. A few months later he returned, but not improved in health. He retired to Toledo, remaining till his death, October 18, 1888. He was a man of more than ordinary ability, and an excellent pulpit orator.

FITZGERALD, Rev. William J., was born in New York City August 7, 1853; educated at Toronto, Cincinnati, Montreal, and finished his studies at St. Mary's Seminary, Cleveland. He was ordained by Bishop Gilmour, December 26, 1876; was appointed assistant at St. Malachy's, Cleveland, remaining till July, 1880. Then he received charge of St. Patrick's, Leetonia, where he began the erection of the present church, but did not live to see its completion. It pleased God to call this noble-hearted young priest after a brief illness, at a time when all, to human eye, was fair and promising to him. He died at his father's residence, Columbus, Ohio, March 22, 1882. His remains are buried in Cathedral cemetery, same city.

FLAMMANG, Rev. Nicholas, was born at Consdorf, Luxemburg, May 9, 1844. He came to Cleveland Seminary, March, 1866, and, after completing his theological studies, was ordained by Bishop Rappe, March 7, 1869. He had the following pastoral charges in the diocese

of Cleveland: Findlay, Port Clinton, Doylestown, Avon, and New Bavaria. He left the diocese in July, 1873. For several years he was on the mission in Minnesota and Dakota, and from 1885 to the time of his death, was a member of the Benedictine Order. He died at Yankton, Dakota, February 10, 1887.

Fleck, Rev. William B., was born in Findlay, O., December 4, 1863; educated for the priesthood, at Mt. Calvary, Wis., and Sandwich, Can. He was ordained July 2, 1893, by Bishop Foley, of Detroit, for St. Francis' Institute, at Tiffin. He was chaplain of the institute after the death of its founder, the Rev. J. L. Bihn—from August, 1893, to December, 1895, when he was removed from the chaplaincy and dismissed from the diocese.

Fleisch, Rev. George (Sanguinist), a native of Austria, was born at Goetzis, Tyrol, November 1, 1846; made his ecclesiastical studies at Feldkirch, Austria, and St. Charles' Seminary, Carthagena, Mercer county, Ohio; ordained at Cincinnati for the Sanguinists, by Archbishop Purcell, June 30, 1874; was in the diocese of Cleveland as pastor of Big Spring, from December, 1876, to August, 1877.

Florian, Rev. Dominic (Franciscan), was born in Germany, March 15, 1837; ordained for the Franciscans, at St. Louis, Mo., April 19, 1874; stationed at the Franciscan Monastery, Cleveland, as chaplain of various institutions in the city, from February, 1893, to August, 1894. He is now doing pastoral duty at Joliet, Ill.

Flum, Rev. Philip, born at Constance, Baden, in 1829; was ordained by Bishop Rappe, July, 1852. The pastorate of Maumee was his first appointment, 1852-54. There he enlarged the church, bought in 1842 by Rev. A. Rappe; during this time also attended Providence. Between 1854 and 1855 he was Superior of St. John's College, Cleveland. July, 1855, he was appointed pastor of Dungannon, remaining till February, 1858, when ill health obliged him to resign. He then left the diocese and went to Texas, where he died. Date of death not recorded.

Fochenkress, Rev. P. (Dominican), a native of Belgium, was stationed at Canton about 1836. Returned to Belgium, where he died. No other record of him.

Foley, Rev. Philip, was born near Mallow, Ireland, about 1820, and was ordained by Bishop Purcell, March 2, 1844. His first charge in Northern Ohio and diocese of Cleveland was at Massillon, 1846 to 1848, whence he attended Canal Fulton and Wooster. He was then transferred, February, 1848, to St. Francis', Toledo, where he remained till November, 1854, meanwhile attending New Bavaria (Poplar Ridge), 1849; St. John's, Defiance, till 1849; Six Mile Woods, 1848; St. Mary's Corners, 1853. He was then affiliated to the diocese of Cincinnati, where he remained till 1857. Then he went to St. Louis, Mo.; died there May 1, 1857.

Frauenhofer, Rev. Thomas, was born at Pfeffenhausen, Bavaria, December 6, 1817; ordained July 1, 1844; came to this country May, 1852; was in the diocese of Cleveland, as pastor of French Creek from

July, 1864, till January, 1867. He then went to the diocese of Chicago, where he died August 21, 1881.

FREIGANG, Rev. Joseph, a native of Baden, came to this country in 1837; was first stationed at Boston, then at Detroit. From the latter place he came to the diocese of Cincinnati in November, 1840, and was appointed pastor of Peru, Huron county, whence he also occasionally attended Shelby Settlement, New Washington and Tiffin. Contrary to the wish of Bishop Purcell he organized St. Peter's congregation, Norwalk, and in so doing caused his bishop much trouble. He was suspended and dismissed, April, 1841. No other record of him.

FREIMUTH, Rev. Firmatus (Franciscan), a native of Germany, was born April 10, 1838; ordained at Mechlin, Belgium, May 26, 1877; was at the Franciscan Monastery, Cleveland, as chaplain, from July, 1885, to July, 1886, and again from August, 1888, to August, 1896.

FREMEL, Rev. Francis X., a native of Poland, was born October 12, 1859; ordained at Troy, for the diocese of Albany, N. Y., December 22, 1888; was in the city and diocese of Cleveland, from September, 1895, to April, 1899, first as curate at St. Stanislas' church, till February, 1896, then as pastor of St. Casimir's church. Because of ill health he was obliged to give up all pastoral work in April, 1899. Died at New York, of tuberculosis of the throat, March 1, 1900.

FRENSCH, Rev. Christian (Sanguinist), was born at Hahn, near Nassau, diocese of Limburg, Prussia, August 27, 1827. He came to America, October, 1855; was ordained for the Sanguinists, October 24, 1863; in the diocese of Cleveland from January, 1864, to August, 1866, as assistant at New Riegel, and pastor of Big Spring; from April, 1865, to August, 1866, he also attended Crawfordsville and Upper Sandusky. Left the Sanguinists, March, 1869, and affiliated with the diocese of Cincinnati, where he died August 4, 1899.

FRERE, Rev. Julius Alfred, was born at St. Germain-en-Laye, France, June 23, 1821; studied at Versailles, France, where he was ordained in June, 1853; did pastoral duty in his native country till 1858, when he was received by Bishop Rappe and appointed pastor of Harrisburg, Stark county, where he remained till 1863. He then left the diocese and went to Detroit. In 1865 he joined the Society of the Holy Cross at Notre Dame, Ind., where he died, May 2, 1892.

FRIDERICI, Rev. Godfrey (Jesuit), was born in Heinsberg, Germany, June 24, 1836; ordained at Maria Laach, Germany, for the Jesuits, August 13, 1869. Was at St. Ignatius' College, Cleveland, from October, 1891, to August, 1892, and then curate at St. Mary's, Toledo, till his death, November 23, 1892.

FRITZ, Rev. Ehrhard (Sanguinist), was born at Buechlerthal, Baden, January 4, 1848; made his ecclesiastical studies at St. Charles' Seminary, Carthagena, Mercer county, O., and was ordained at Cincinnati by Archbishop Elder, May 30, 1885. He was in this diocese as temporary pastor of Assumption church, Reed, from September till December, 1885.

FRUZZINI, Rev. Joseph (Jesuit), was born at Brig, Canton Wallis, Switzerland, April 13, 1816; joined the Society of Jesus, November 4, 1833; was ordained in 1847; came to America the following year, after the expulsion of the Jesuits from Switzerland. He was stationed for some time at Williamsville, N. Y. In 1853 he returned to Europe, where he was employed in several colleges and houses of the society in Germany, France and Switzerland. In 1869 he returned to America; was curate at St. Mary's, Toledo, O., in 1870 and again in 1877. After an illness of several months, he died at Canisius College, Buffalo, N. Y., May 21, 1880.

GAECHTER, Rev. Joseph (Jesuit), was born at Koblach, Austria, November 6, 1847; educated by and for the Jesuits in Maria Laach, and for them ordained at Liverpool, England, February 25, 1878. For two years he was professor in Europe. In 1880 he was sent to Canisius College, Buffalo, N. Y., where he was engaged in like position till August, 1886, when he was appointed one of the professors in St. Ignatius' College, Cleveland. August, 1889, he was again transferred to Canisius College, Buffalo. Is now stationed at Bombay, East India.

GALES, Rev. Nicholas (Sanguinist), was born in Wellenstein (Kleinmacher), Luxemburg, September 2, 1814; came to the United States in August, 1846; joined the Sanguinists and was ordained by Bishop Rappe, January 27, 1851. His field of labor was chiefly in this diocese—Glandorf, New Riegel, Thompson, Fostoria, Crawfordsville and St. Stephen's. For twenty-five years he abstained from the use of meat and led a most mortified life. He died at Himmelgarten, Mercer county, O., January 1, 1882.

GALLAGHER, Rev. Joseph F., was born at Newport, county Mayo, Ireland, May 22, 1836, and came to Cleveland in July, 1847. Made his studies for the ministry in St. John's College, Cleveland, at Loretto, Pa., and St. Mary's Seminary, Cleveland. Bishop Rappe ordained him, June 30, 1861. Mansfield was his first appointment, July, 1861, till May, 1862. He was then sent to Wooster, where he remained till October, 1865. From Mansfield he attended Crestline, till May, 1862. While stationed at Wooster he attended Mansfield, till December, 1863, and Loudonville, from May, 1862, till September, 1865. His next appointment was as one of the curates at the Cathedral, October, 1865, to September, 1870, when he was sent to Toledo to take temporary charge of St. Patrick's congregation. December, 1870, he was appointed pastor of Holy Rosary (now Holy Name) church, Cleveland, which charge he held till his death, January 30, 1886. Father Gallagher was a zealous worker for Catholic education and total abstinence.*

GALVIN, Rev. John L., was born in Rutland, Vt., August 10, 1854. Was educated for the priesthood at Montreal and Cleveland; ordained by Bishop Gilmour, June 15, 1878; pastor of Wellington and missions from July, 1878, to January, 1888, when he left the diocese.

GANTHER, Rev. Sebastian (Sanguinist), a native of Germany, was born in Unter-Münsterthal, Baden, August 20, 1821; in the

*See Vol. I, page 91.

United States since May, 1847; ordained for the Sanguinists, by Bishop Rappe, at Peru, Huron county, June 5, 1849. Between 1849 and 1872, he attended from Thompson the missions of Bismarck, New Washington, St. Stephen's, Fostoria, Liberty, Crawfordsville, Big Spring, Upper Sandusky and Reed. Since 1872 he has done pastoral duty in the dioceses of Fort Wayne and Cincinnati. He is now stationed in the latter diocese.

GASTAGER, Rev. John, a Bavarian, was born September 15, 1861. Made his ecclesiastical studies at St. Vincent's, Pa., and Cleveland. Was ordained by Bishop Mullen, for the diocese of Cleveland, June 6, 1891. Was curate at St. Mary's, Sandusky, from June to November, 1891; temporary chaplain at Villa Angela, to March, 1892; pastor of Holgate and missions to September, 1892, when ill health obliged him to resign. Went to St. Joseph's Hospital, Lorain, where he died December 4, 1892. He was a model priest.

GAUTHIER, Rev. F., D. D., was born in Quebec, Canada, January 22, 1836; studied at Quebec and Rome; was ordained at Rome by Cardinal Patrizzi, October 7, 1860; was twice in the diocese of Cleveland, first, as pastor of St. Louis' church, East Toledo, from September, 1872, to March, 1876; and then as resident pastor of St. Mary's Corners, from February, 1877, to October, 1880, when he left the diocese.

GAYER, Rev. Adolph (Jesuit), a native of Germany, was stationed at St. Mary's, Toledo, from March to June, 1875. He then left the Jesuits, became a secular priest, and returned to Europe. No other record of him.

GELASZEWSKI, Rev. Alexander, a native of Poland, was in this diocese as first resident pastor of French Creek, from August till December, 1850. During this time he also attended Sheffield and Avon as missions. No other record of him.

GERON, Rev. Henry (Jesuit), was born in Germany, June 10, 1837; ordained for the Jesuits, December, 1868; was in Cleveland, at St. Ignatius' College, from September, 1895, to August, 1897. Is now stationed at Canisius' College, Buffalo.

GEY, Rev. Engelbert (Franciscan), a native of Germany, was born at Elberfeld, November 26, 1853; ordained at St. Louis, Mo., for the Franciscans, July 24, 1877; at the Franciscan Monastery, Cleveland, as professor of philosophy, from August, 1896, to August, 1898.

GEZOWSKI, Rev. Joseph, was born in Bohemia, February 13, 1811; ordained January 29, 1838; came to the United States, July, 1850; was in the diocese of Cleveland from 1854 to 1855, first as assistant at St. Peter's, Cleveland, then as assistant at St. Mary's, in same city. In 1855 he left the diocese and joined the Carmelite Order. Was for a time in the diocese at Covington. Then went to New York city, where he died July 25, 1881, as chaplain of St. Joseph's Asylum, of which he was the founder.

GIBBONS, Rev. Walter John, was born March 5, 1844, in Cleveland, where he was also educated for the ministry. He was ordained by Bishop Rappe, May 18, 1867. His charges were: Maumee, June, 1867, to September, 1870; professor at St. Mary's Seminary, September, 1870, to July, 1871; Youngstown, St. Columba's, August, 1871, to July, 1872; Ravenna and Kent, July, 1872, to May, 1874. After a few months' leave of absence on account of sickness he was pastor of St. Augustine's, Cleveland, from September, 1874, to July, 1875. He was again compelled to give up pastoral work because of ill health, remaining off duty till November, 1876. Next he was assistant at St. Francis', Toledo, till February, 1877, when he again assumed charge of St. Augustine's, Cleveland. May 30, 1878, he was appointed pastor of Bellevue, where he died April 1, 1885, soon after completing the present beautiful church. His remains rest in St. John's cemetery, Cleveland. Father Gibbons was an earnest worker in the cause of Catholic schools.*

GILLIBERTI, Rev. A. R., a native of Italy, was stationed at the cathedral as assistant from March to September, 1862. No other record of him.

GIRSCHEWSKI, Rev. Cletus (Franciscan), was born in West Prussia, March 11, 1846; ordained for the Franciscans, at St. Louis, Mo., May 22, 1884; at the Franciscan Monastery, Cleveland, as chaplain, from July, 1887, to July, 1891.

GMEINER, Rev. Bartholomew (Jesuit), an Austrian, was born in Bregenz, March 24, 1851; made his ecclesiastical studies in Europe with the Jesuits, and was ordained for them in England, August 28, 1887. Was in Cleveland, at St. Ignatius' College, as professor, from August, 1889, to August, 1894, and at the Jesuit Novitiate, in Parma, from September, 1897, to August, 1899. Is now stationed at St. Ann's church, Buffalo, N. Y.

GOCKE, Rev. Joseph J., was born at Howesville, Preston county, W. Va., October 18, 1854. He made his collegiate studies at St. Vincent's, Wheeling, 1871-72, and St. Vincent's, Westmoreland county, Pa., 1872-76. In September, 1876, he was received into St. Mary's Seminary, Cleveland. Was ordained by Bishop Gilmour, July 2, 1881. Shortly after his ordination he was sent to South Thompson, Geauga county, from which place he also attended Madison as a mission. Four years later, June 2, 1885, he was transferred to Milan, with charge of Prout's Station, as a mission. Was a faithful servant of his Master. He died at Milan, after an illness of but five days, on January 31, 1890.

GOEBBELS, Rev. Joseph J., was born in Düsseldorf, Prussia, August 30, 1816; came to the United States, February, 1857; was ordained February 24, 1859; was in the diocese of Cleveland from 1861 to 1864 as pastor of Fort Jennings, whence he also attended Kalida (1861) and Ottoville (1861-63). He died at Covington, Ky., October 11, 1885.

GOEBBELS, Rev. Peter L., a native of Rhenish Prussia, was born March 8, 1845; entered the Capuchin Order in 1872; was ordained at

*See Vol. I, page 91.

Milwaukee, June 11, 1878; left the Capuchins in October, 1891, and was received into the diocese of Cleveland in the following month. He was pastor of West Brookfield from November, 1891, till his death, October 30, 1894.

GOLDSCHMIDT, Rev. Henry (Sanguinist), was born in Baden, September 11, 1865; was ordained for the Sanguinists, at Carthagena, Mercer county, O., February 26, 1899. Was in the diocese of Cleveland from April to August, 1899, as curate at Glandorf.

GONTHYN, Rev. Edward, a Belgian, was in the diocese from 1869 to 1870, and during that time had charge of the Catholic French in Cleveland, who then attended Mass in St. Mary's church on the Flats. He left Cleveland for Wisconsin, and died suddenly at Preble, in the diocese of Green Bay, March 9, 1879.

GOODWIN, Rev. Jacob, was pastor of St. Vincent's, Akron, from 1849 to 1850, when he left the diocese. From Akron he also attended Doylestown and Hudson. No other record of him.

GRANDMOUGIN, Rev. Charles A., was born at Bezange-la-Petite, France, in 1842; finished his studies for the ministry in St. Mary's Seminary, Cleveland, and was ordained by Bishop Rappe, February 14, 1867; was appointed pastor of St. Augustine's, Cleveland, where he died, November 13, 1871, of smallpox, contracted whilst attending a sick call.

GREVIN, Rev. Louis, was born and ordained in France; came to this diocese November, 1855, when he was appointed pastor of Harrisburg. There he remained till 1858, when he was transferred to the Cathedral, remaining, however, but a few months, when he left the diocese. He was then received into the diocese of Ft. Wayne, where he remained till 1865. Then he returned to France and died about 1870.

GRIESE, Rev. H. (Jesuit), a native of Germany, was born April 2, 1854; was ordained for the Jesuits, in Holland, August, 28, 1897; stationed at the Jesuit Novitiate, Parma, Cuyahoga county, from August to December, 1899, when he left the diocese and the Jesuits.

GRIESSMAYER, Rev. Francis X. (Sanguinist), was born at Sontheim, Würtemberg, December 26, 1829; was ordained for the Sanguinist Society, October 24, 1863. He had charge of many Sanguinist missions, in and outside of the diocese of Cleveland between November, 1863, and April, 1898. He was stationed at New Riegel from August, 1856, to July, 1868, and at Thompson (where he built the present church), from March, 1878, to April, 1891. He was again stationed at New Riegel, as curate, from February, 1897, to April, 1898, when he resigned his position, on account of ill health, and returned to his native village, where he died, May 18, 1898. He was an excellent priest.

GRISS, Rev. Charles, an Alsatian, was born September 5, 1837; he made his ecclesiastical studies in the diocesan Seminary at Cleveland; was ordained by Bishop Rappe, June 28, 1863. He held the following charges in the diocese: Perrysburg and missions, Elyria, Sandusky—as temporary pastor of St. Mary's, Oak Harbor and

Fostoria. He was pastor of the last mentioned place, from March, 1891, until his death, October 13, 1899. Father Griss always cherished a love for music. This talent he manifested in the excellence of his choirs organized under his direction. He was an earnest and practical advocate of the highest and best in church music.

GROENINGS, Rev. Jacob (Jesuit), was born near Cologne, Germany, February 15, 1883; made his studies for the ministry at Bonn and Maria Laach; was ordained at Cologne, for the Jesuits, July 2, 1868; came to the United States in August, 1874; was in the diocese of Cleveland, at St. Mary's, Toledo, from January to November, 1890, and again from September, 1898, to September, 1899, when he was transferred to Buffalo.

GUDENUS, Rev. Charles (Jesuit), was born in Vienna, Austria, October 20, 1845; educated for the Jesuits, and ordained for them at Louvain, Belgium, September 8, 1876. Was stationed at St. Mary's, Toledo, as assistant, from July, 1896, to August, 1897; was then transferred to St. Ignatius' College, Cleveland, remaining there till September, 1900. He is now stationed at St. Ann's, Buffalo.

GULDNER, Rev. Benedict (Jesuit), a native of Prussia, was born March 10, 1845; was ordained for the Jesuits, at Laval, France, September 20, 1878; was professor in various Jesuit colleges in this country, from 1880 to 1892. In the latter year he was transferred to St. Ignatius' College, Cleveland, where he remained till July, 1894. He is now a professor at the Jesuit College, Woodstock, Md.

HACKSPIEL, Rev. John, was born at Riefensberg, Tyrol, Austria, August 15, 1825; ordained July, 1849; came to the United States November 18, 1857; was at once received into the diocese of Cleveland, when he was appointed pastor of Randolph, which charge he held till July, 1861. His next appointment was the pastorate of St. Mary's, Sandusky, where he remained till September, 1862. November, 1862, he was transferred to French Creek, from which place he also attended Avon and Sheffield. March, 1864, he was sent to St. Peter's, Canton, of which congregation he had charge till August, 1865, when he left the diocese to join the Jesuits. He remained with them till his death in New York City, as pastor of St. Joseph's church, March 31, 1885. He was a learned and saintly priest.

HAEFELY, Rev. Basil (Jesuit), a Swiss, was born February 4, 1822; entered the Society of Jesus, October 3, 1843; was ordained September 14, 1854, at Liege, Belgium. He labored for 25 years as a missionary in Bombay, and for 15 years in the United States. He was in the diocese of Cleveland, from September, 1885, till his death, January 16, 1897, viz., at St. Mary's, Toledo, St. Ignatius' College, Cleveland, and again at St. Mary's, Toledo—at the last place from August, 1892. He did much good for religion, and was an eloquent preacher in his younger years.

HAEMERS, Rev. H. E., was pastor of Fort Jennings from 1864 till September, 1866; had temporary charge of St. Joseph's, Toledo, and



MARIA STEIG SHRINE, THOMPSON.

Sylvania, during the fall of 1866, when, in November of the same year, he was sent to Peru. There he remained till January, 1867, when he was dismissed from the diocese.

HAETSCHER, Rev. Francis Xavier (Redemptorist), was born in Vienna, Austria, December 1, 1784; ordained there January 23, 1816; was stationed at Peru, Huron county, between 1832 and 1833; during the summer of 1832 he attended Tiffin from Peru; returned to Europe in the autumn of 1837; died at Leoben, Austria, January 3, 1863.

HAHN, Rev. Florian B. (Sanguinist), a native of Würtemberg, was born in the village of Ravensburg, September 4, 1850; was ordained for the Sanguinists, at Carthagena, O., June 8, 1882. He was in the diocese of Cleveland as pastor of Reed, from August, 1882, till March, 1889. Is now stationed at Banning, Cal., where he has charge of the Indian mission schools.

HALBFAS, V. Rev. Vincent (Franciscan), was born in Germany, September 12, 1832; was ordained for the Franciscans at Paderborn March 12, 1856; came to the United States in July, 1875; was for a time Provincial of the Franciscans, with residence at St. Louis, Mo.; was stationed at the Franciscan Monastery, Cleveland, from August, 1894, to August, 1895. Died at St. Louis, Mo., July 3, 1897.

HALLEY, Rev. Thomas F., was born at Tramore, county Waterford, Ireland, January 14, 1833; made his course of studies for the ministry at Waterford, Mt. Melleray and All Hallows', Ireland, and Cincinnati, Ohio, completing them at St. Mary's Seminary, Cleveland, where he was ordained by Bishop Rappe, December 2, 1860. He was sent as assistant to St. Francis', Toledo, whence, after a short time, he was transferred to St. Mary's Seminary, as professor. August, 1862, he was appointed pastor of the Immaculate Conception church, Grafton. April, 1868, he was transferred to St. Mary's, Norwalk, where he remained till his death, January 4, 1885.*

HAMELIN, Rev. Armand, a native of France, was born April 18, 1841; was ordained in France, June 15, 1867; came to the diocese of Cleveland in February, 1883, and was stationed at St. Ann's, Fremont, as temporary pastor, till April, 1883. His next pastoral charges were: Antwerp and missions to August, 1886, and Toussaint, till August, 1890, when he was removed.

HAMENE, Rev. James, was born, 1825, in Chemery, Lorraine; studied philosophy and theology in the diocesan seminary of Metz. He was received as a student for the diocese of Cleveland in 1852, and was ordained by Bishop Rappe, December 11, 1853. He had the following pastoral charges in the diocese: Peru; St. Peter's, Norwalk; St. Mary's, Sandusky, where, under his direction, the congregation built their first church; St. Mary's, Cleveland; Maumee, with charge of Perrysburg as a mission; his last appointment was St. Mary's, Massillon, from 1863 to 1867, when he returned to France, where he did pastoral work till his death, April 14, 1886.

*See vol. I, page 91.

HANDTMANN, Rev. John, was born in New York City, December 18, 1857; entered the Capuchin Order at Mt. Calvary, Wis.; was ordained at Milwaukee, May 21, 1881, for the Capuchins, whom he left in 1892. He was stationed at St. Michael's, Cleveland, as temporary assistant, from October, 1895, to November, 1896, when he left the diocese.

HANNAN, Rev. John. (See biographical sketch, page 179, this volume.)*

HANSEN, Rev. H. Beda (Franciscan), was born at Bedburg, Rhenish Prussia, November 26, 1847; ordained March 21, 1874; in the United States since July, 1875; at Franciscan Monastery, Cleveland, from 1881 to 1882. He is now a secular priest, and stationed in the diocese of Columbus.

HARTMANN, Rev. Hubert (Jesuit), born in Muenster, Westphalia; was ordained in the same city by Bishop Brinkmann, August 10, 1873. Was sent by his superiors to the United States, in September, 1888. He was assistant at St. Mary's, Toledo, and pastor of Sylvania from September, 1888, till September, 1889. Is now in Luxemburg.

HAUSER, Rev. Theodore (Jesuit), a native of Freiburg, Baden, was born September 18, 1836; was educated for the sacred ministry in his native city; ordained for the Jesuits, at Maria Laach, September 10, 1867; was on the mission in Germany, East India, Holland and England, until September, 1880, when he came to the United States. Was in Cleveland at St. Ignatius' College, as a member of a missionary band, from August, 1888, till May, 1893. He died at Buffalo, July 21, 1895. He was a most excellent priest, an eloquent preacher, and of genial disposition.

HAUSSNER, Rev. Victor, was born at Erlinsbach, Switzerland, December 7, 1833; came to the United States, April, 1856, when he joined the Sanguinists and was ordained by Bishop Rappe, August 28, 1857. No record of his pastoral charges till 1861 (the year he left the Sanguinists), when he was received into the diocese by Bishop Rappe. He had the following pastoral charges: Avon; Randolph, where he built the present church; St. Mary's, Sandusky; Bismarck; North Ridgeville, where he labored till December, 1880, when he became seriously ill. In January, 1881, he went to Charity Hospital, Cleveland, and, after many weeks of suffering, died April 28, 1881.

HAVERMANN, Rev. Henry, a Westphalian, was born June 6, 1846; was educated for the Jesuit Society, in Germany, and was ordained in England, August 29, 1878; stationed at St. Mary's, Toledo, as assistant and chaplain from August, 1893, till July, 1894. Is now at Mankato, Minn., doing pastoral work at Sts. Peter and Paul's church.

HECHT, Rev. Edward, D.D., a native of Alsace, was born at Rufach, October 1, 1836. He made his ecclesiastical studies at Strassburg and Rome; obtained in the latter city the doctorate in philosophy, theology and canon law. Was ordained at Strassburg December 17, 1859. September, 1869, he came to the United States and was appointed professor of philosophy and dogmatic theology at Mt. St.

*See vol. I, page 91.

Mary's Seminary, Cincinnati, which position he held till the closing of the seminary, in 1880. In September of same year he was received into St. Mary's Seminary, Cleveland, and appointed professor of the same branches he taught at Cincinnati. In August, 1887, he was recalled to Mt. St. Mary's Seminary, where he died after a few days' illness, January 9, 1888. He was a man without guile, learned, unostentatious, devoted to his work as a professor, and a man of solid piety.

HEGEMANN, Rev. Theodore, a Westphalian, was born December 6, 1859; was ordained for the diocese of Milwaukee, June 24, 1883. Joined the Jesuits in 1893 and was with them in Holland until July, 1897, when he was sent to Toledo, as assistant at St. Mary's. He remained there till January, 1898, when he was sent to Prairie du Chien, Wis. He is now stationed at St. Ann's, Buffalo.

HEIDEGGER, Rev. Jacob, was born at Triesen, Austria, March 18, 1846; made his ecclesiastical studies at Feldkirch, Austria, and St. Mary's Seminary, Cleveland; was ordained at Cleveland, July 5, 1871. Had the following pastoral charges in the diocese: Navarre, Avon, Fort Jennings, and St. Mary's, Sandusky. He was in last mentioned place from November, 1888, till March, 1893, when he left the diocese. He is now stationed in the diocese of Sioux Falls, S. D.

HEIMO, Rev. Joseph A., was born in Freiburg, Switzerland; ordained in his native country, from which he and the inmates of his convent (Black Friars) were expelled by the Swiss government in 1848; came to Cleveland, July, 1860, and was sent to Calmoutier, Holmes county, then in the diocese of Cleveland. He also had charge of the missions of Strasburg and Harrisburg, which he attended from 1861 to 1863. He died at Napoleon, Holmes county, O., April 12, 1859, aged fifty years.

HEITZ, Rev. Joseph (Sanguinist), was born at Sherman (Bismarck), Huron county, Ohio, June 9, 1856; educated at Carthagena, Ohio, and Teutopolis, Ill.; ordained for the Sanguinists, June 11, 1881; was in the diocese of Cleveland, as assistant at Glandorf, from January to August, 1882; and as pastor of Big Spring from August, 1882, to October, 1883.

HENDRICK, Rev. Patrick J., a native of Ireland, was born February 5, 1886; was ordained for the diocese of Duluth, Minn., February 14, 1892. Was stationed at St. Edward's, Cleveland, as curate, from April till June, 1899, then at St. Columba's, Youngstown, till November, 1899, when he left the diocese.

HENGARTEN, Rev. Isadore (Sanguinist), was born at St. Gallen, Switzerland, July 7, 1857; was educated by the Sanguinists at Carthagena, Ohio, and was ordained for them at Cincinnati, March 9, 1884. He was stationed at Thompson, as chaplain, from May to September, 1890. Is now in the diocese of St. Cloud, Minn.

HENNEBERRY, Rev. Patrick (Sanguinist), a native of Ireland, was born January 30, 1830; ordained by Bishop Rappe, at New Riegel, for the Sanguinists, November 21, 1853. He had the following pastoral charges in the diocese of Cleveland: St. John's, Defiance; St. Rose's,

Lima, with charge of the missions of Convoy and Spencerville. He was also superior of the Sanguinist Convent at New Riegel, from February, 1860, to August, 1864, meanwhile attending, at irregular intervals, the missions of Kirby, McCutchenville, Crawfordsville and Upper Sandusky. In 1864 he went to California to establish a college under the direction of the Sanguinist Society. This project failing, he went to preach missions and total abstinence in Australia, South Africa and East India. He preached equally well in English and German. He returned to California, where he died, September 19, 1897.

HENNESSY, Rev. Edward M., was born in Auburn, N. Y., November 3, 1851, and ordained for the diocese of Dubuque, Iowa, February 25, 1876. Was in this diocese as assistant at St. Colman's, Cleveland, from April, 1888, to February, 1889. Was then transferred to Dungannon, where he remained to August, 1890, when he was dismissed from the diocese.

HENNESSY, Rev. James J., was born at North Brookfield, Mass., November 1, 1859; was educated in Boston, Montreal and Cleveland. Bishop Gilmour ordained him for the diocese of Cleveland, December 19, 1888. He was pastor of Providence from January, 1889, to February, 1890; assistant at the Immaculate Conception church, Cleveland, till March, 1891; assistant at St. Columba's, Youngstown, from October to December, 1892, when he was dismissed from the diocese.

HENNI, Most Rev. John Martin, was born in Switzerland, June 15, 1805; ordained by Bishop Fenwick, February 2, 1829. He was pastor of St. John's, Canton, from 1830 to 1834, and attended missions and stations in Columbiana, Portage, Stark, Huron, Summit and Wayne counties. Among these were Dungannon, Wooster, Akron, Randolph, Doylestown, Canal Fulton and Peru. In 1834 he was transferred to Cincinnati, where he organized Holy Trinity congregation. A few years later he also established the *Wahrheits Freund,* which is still published at Cincinnati; it is the oldest Catholic German paper in the United States. In May, 1838, he was appointed vicar-general of the Cincinnati diocese. March 19, 1844, he was consecrated first Bishop of Milwaukee. Died as Archbishop of same See, September 7, 1881, full of years and merit.

HENRIOT, Rev. Stephen, was stationed at the Cathedral, Cleveland, from March to May, 1854; came from and returned to the diocese of New Orleans. No other record of him.

HENRY, Rev. Francis J., was born near Dreenan, county Derry, Ireland, April 14, 1848; made part of his ecclesiastical studies in Ireland, St. Vincent's, Westmoreland county, Pa., and finished them in St. Mary's Seminary, Cleveland. May 7, 1871, he was ordained at Toledo for the diocese of Cleveland by Bishop Luers, of Ft. Wayne. Had temporary charge of St. Patrick's, Toledo, till May 1, 1872, when he was appointed pastor of Briar Hill, with charge of Mineral Ridge, Girard and Canfield as missions. June, 1876, he was sent to St. Rose's, Lima, whose successful pastor he was till his death, February 22, 1886. Father Henry was an earnest, hardworking priest.

HENSELER, Rev. Augustine (Franciscan), a Westphalian, was born at Gütersloh, August 8, 1836; ordained June 14, 1862; in the United States since October, 1876; member of the Franciscan Monastery and assistant at St. Joseph, Cleveland, from 1876 to 1879; then pastor of St. Peter's, Chicago, till 1884. He returned to Europe, and died at Düsseldorf, Germany, October 9, 1896.

HENZLER, Rev. Eusebius, was born at Mühlheim, Würtemberg, August 14, 1823; ordained September, 1853; received into the diocese of Cleveland, June, 1859, when he was sent to French Creek, meanwhile attending Avon till June, 1861. He then left the diocese and went to Wisconsin, where he died about 1870, as pastor of French Creek, Kossuth county.

HERBERTH, Rev. Louis, was in temporary charge of St. Michael's church, Cleveland, from July to November, 1895, during the absence in Europe of the pastor, the Rev. J. M. Koudelka. Belongs to the diocese of Louisville. No other record of him.

HERBSTRITT, Rev. Andrew (Sanguinist) was born at Führenthal, Baden, September 15, 1823; came to the United States July, 1844; was ordained February 23, 1848, for the Sanguinist Society; did pastoral work at Avon, New Riegel and Glandorf in the diocese of Cleveland, and at Wapakoneta, Auglaize county, Ohio, whilst a Sanguinist. He left the Sanguinists in 1865 and became a secular priest. Then, for nearly three years, he was pastor of St. Mary's, Sandusky. July, 1868, he was transferred to Randolph, remaining till February, 1869, when he left the diocese and was received by the Bishop of Detroit. He died at Wyandotte, Mich., September 3, 1880.

HERZOG, Rev. Henry, was pastor of Ft. Jennings, between 1840 and 1841. Died at Minster, Auglaize county, Ohio, in 1851. No other record of him.

HETET, Rev. Joseph M., was born at Auray, France, January 24, 1838; ordained at Laval, France, March 8, 1873. After filling various positions in his native country he came to the United States in 1886, and to the diocese of Cleveland in December, 1888, when he was given the pastorate of Harrisburg, with the mission of Strasburg. He left the diocese in January, 1890.

HEUCHEMER, Rev. August, a native of Maroth, Nassau, was born October 4, 1851; was educated for the ministry, in Europe, Quincy, Ill., and St. Meinrad's, Ind. Was ordained for the diocese of Galveston, July 25, 1885. Was stationed at Delphos as temporary curate from September, 1891, to August, 1892, when he returned to his diocese.

HIEBER, Rev. John George (Jesuit), was born at Kleinkuchen, Würtemberg, July 22, 1837; educated for the ministry at Augsburg and Munich; ordained by Mgr. von Dinkel, Bishop of Augsburg, August 9, 1863; held various positions in Europe and United States, first as a secular priest, then as a member of the Society of Jesus. Was in the diocese of Cleveland as assistant at St. Mary's, Toledo, from 1869 to July, 1870; again from 1877 to 1883; then assistant at St. Mary's,

Cleveland, from 1883 to July, 1886; a third time at St. Mary's, Toledo, May, 1891, to August, 1893. Died at St. Ann's, Buffalo, April 14, 1895.

HILL, Very Rev. John Austin (Dominican). See biographical sketch, pages 194-197.)

HILLS, Rev. E. M. W., a convert from Anglicanism, studied for the priesthood for some time at Mt. St. Mary's Seminary, Cincinnati; was ordained for the diocese of Covington, in 1871, and stationed at Newport, Ky., till 1873, when he was received by Bishop Gilmour and sent to South Thompson, where he remained till 1875. His next appointment, after a few months' illness, was Kelley's Island, November, 1876, which charge he held till October, 1878, when he left the diocese and the ministry, and again joined the Anglican sect.

HIPELIUS, Rev. Edward, D.D., was born at Stadtlauringen, Bavaria, February 7, 1836; studied at the Royal College of Münnerstadt, Bavaria, St. Vincent's College, Westmoreland county, Pa., and finally at Rome, where he received the doctorate in canon law. He was ordained for the Benedictines by Bishop Young, of Erie, August 8, 1858. Became a secular priest in 1878; was in the diocese of Cleveland as pastor of New Cleveland, from May, 1878, to June 20, 1880, when he left. He was received into the diocese of Albany. Died September 8, 1900.

HOFFER, Rev. Louis. (See biographical sketch, pages 199-201.)

HOFFMANN, Rev. F. S., a native of Strassburg, France, was pastor of St. John's, Canton, from 1836 to 1837; also attended Louisville and Doylestown, from Canton. Returned to Europe in 1838, where he died.

HOFSTETTER, Rev. Nicholas, a native of Switzerland, was born June 5, 1835; was ordained in Switzerland June 25, 1864; was in this diocese as pastor of Independence from June, 1888, to August, 1890. He then returned to his native country where he did pastoral work until his death, November 10, 1896.

HOGENFORST, Rev. Otto (Jesuit), a native of the city of Cologne, Germany, was born April 20, 1838; ordained on August 24, 1869; was stationed in the diocese of Cleveland, at St. Stanislas' Novitiate, Parma, from August, 1899, to August, 1900; had pastoral charge also of Independence from April to August, 1900.

HOMBURGER, Rev. Maximilian (Sanguinist), was born at Gruenkraut, Würtemberg, Germany, in 1817. Came to the United States in 1844, and, after completing his studies under direction of Very Rev. Father Brunner, was ordained for the Sanguinists by Bishop Rappe, February 28, 1848. He was stationed at Thompson and Glandorf. June, 1854, he returned to Europe, where he did pastoral duty in various dioceses till his death, at Wolpertswende, Würtemberg, May 28, 1875. He was a model religious and a zealous priest.

HORSTMANN, Rev. William John, was born, 1778, in Germany; ordained at Osnabrück, May 31, 1806; was professor for many years in

Westphalia. He came to the United States in 1833, with a band of emigrants, and with them settled in Putnam county, Ohio, founding the village and congregation of Glandorf, where, in the midst of hardships and privations, he labored among his flock till his death, February 21, 1843. He attended Fort Jennings from Glandorf. His remains are buried at Glandorf, where the congregation, in grateful recognition of his labors among them, erected a beautiful and costly monument to his memory, in 1883.

Hours, Rev. Francis (Basilian), born 1834, at Ardeche, France; was educated at Annonay; ordained at Viviers, France, in 1856. Was in the diocese of Cleveland as superior of Louisville College, from 1867 to 1873. Died at Detroit, Mich., April 23, 1897.

Howard, Rev. Maurice, was born in the parish of Effin, county Limerick, Ireland, January 4, 1813. He began his ecclesiastical studies in Ireland and finished them in this country. He was ordained in the old cathedral at Cincinnati, by Bishop Purcell, October 23, 1842. His first charge, from December, 1842, to February, 1846, was Doylestown, whence he also attended Akron, Canal Fulton, Mansfield, Wooster and Cuyahoga Falls, and many other missions and stations. He was then appointed pastor of St. Mary's, on the "Flats," Cleveland. From Cleveland he also attended missions in Geauga and Lake counties. In January, 1848, he received the pastorate of St. Mary's, Tiffin, where he remained till he left the diocese, May 1, 1850. After serving various dioceses he finally affiliated with that of Dubuque, in 1878, and was appointed pastor of St. Francis de Sales' church, Keokuk, Iowa. This charge he held till his death, February 25, 1887.

Hummer, Rev. J. C. (Sanguinist), a native of Minnesota, was born March 9, 1866; educated by the Sanguinists, at Carthagena, Ohio, and ordained for them, June 21, 1893; attended Kalida from Glandorf, as a mission, from June, 1894, to August, 1896. Was then transferred to Collegeville, Ind., where he has been since.

Hunt, Rev. James, was born at Gurteen, county Sligo, Ireland, in 1849; completed his studies for the ministry in St. Mary's Seminary, Cleveland; was ordained at Notre Dame, Ind., by Bishop Gilmour, August 8, 1874. Some years previous to his ordination he failed in health and never recovered. He was sent as curate to St. Columba's, Youngstown, but was soon obliged to give up work owing to sickness. He was taken to Charity Hospital, Cleveland, where he died October 31, 1875. He was a talented young priest and a thorough ecclesiastic.

Imhassly, Rev. Joseph (Jesuit), a Swiss, was born October 6, 1844; was ordained for the Jesuits, September 5, 1880; stationed at St. Ignatius' College and St. Mary's church, Cleveland, between 1894 and 1896. Died at Cleveland, April 26, 1896.

Ivers, Rev. Michael, was born, educated and ordained in Ireland; was in the diocese of Cleveland from 1869 till 1873, first at St. Francis', Toledo, for several months, then as assistant at the Cathedral, whence he also attended Niles, during 1871. He left the diocese in 1873. No record of him till his death at sea, October 14, 1881.

JACOMET, Rev. John B. (Sanguinist), was born in Switzerland, June 17, 1811; ordained for the Sanguinists at Feldkirch, Austria, May 11, 1843. He remained with the Sanguinists till 1845, when he was appointed curate at St. Peter's, Canton, where he resided till 1851. During this time he also attended St. Mary's, Massillon, Navarre, and occasionally St. John's, Canton. He also attended Tiffin about 1845. In 1852 he left the diocese and ministry. In March, 1886, he returned to the Sanguinists, and remained with them till his death, September 3, 1895.

JAKOB, Rev. Edward (Sanguinist), a native of Ohio, was born at Minster, Auglaize county; was trained at the Sanguinist Seminary, Carthagena, Ohio, for the sacred ministry, and there ordained, July 29, 1883; was in the diocese of Cleveland, as pastor of New Riegel, from April, 1891, to March, 1895. Left the Sanguinists in June, 1899, and is now stationed in the diocese of Peoria.

JANIETZ, Rev. Wolfgang (Franciscan), was born at Belmsdorf, Silesia, November 27, 1832; ordained for the Franciscans April 15, 1860; was engaged on the mission in Europe till July, 1875, when his superior sent him to the Franciscan Monastery at Cleveland. His first appointment was the pastorate of the Catholic Poles of Cleveland, whom he organized as a congregation, now known as St. Stanislas'. He had charge of their first church as a mission until August, 1883, when he was transferred to St. Louis, Mo. In July, 1886, he again returned to the Cleveland Monastery, where he did chaplain's duty till he returned to Europe in July, 1889.

JECKER, Rev. Modestus, was born, educated and ordained in France; was received into the diocese of Cleveland in July, 1868, and appointed pastor of St. Joseph's, Toledo, where he remained till January, 1878. Whilst at St. Joseph's, he also established and, for six months in 1871, had charge of St. Louis' congregation, East Toledo, and again for a few months in 1872. He left the diocese in 1878 and returned to France, where he died in December, 1885.

JIRANEK, Rev. Francis, a Bohemian, was born January 3, 1863; ordained May 15, 1882; had temporary charge of St. Ladislas' church, Cleveland, from February to August, 1894, when he left the diocese.

JUNCKER, Rt. Rev. Henry Damian, was born August 22, 1809, at Fenetrange, Lorraine, France; came to America in 1831, and was ordained by Bishop Purcell, March 16, 1834. He was the first priest ordained by that prelate. Did pastoral duty at Holy Trinity church, Cincinnati, till April, 1840, when he was sent to St. John's, Canton, whence he attended Louisville, Peru and Thompson. In August of the same year he was appointed pastor of Chillicothe, remaining till 1844, when he was sent to Emmanuel church, Dayton. This charge he retained till his elevation to the episcopate, as first Bishop of Alton, April 26, 1857. While stationed at Dayton he did missionary work among the Catholic Germans of Cleveland in April and May, 1847. He was a saintly priest and bishop. Died October 2, 1868.

JUNG, Rev. August, an Alsatian, was born in 1842; ordained by Bishop Rappe, December 21, 1867; had charge of Randolph from July, 1868, till February, 1869, when he left the diocese of Cleveland and went to Grand Rapids, Mich., where he was appointed pastor of St. Mary's church. No other record of him.

JUNG, Rev. John B., was born in Zukenried, Switzerland, November 16, 1844; made his ecclesiastical studies in Europe; was ordained at Feldkirch, Austria, for the diocese of Cleveland, April 19, 1870; was resident pastor of the following places in this diocese: Millersville, from August, 1870, to March, 1871; Findlay, to October, 1878, during part of which time he also attended Fostoria as a mission; St. John's, Defiance, from October, 1878, to October, 1891, when he was obliged to resign because of protracted illness. He went to Europe, hoping he might regain health, but died in his native country, December 31, 1891. He was noted as an earnest promoter of church music. He was president of the Cecilian Society for a number of years, and was a truly good priest.

KAERCHER, Rev. Fidelis (Franciscan), was born at Ersingen, Baden, October 21, 1847; came to the United States in 1852; ordained November 1, 1873; was in Franciscan Monastery, Cleveland, from 1875 to 1881; had pastoral charge of Parma from July, 1879, to January, 1881; and of Independence from February, 1879, to September, 1880. During this time he was also a professor at St. Joseph's College, Cleveland. He is now stationed at Quincy, Ill.

KAISER, Rev. Celestin (Franciscan), a Westphalian, was born July 2, 1871, ordained July 2, 1898; was in the Franciscan Monastery, Cleveland, as chaplain, from September, 1899, to September, 1900.

KAMP, Rev. Hermann J. (Jesuit), was born at Cologne, Germany, January 27, 1836; was ordained in his native city September 3, 1860; came to the United States in September, 1869; was twice in this diocese, viz., from September to August, 1874, at St. Mary's, Toledo, as a member of the Jesuit missionary band, and again at the same church, as curate, from November, 1890, until his death, September 15, 1893.

KANZLEITER, Rev. John B. (Jesuit), was born February 28, 1828, at Bierlingen, Würtemberg; ordained January 6, 1860; came to the United States, September, 1869; was stationed at St. Mary's, Toledo, as assistant, October, 1869-70, and then as pastor, to March, 1872. He then left the diocese of Cleveland and Jesuits in 1872 and became a secular priest. He was in the diocese of Chicago for a number of years. Went to Europe in 1888 for medical treatment, and died there, March 29, 1889. He was an eloquent preacher and a facile writer, contributing largely to many of the Catholic German papers.

KAUER, Rev. Benno, a native of Prussia, was born August 29, 1866; ordained June 24, 1896, for the diocese of Fargo, N. D.; was in the diocese of Cleveland as chaplain of the Notre Dame Academy, Woodland Hills, from March to November, 1898, when he returned to his own diocese.

KEARNEY, Rev. James F., was born in Frederick county, Md., in 1820; educated for the ministry at Cincinnati; was ordained by Bishop Purcell, December 28, 1844, and sent to Steubenville as assistant to the Rev. James Conlan. In 1845 and 1846 he attended East Liverpool and Wellsville from Steubenville, where he was pastor at the time. Later he exercised the ministry at Springfield and Hamilton, and for many years at Urbana, Ohio, where he died January 10, 1878.

KEELAN, Rev. Thomas J., was in this diocese as temporary pastor of Salineville, from September to November, 1895. No other record of him.

KELLEY, Rev. Bernard B., was born at Cavan, Ireland, October 28, 1845; was educated at Fordham, St. Xavier's College, New York, and St. Mary's Seminary, Cleveland; ordained by Bishop Rappe, January 20, 1868. He had the following charges in this diocese: Cleveland, St. Patrick's, as assistant; Niles; Cleveland, St. Bridget's; Summitville; Warren; Toledo, St. Patrick's, as assistant; St. Mary's Corners. After February, 1881, he had no pastoral charge in the diocese. Died at Mobile, Ala., December 14, 1890.

KENDELER, Rev. ——, was in the diocese of Cleveland with the Sanguinists at Glandorf for a few months during 1856, as assistant. No other record of him.

KENK, Rev. Matthias (Sanguinist), was born near Freiburg, Baden, January 16, 1846. Came to America in November, 1863, and joined the Sanguinists in the following year; was ordained for them November 21, 1868; was in this diocese as pastor of Big Spring from November, 1885, to April, 1892, and of Reed until March, 1895, when he was transferred by his superior to another diocese. He died at St. Alexis' Hospital, Chicago (where he had been chaplain), March 20, 1900.

KENNEDY, Rev. Edward (Basilian), was born in Toronto, Canada, in 1846; educated at St. Michael's College, Toronto; ordained at London, Ont., by Bishop Walsh, May 1, 1872. Was at Louisville, Stark county, as one of the professors of St. Louis' College, September, 1872, to June, 1873, and then returned to Canada. Died at Toronto, June 23, 1876.

KENNEDY, Rev. Michael, a native of Ireland, was ordained by Bishop Rappe, July, 1852. His first appointment, till December, 1852, was as assistant to Rev. James Monahan, at Dungannon, whence he also attended Summitville. He was pastor of St. John's, Canton, from December, 1853, till August, 1854. He was sent to Cleveland, in November, following, to take temporary charge of St. Patrick's during the absence of Very Rev. James Conlan, till September, 1855. During part of this time he also attended St. Patrick's, Rockport, and St. Mary's, Berea. Left the diocese of Cleveland, October, 1855, and was received into that of Cincinnati. His last charge there was as pastor at Chillicothe. He died at St. John's Hospital, Cincinnati, January 13, 1864.

KENNY, Rev. John C., was born in county Meath, Ireland, February 6, 1847; made his ecclesiastical studies at Allegany, N. Y.; was ordained for the diocese of Rochester, June 20, 1872. March, 1888, he came to the diocese of Cleveland and was appointed curate of Sts. Peter and Paul's church, Sandusky. October, 1889, he was sent to Vermilion, where he remained till the following December, when he was dismissed from the diocese.

KERCKHOFF, Rev. Hermann (Jesuit), a native of Hanover, was born June 26, 1836; ordained at Osnabrück for the Jesuits, July 16, 1861; came to the United States and was assigned various positions by his superiors. August, 1886, he was sent to Cleveland as one of the professors at St. Ignatius' College. Left Cleveland, September, 1887. Died at St. Canisius College, Buffalo, N. Y., January 29, 1892.

KESSEL, Rev. John B. (Jesuit), was born at Crefeld, Germany, October 12, 1860; joined the Jesuits, and was ordained for them at Ditton Hall, England, August 30, 1891; was stationed at the Jesuit Novitiate, Parma, from April, 1898, to March, 1899, when he was transferred to Buffalo, N. Y.

KIKUEM, Rev. Henry, was born at Recklinghausen, Westphalia, May 22, 1835. After completing his ecclesiastical studies at Münster he was ordained in that city, June 22, 1859. For a number of years he filled a professor's chair in his native country. From 1870 to 1879 he was director of the Notre Dame Sisters at Coesfeld, Germany. In June of the latter year he came to Cleveland and held the same position in regard to the Notre Dame community, until October, 1890, when he was recalled by his bishop, and appointed pastor of Ascheberg, Westphalia. He remained there until his death, April 8, 1889. Whilst in Cleveland he was also quasi-assistant at St. Peter's church from November, 1879, to March, 1884, and again from August to December, 1888. He endeared himself to the people of St. Peter's parish. Father Kikuem was a scholarly man and an eloquent preacher.

KLEEKAM, Rev. Sebastian (Franciscan), was born in Germany, April 25, 1844; ordained August 12, 1869; at Franciscan Monastery, Cleveland, from 1869 to 1871, meanwhile (1870) attending Independence and Parma. Died at Sherman, Missouri, September 13, 1875.

KNAPPMEYER, Rev. Henry (Jesuit), a native of Münster, Westphalia, was born June 9, 1835. He entered the Society of Jesus at Münster in April, 1857; was ordained at Maria Laach, diocese of Treves, August 24, 1869. He came to this country one month after his ordination; filled various positions in the Prairie-du-Chien and Buffalo Jesuit Colleges until November, 1888, when he was appointed rector of St. Ignatius' College, Cleveland. He held this position until August, 1893, when he was sent to St. Mary's, Toledo. He remained there, ill for many months, until his death January 4, 1897. He was a learned man and respected by all who knew him.

KOCKEROLS, Rev. William (Jesuit), was born at Würm, near Cologne, August 3, 1824; entered the Society of Jesus, in October,

1855; was ordained at Maria-Laach, Germany, September 14, 1868; came to this country in 1869, and was engaged in giving missions in the diocese of Buffalo and elsewhere. In February, 1875, he was sent to Toledo as pastor of St. Mary's church. This charge he held till June, 1886. His next appointments were Prairie-du-Chien, Wis., where he remained nearly three years, and St. Ann's, Buffalo, where he took seriously ill. Feeling that his end was rapidly approaching, he asked to be taken to St. Vincent's Hospital, Toledo, there to prepare for death, which, five weeks later, December 11, 1889, ended his sufferings. His obsequies took place at St. Mary's church, Toledo, where for over eleven years he had done faithful pastoral work.

KOEHN, Rev. John, was born in Germany, September 10, 1831, and ordained by Bishop Rappe, June 24, 1866; had charge of Port Clinton, Kelley's Island, Randolph, and St. Mary's, Massillon. His health failed at Massillon, as he was unequal to the labor of attending so large a congregation as St. Mary's, hence he resigned in March, 1879, and went to Charity Hospital, Cleveland. After a few weeks he rallied sufficiently to resume pastoral work. Bishop Gilmour then appointed him pastor of Bismarck, but in October of same year he was again obliged to resign because of his shattered health. After a lingering illness and much suffering he died at Bismarck, January 24, 1880. Father Koehn was a hard-working, self-sacrificing priest.

KOENEN, Rev. N., was curate at St. John's, Defiance, for some months, between 1856 and 1857. He also attended Providence during this time. Left the diocese of Cleveland in 1857. No other record of him.

KOERLING, Rev. Ignatius (Jesuit), a native of Westphalia, was born February 11, 1838. He was educated in Europe, by and for the Jesuits, and for them ordained at Maria Laach, September 13, 1868. Two years later he came to the United States. Was stationed in the diocese of Cleveland five times, viz.: At St. Mary's, Toledo, as assistant, from 1871 to 1881; 1886-87; 1890-92; at St. Mary's, Cleveland, as assistant, from 1881-83; 1887-88. Died at St. Mary's, Toledo, January 12, 1892.

KOERNER, Rev. Wenceslas, was born in Bohemia, August 31, 1859; ordained in Chicago, February 16, 1863; was in this diocese as temporary pastor of St. Procop's church, Cleveland, from August, 1893, to May, 1896.

KOHLER, Rev. Peter, a Swiss, studied for a time with the Sanguinists at Thompson, and was there ordained deacon by Bishop Purcell, in 1844. Shortly after this he returned to Switzerland, but came back within a year. Nearly eleven years after his ordination as deacon, Bishop Rappe received him, and ordained him priest, December 31, 1854. He was sent to Shelby Settlement as assistant; was next stationed at Navarre, from which place he attended Canal Fulton and Doylestown. In the summer of 1855 he left the diocese of Cleveland. No other record of him.

KOLAR, Rev. Aloysius, a Moravian, was born May 21, 1866; ordained at Prague, Bohemia, July 19, 1891. Came to this country and to the diocese of Cleveland in June, 1896, and was appointed temporary pastor of St. Martin's church. He held that position until June, 1899, when he was transferred to Youngstown, where he organized a Slovak congregation under the patronage of Sts. Cyril and Methodius. He left Youngstown and the diocese in December, 1900.

KOLASINSKI, Rev. Nicodemus, a native of Galicia, Austria, was born September 14, 1846; ordained at Bologna, Italy, September 18, 1875; came to this country and diocese in July, 1884, and was appointed temporary pastor of St. Adalbert's, Berea. In March, 1889, he was transferred to St. Anthony's church, Toledo, where he remained till he left the diocese, in June, 1893.

KOLASZEWSKI, Rev. A. Francis, was born in Poland, September 5, 1851. Made his collegiate studies in the Franciscan College, at Teutopolis, Ill.; then entered St. Mary's Seminary, Cleveland, where, after completing the prescribed course in philosophy and theology, he was ordained by Bishop Gilmour, July 1, 1883. He was appointed first resident pastor of St. Stanislas' church, Cleveland, a few weeks after his ordination. Resigned his pastorate in May, 1892, and then left the diocese. He returned to Cleveland about two years later and organized a schismatic parish, for which he was excommunicated by Bishop Horstmann, June 20, 1894.*

KOLIN, Rev. Charles, a Bohemian, was born January 8, 1865; ordained at Milwaukee, June 22, 1888; in this diocese as temporary chaplain of the Notre Dame Academy on Woodland Hills, Cleveland, from December, 1898, to June, 1899, when he was dismissed.

KOLOPP, Rev. Hyacinthe N. M., was born at Abreschwiller, Lorraine, May 7, 1850; made part of his ecclesiastical studies in France, and completed them at St. Mary's Seminary, Cleveland. August 8, 1874, he was ordained by Bishop Gilmour. He had the following appointments: Elmore and missions; Antwerp and missions; Providence and Bowling Green. In August, 1883, he assumed charge of his last appointment, Holy Trinity congregation, Bucyrus, where he died, March 22, 1887.

KOLOPP, Rev. Peter, was born at Heinrichsdorf, Lorraine, July 4, 1834; was ordained for the diocese of Alton, July 14, 1858; was received into the diocese of Cleveland, October, 1864, and sent as curate to Louisville, where he remained till June, 1866. He was then, successively, pastor of Doylestown; Six Mile Woods; St. Peter's, Norwalk; and Avon. After an illness of nearly eight months he died at St. Vincent's Hospital, Toledo, November 20, 1883.

KRAMER, Rev. J. J., was born, educated and ordained in Alsace; was received into this diocese in 1853, and sent as assistant to St. Peter's, Cleveland. November, 1854, he was appointed pastor of St. Mary's, Cleveland, and remained till May, 1856, when he was sent to

*See Vol. I, pages 172-176.

Dungannon. This charge he held till he left the diocese, July of same year. He was then received into the diocese of Alton. Later he returned to Europe, where he died in 1882.

KRAMER, Rev. M. Anthony (Sanguinist), was born in Würtemberg, February 3, 1817; came to the United States, October, 1852, and was ordained at New Riegel for the Sanguinists by Bishop Rappe, November 21, 1853; did pastoral work in the diocese of Cleveland, off and on, between 1855 and 1877, at Avon, French Creek, Thompson, New Riegel and Glandorf. At other times he was on missions in the dioceses of Cincinnati and Ft. Wayne. His last pastoral charge in this diocese was at Thompson (for the third time) from December, 1874, till his death, February 17, 1877.

KRASNEY, Rev. Anthony, was born, educated and ordained in Bohemia; came to this country in 1857, and was stationed for a while in New York City; was received into the diocese of Cleveland in May, 1858, and from St. Peter's, Cleveland, attended Independence till 1862, when he was appointed first pastor of St. Joseph's, on Woodland avenue. There he remained in charge till October, 1867, when he was appointed the first pastor of St. Wenceslas' (Bohemian) congregation, Cleveland, then organized by Bishop Rappe. Ill health forced him to resign, October, 1869; died at Charity Hospital, Cleveland, March 3, 1870. He was a fine German and Bohemian scholar.

KRAUS, Rev. Gabriel, a native of Galicia, Austria, was born August 14, 1867; ordained July 20, 1890; in this diocese as temporary curate at St. Stanislas' church, Cleveland, from May to September, 1897.

KREIDLER, Rev. John B. (Jesuit), a native of Würtemberg, was born June 8, 1848. He was ordained for the Jesuits, at Salpoint, England, September 21, 1873; came to the United States in August, 1876. Was assistant at St. Mary's, Toledo, from 1881 to 1888. During this time he also had pastoral charge of the mission of Sylvania. He now resides at St. Joseph's Hospital, in New York City.

KREUSCH, Rev. Matthias (Sanguinist), was born at Longwich, diocese of Treves, Prussia, October 7, 1820; came to the United States, December, 1843; was ordained for the Sanguinists by Bishop Purcell, June 10, 1845; had pastoral charge of the Catholic Germans of Cleveland, about 1848; attended Avon from Cleveland, and later from Thompson; was also at New Riegel and Glandorf. From 1864, till his death, he was on duty in other dioceses where the Sanguinists had charge of congregations. In 1859 he attended Lima, where he built the first church. He died at Minster, O., July 21, 1874. "Father Matthias," as he was called, did much for religion. He was a saintly priest, a man without guile.

KREUSCH, Rev. Joseph (Jesuit), was born in Prussia, March 22, 1829; ordained September 4, 1854; was in the diocese of Cologne until November, 1862, when he joined the Jesuits; came to this country in September, 1868; was a missionary, with residence at St. Ignatius' College, Cleveland, from May to August, 1890, when he was transferred to Buffalo, where he died December 19, 1896.

KREUSCH, Rev. John Peter, brother to Rev. M. Kreusch, was born at Longwich, diocese of Treves, Prussia, December 2, 1818. About 1844 he came to the United States. Bishop Purcell sent him to the Sanguinist Fathers, at Thompson, where he continued his ecclesiastical studies for a time. When the diocese of Cleveland was erected in 1847 he was received by Bishop Rappe as a seminarist; was ordained November 19, 1848. He had the following pastoral charges in the diocese of Cleveland between the time of his ordination and 1854: Cleveland, St. Mary's on the "Flats," Shelby Settlement, with charge of the missions of Crestline, Bucyrus, Galion, Loudonville, New Washington and Mansfield. In 1854 he was received into the diocese of Vincennes, where he remained about four years. He then was again received by Bishop Rappe, who gave him pastoral charge of Dungannon, where he remained till 1859, when he was received into the diocese of Wheeling. For over twenty-five years he had charge of St. Alphonsus' church, Wheeling. May 11, 1888, he died full of years and merit. In order to aid his fellow-priests in obtaining pure altar wine he devoted his savings and spare time to an extensive vineyard he had established near Wheeling. Though he succeeded in supplying pure altar wine, the project ended in financial failure, a short time before his death.

KUEHR, Rev. Ferdinand, D. D., was born at Eslohe, Prussia, August 25, 1806; made his studies for the priesthood at Rome, where he was also ordained, August 10, 1830. He was stationed at St. John's, Canton, from November, 1837, to January, 1838; was pastor of St. Mary's church, Covington, from 1841, till his death, November 20, 1870.

KUEMIN, Rev. Charles, a Swiss, was born in 1802. He was in the diocese of Cleveland from May, 1865, till February, 1867, as pastor of Kelley's Island, with charge of Put-in-Bay as a mission. In 1867 he returned to his native country, where he died the following year.

KUHN, Rev. Jacob A., was born near Saar-Brücken, Rhenish Prussia, April 20, 1836; was educated for the priesthood at Davenport, Ia., and at St. Mary's Seminary, Cleveland. He was ordained by Bishop Rappe, June 28, 1863. He held the following charges in the diocese: Newburg (now a part of Cleveland), whence he also attended many stations; Niles and missions; Cleveland, St. Peter's, as temporary pastor for a few months; Mansfield; Norwalk, St. Peter's; Cleveland, Holy Family (now St. Edward's); Massillon, St. Mary's. This last charge he held from April, 1879, till his death, November 30, 1898.

KUHNMUENCH, Rev. Peter (Sanguinist), was born in Baden, October 31, 1843; was educated for the ministry, at Carthagena, O. He was ordained for the Sanguinists, June 24, 1876; in the diocese of Cleveland from July, 1881, to September, 1884, as assistant at New Riegel. He is now stationed in the diocese of Ft. Wayne.

KULA, Rev. James, was born in Gorreck, Silesia, July 8, 1858; ordained in Italy, May 8, 1892; came to this diocese in September, 1893, and was temporary assistant at St. Stanislas' church, Cleveland, until December of the same year, when he was transferred to the Sacred

Heart church, in same city. He remained there until July, 1895, when he left the diocese.

KUNKLER, Very Rev. Andrew (Sanguinist), was born at Glotterthal, Baden, November 25, 1825; came to the United States in 1843; ordained at New Riegel for the Sanguinists by Bishop Rappe, February 23, 1848. Was stationed at Glandorf, from 1848 to 1849, and at St. Michael's, Thompson, from April to September, 1857. From 1858 to 1874 he was Provincial of the Sanguinists in this country. He died suddenly at Weston, Mo., December 6, 1889. He was a thorough ecclesiastic and a model religious.

LAIS, Rev. Joseph, was born at Griessheim, Baden, September 29, 1829; came to America in March, 1852, and entered the Cleveland diocesan seminary. He was ordained by Bishop Rappe, July 8, 1855. He had the following appointments in the diocese: St. Mary's, Massillon, of which he had charge from 1855 to 1858. Then he was pastor of Navarre, 1859-60; of Doylestown, with charge of Canal Fulton and French Settlement as missions, 1860-62. In 1862 he was appointed resident pastor of Canal Fulton, attending several missions from that place. There he remained till 1867, when he again received the pastorate of St. Mary's, Massillon, retaining this appointment till he died, February 5, 1875. He was ever faithful to his sacerdotal duties, and left the record of a devoted and true priest.

LANGEVIN, Rev. Alfred, a Canadian, was born at St. Pie, P. Q., April 1, 1861; ordained at St. Albans, Vt., for the diocese of Burlington, June 22, 1884. In January, 1888, he came to the diocese of Cleveland, and was sent to Dungannon, where he remained but four weeks, when he returned to Vermont.

LAUX, Rev. Alphonse (Sanguinist), a native of Luxemburg, was born September 11, 1835. He came to this country in 1859, and was ordained at Cincinnati for the Sanguinists, November 7, 1861. From 1862 to 1863 he was stationed at New Riegel, whence he attended Berwick, St. Patrick's Settlement, McCutchenville, Upper Sandusky and Crawfordsville. In 1864 he attended Bismarck from Thompson. From 1869 to February, 1876, he was pastor of New Riegel, where he commenced, and brought almost to completion, the present beautiful church. During its construction he met with a serious accident, which disabled him for a number of years. From 1877, to February, 1880, he was curate at Glandorf. Since 1880 he has held the position of chaplain in various hospitals and asylums. He is now stationed at Grünewald, Mercer county, O., charged with a similar position.

LEBRETON, Rev. Elias V., a native of France, was born December 27, 1860; was ordained at Tucson, Ar., June 7, 1884; was in this diocese from December, 1892, to March, 1893, at first, for a few weeks, at Toussaint, and then as chaplain of St. Joseph's Hospital, Lorain.

LE BRUN, Rev. Alfred, a Canadian, was born April 2, 1850; ordained for the diocese of Three Rivers, Canada, March 25, 1878; was stationed in the diocese of Cleveland, as temporary pastor of South Thompson and mission, from January to June, 1892.



ST. JOHN'S CHURCH (Interior), CANTON.

LEDDY, Rev. James H., was born at Newark, N. J., May 14, 1837; made his ecclesiastical studies at St. Mary's College, Wilmington, Del., and Seton Hall, N. J. He was ordained for the diocese of Buffalo by Bishop Timon, March 18, 1863. He was in the diocese of Cleveland between 1876 and 1877—at the cathedral for two months as assistant, then pastor for four months at Van Wert, when he returned to the diocese of Buffalo.

LE HALLE, Rev. Joseph (Jesuit), a native of Prussia, was born January 31, 1845; was educated by and for the Jesuits, in Germany and England; was ordained at Liverpool, August 29, 1877; was stationed at Bombay, E. I., from 1878 to 1886. In June, 1893, he was appointed rector of St. Ignatius' College, Cleveland. This position he held till January, 1897; from May to August of the same year he was stationed at St. Mary's, Toledo, when he was transferred to Buffalo, N. Y.

LEITER, Rev. Anselm (Jesuit), a Swiss, was born January 20, 1826; ordained September 15, 1855; was superior of the Jesuits, at Toledo, from September, 1884, to May, 1885, and again from September, 1889, to September, 1890. He was stationed at St. Ignatius' College, Cleveland, from August, 1893, to September, 1898, when he was transferred to Prairie du Chien, Wis.

LEWANDOWSKI, Rev. Vincent, a native of Gralewo-Posen, Austria, was born May 31, 1841. He made his studies in the city of Posen, where he was also ordained for the Franciscans, October 30, 1864. He became a secular priest, and was in the diocese of Cleveland as pastor of St. Hedwig's (Polish) congregation, Toledo, from October, 1875, till July, 1885, when he left the diocese, and went to Milwaukee, Wis., where he did pastoral work until his sudden death, January 22, 1900.

LOCHERT, Rev. Gabriel M., was born in 1810; was educated and ordained in his native Alsace. He came to the diocese of Cleveland in April, 1859, and was appointed pastor of Navarre (Bethlehem), where after a brief illness he died July 13, of the same year.

LUDWIG, Rev. Frederick C., a native of Germany, was born of Protestant parents in the town of Wolfenbüttel, January 13, 1823. After his entry into the Church he made his studies for the priesthood at the seminaries of St. Mary's, Cleveland, and St. Sulpice, Paris. He was ordained by Bishop Rappe, July 3, 1864. Louisville was his first appointment, August to October, 1864. He then, successively, had pastoral charge of the following places: Dungannon, Peru, Rockport, Independence and Shelby Settlement. Then he became mentally deranged and was a pensioner of the Infirm Priests' Fund from January, 1870, to October, 1882, residing in retirement at East Liverpool, O. On the supposition that he had recovered from his mental illness, Very Rev. Administrator Boff, in absence of the Bishop in Rome, then appointed him the pastor of St. Peter's, Norwalk, where he remained only till January, 1883. He was assistant at St. Stephen's, Cleveland, February to July, 1883, when he was again on the sick list till December, 1886. At last mentioned date he left the diocese of Cleve-

land, and went about as caprice dictated. Finally death put an end to his blighted existence, June 25, 1889. His remains rest in St. Philip's Cemetery, Dungannon, O. He was a musician far above the ordinary; also a fine linguist.

LUHR, Very Rev. John Henry, was born at Steinfeld, Oldenburg, April 21, 1808, and was ordained, September 21, 1831. In 1844 he was received into the diocese of Cincinnati. He was pastor of St. John's, Canton, from October, 1844, till June, 1845, when he organized St. Peter's church, in the same city. From Canton he also attended Randolph, Massillon, Navarre and New Berlin. February, 1853, he was transferred from Canton to Cleveland, where he organized St. Peter's congregation, whose first school and present church were built under his direction. He was pastor of the last mentioned congregation till January, 1868, when he left the diocese and returned to Cincinnati, where he was appointed pastor of St. Augustine's. This position he held till his death, August 2, 1872. He was one of Bishop Rappe's vicars-general from 1854 to 1868. Father Luhr was a faithful priest, full of zeal, and an earnest worker in the cause of religion.

MCALEER, Rev. Michael, born in county Tyrone, Ireland, March 4, 1811, was ordained by Bishop Purcell, November 23, 1837; did pastoral work at Canton, Navarre and Dungannon, between 1837 and 1840. He then left Ohio and went to the diocese of Nashville with Bishop Miles, and was stationed at Memphis, Tenn., where he remained some years. Later he was received into the diocese of New York; was appointed pastor of St. Columba's, New York City, where he died February 22, 1881.

MCCAFFREY, Rev. Patrick, was born in New York State, October, 1841; made his preparatory course of studies in Cleveland and Louisville, O., and finished same in St. Mary's Seminary, Cleveland, where, July 17, 1870, he was ordained for the diocese of Cleveland by Bishop Mullen, of Erie. His first appointment was St. Ann's, Briar Hill, from which place he attended as missions Girard and Struthers. In the latter place, as also at Briar Hill, he built the present churches. Being of delicate health, he was obliged to resign his charge, April, 1872. For two years after leaving Briar Hill he suffered greatly, till his death at Toledo, April 7, 1874. His remains are buried at Toledo.

MCCARTHY, Rev. Timothy P., was born in Durrus, Cork county, Ireland, November 6, 1843; made his ecclesiastical studies with the Benedictines, at St. Vincent's, Pa., and St. Mary's Seminary, Cleveland. He was ordained by Bishop Gilmour, July 5, 1877. His first appointment was as temporary pastor of Avon, with charge of North Ridgeville from July to September, 1877. He had a similar appointment at North Ridge, from September, 1877, to June, 1878. He was then given the pastorate of the Good Shepherd parish, Toledo, where he labored most successfully, till his transfer to St. Ann's, Fremont, in August, 1877. In the latter place he built and brought almost to completion the present handsome church. In March, 1890, he was transferred to the Immaculate Conception parish, Toledo, where, with

characteristic zeal and utter disregard of self, he labored most faithfully. Under his direction the present splendid church was built. It was the strenuous work, connected with the supervision of the building, and the raising of funds to meet the financial obligations incurred, that undermined and ruined his strong constitution. When the church was dedicated, in November, 1896, Father McCarthy was a physical wreck. Hoping to regain health, and to find rest from incessant labor, he went to southern California. But the change of climate availed him nothing. He returned to Toledo in March, 1897, and slowly but surely neared the end of his earthly career. He died October 21, 1900. Father McCarthy was a man of true Apostolic spirit, single-hearted in the performance of his duty, never losing sight of his priestly character, or of the exalted share in the world's work that fell to his lot. He was loved and respected by all ranks and classes in Toledo as a truly good priest, whose influence was for the betterment of those among whom and for whom he labored.

McCLORY, Rev. Augustine (Franciscan), was born in Pittsburg, Pa., November 15, 1847; ordained at St. Louis, Mo., for the Franciscan Order, June 29, 1875; was in the diocese of Cleveland from January, 1882, to July, 1883, and from January, 1887, to August, 1894, at the Franciscan Monastery as chaplain and confessor of religious institutions in the city of Cleveland. He is now stationed at San Francisco, Cal.

McDONALD, Rev. Patrick, a native of Ireland, was born September 24, 1855. He made his higher ecclesiastical studies in the Louvain University, and at Rome, where he received the divinity doctorate. He was ordained at Liege, Belgium, for the diocese of Cloyne, April 14, 1879. After filling a number of positions in Ireland and elsewhere he came to the diocese of Cleveland in November, 1888. Shelby and its four missions were assigned to his pastoral care. He left the diocese June 5, 1889.

McGANN, Rev. Francis, was born, 1823, in county Roscommon, Ireland; came to America in 1837; was received as a student by Bishop Rappe in 1848, and ordained by him September 8, 1850. He was at once appointed pastor of St. Vincent's, Akron, where he remained till August, 1855, meanwhile attending Youngstown and Ravenna (1854-55). He established a parochial school at Akron. Bishop Rappe then recalled him to Cleveland, directing him to attend Rockport, Berea and Olmsted. Unwilling to accept this appointment he left the diocese of Cleveland and was received by Bishop O'Regan, of Chicago, under whose jurisdiction he remained about two years. Next he was in the diocese of Milwaukee, where, as pastor of Mineral Point, Wis., he died September 18, 1870.

McGLONE, Rev. J. B., was born in the parish of Glenfarn, diocese of Kilmore, Ireland, December 23, 1853; came with his relatives some years later to America, and for a time lived in the diocese of Providence. He made his ecclesiastical studies at St. Michael's College, Toronto, and Holy Angels' Seminary, near Niagara Falls; was received by Bishop Gilmour as a student for the diocese of Cleveland, January,

1881, and by him ordained April 1, 1882. His first appointment was as assistant at Holy Name church, Cleveland, where he remained till February, 1883. In the following month he was sent to St. Columba's, Youngstown, as assistant. March, 1884, he became seriously ill, and till his death, at Providence, R. I., August 12, 1884, was unable to do duty.

McGovern, Rev. Francis, a native of parish Kinawley, county Cavan, Ireland, was born March 18, 1843. He commenced his studies for the priesthood in his native diocese of Kilmore. In 1868 he came to the United States and entered the Augustinian College at Villanova, Delaware county, Pa., where he remained about one year, when he was admitted to the diocesan seminary of Philadelphia. In 1873 he was received for the diocese of Cleveland by Bishop Gilmour, who ordained him June 7th of the same year, and then stationed him at the Cathedral as one of the assistants. This position he held for three years, when he was appointed pastor of St. Ann's, Briar Hill. Such he was from June, 1876, till his death (after five weeks' illness), August 28, 1887. While stationed at Briar Hill, he also attended Mineral Ridge and Lowellville as missions till 1881.

McGrady, Rev. John H. M. (Dominican), born in 1799, of Irish parentage, was ordained at Cincinnati by Bishop Fenwick in 1822. He had pastoral charge of Dungannon from November, 1830, to February, 1834, residing there as first resident priest from January, 1831, to November, 1833. From Dungannon he also attended, occasionally, Canal Fulton, Canton and Youngstown. He died at St. Rose's, Kentucky, December 27, 1838.

McGrath, Rev. John P., a native of Pennsylvania, was born at Pottsville, April 6, 1853. He studied mental philosophy at St. Charles' Seminary, Philadelphia, theology at Mt. St. Mary's, Emmittsburg, and St. Mary's, Cleveland. Bishop Gilmour ordained him July 1, 1882, and sent him to Defiance to take temporary charge of the church of Our Lady. October, 1882, he was assigned the pastorate of Salineville, where he remained till August, 1884. February, 1885, he was sent to Providence. He left this charge and the diocese, December, 1888.

McGrath, Rev. Patrick C., born near Malleray Abbey, Ireland, was ordained for the diocese of Erie by Bishop Mullen in 1869; was received into the diocese of Rochester in 1870, where he remained till 1878, when Bishop Gilmour received him. He was sent to St. Mary's, Tiffin, as assistant to Rev. M. Healy; remained but a few months when he left the diocese of Cleveland and was received by the Bishop of Peoria, whose subject he was till death, July 21, 1882. He died at St. Mary's Hospital, Milwaukee.

McLaughlin, Rev. Peter, a native of Ireland, was born in 1805. He was ordained at Cincinnati, in 1840, by Bishop Purcell, and sent to Cleveland as its third resident pastor. There he finished St. Mary's church on the Flats, begun by his predecessor, Father O'Dwyer. From Cleveland he attended Avon, 1840-42; South Thompson, Akron,

Cuyahoga Falls, Ravenna and Painesville, 1840-45; and Randolph, occasionally, 1841-42. He left Cleveland in February, 1846, and went to the diocese of Milwaukee, where he remained a short time. He was then received into the diocese of Brooklyn (1854) and later into that of Portland, Me.; died as pastor of Bath, same diocese, March 12, 1861, aged 56 years. His remains are buried in Calvary Cemetery, Portland, Me. "Father Peter," as he was familiarly called, was a man of medium height, stoutly built, and of a strong constitution. Every feature of his countenance indicated force of character. He was to a great extent a "self-made man," having had to undergo almost insurmountable difficulties to acquire an education. A part of his college course he made while watching and attending to his father's flocks, using his spare time in studying Latin and the higher mathematics. His eloquence attracted great audiences of Catholics and Protestants. Many times on Sundays and on Holydays the church on the Flats was filled to overflowing by people who had come from all parts of the city to hear his learned and impressive sermons. During his pastorate in Cleveland he fought hard among his people against the vice of intemperance. He established the first total abstinence society in Cleveland, and thus succeeded in reclaiming many from a drunkard's grave. In his zeal for the elevation of his people he went even so far as to go to their homes and teach them how to work, and to be clean and comfortable. On occasion of public or civic celebrations Father McLaughlin was invariably invited as one of the speakers. He was universally respected by the non-Catholic citizens of Cleveland for his zeal, earnestness and blunt honesty. He was also a pungent and forcible writer, as evidenced by a series of controversial articles he contributed to the *Catholic Telegraph,* of Cincinnati, in 1843. For a further account of his pastoral labors the reader is referred to the "Historical Sketch of Early Catholicity in Cleveland, etc.," in the first volume of this work.

McLoy, Rev. John B., a native of Ireland, was educated in France and in Rome. For fourteen years he was on the mission in Scotland and in the diocese of Newark, N. J.; was in the diocese of Cleveland as curate at Holy Name church, Cleveland, from February to May, 1883. In November, 1888, he apostatized.

McNamee, Rev. Joseph, came to this country from Ireland about 1836. He was ordained at Cincinnati, April 8, 1839. After a few months of pastoral duty at Cincinnati, he was sent to St. Mary's, Tiffin, October, 1839. There he remained till July, 1847, meanwhile, though in poor health, attending Maumee, Toledo, Providence and in fact all the missions in Northwestern Ohio, 1839-41; Fostoria, Findlay, New Riegel, McCutchenville, Mansfield and Fremont, between 1839-43. In July, 1847, he left the diocese of Cincinnati. He died at Pawtucket, R. I. (diocese of Providence), March 28, 1853. He knew German and spoke it perfectly. He was a faithful and zealous priest.

McShane, Rev. Patrick A., was born in Ireland, April 8, 1854. Made the latter part of his ecclesiastical studies in Rome. He was ordained for the Peoria diocese by Bishop Spalding, May 15, 1878.

In April, 1888, he was received by Bishop Gilmour, who gave him pastoral charge of Salineville and Summitville. He left the diocese, January, 1889.

MACHEBEUF, Rt. Rev. Joseph Projectus, was born at Riom, diocese of Clermont, France, August 11, 1812; made his studies at Riom, at St. Sulpice, Paris, and at Mont-Ferrand, France. He was ordained at Clermont by Bishop Feron, December 21, 1836. After nearly three years of priestly labor in his native country he came to the diocese of Cincinnati, August, 1839, and in the following month was sent to Tiffin, as assistant to Rev. Joseph McNamee, pastor of St. Mary's, attending Fremont (Lower Sandusky), Napoleon, Sandusky, Maumee and Toledo as missions. He remained at Tiffin till December, 1840, when he was transferred to Sandusky, where he organized Holy Angels' congregation and built their first (and present) church. From Sandusky he continued to attend Fremont, where he established St. Ann's congregation and directed the building of their first church. He also made pastoral visits to Peru for a few months. He was stationed at Sandusky till January, 1851, when on invitation of his life-long friend, Bishop Lamy, he went to New Mexico. He labored there and in Colorado on the hard and scattered missions of these territories, till his consecration as Vicar Apostolic of Colorado, August 15, 1868, with residence at Denver. In 1887 he was appointed first Bishop of Denver. He died there, July 10, 1889. He was a man of zeal, not sparing self, but always busy with the things of God. His memory will be revered as "the Apostle of Colorado."

MACHNIKOWSKI, Rev. John, a native of Poland, was born May 22, 1864. Was ordained at Adrianopolis, Thrace, April 14, 1847. Was stationed at St. Casimir's church, Cleveland, as temporary pastor, from June to August, 1898, and then at St. Stanislas' church, Cleveland, as assistant, to May 19, 1899, when he left the diocese.

MACHUI, Rev. Bonaventure (Franciscan), a native of Silesia, was born at Gramschütz, July 8, 1825. After completing his ecclesiastical studies at Breslau he was ordained, June 22, 1850. He was a secular priest till December, 1853, when he entered the Franciscan Order at Breslau. He came to the United States in July, 1875. On arrival in this country he was sent to the Franciscan Monastery, at Cleveland, where he resided till his death. Father Bonaventure was a learned and pious priest—a true religious. For nearly ten years he was a member of the diocesan board of examiners of seminarists and junior clergy. He was also repeatedly appointed assistant superior of the Franciscan Monastery. For the last five or six years of his life he was in poor health and hence unable to do active duty in the ministry. He died of apoplexy, April 2, 1889.

MAECKEL, Rev. Herman J. (Jesuit), a native of Germany, was born April 23, 1860; ordained for the Jesuits, August 28, 1872; at St. Ignatius' College, Cleveland, from September, 1894, to August, 1896. During that time he was also chaplain of the city workhouse. He is now stationed at Canisius' College, Buffalo.

MAESFRANCX, Rev. Elias, was born in Belgium, October 5, 1819; ordained in 1846; came to the United States in 1866; was received into the diocese of Cleveland in 1867, and sent to Delphos as assistant. After a short stay there he was transferred to Landeck, as first resident pastor. This charge he left in April of the following year, when he was received into the diocese of Detroit. He remained there a few years and then returned to his native country.

MAHAR, Rev. William G., a native of Cleveland, O., was born March 14, 1864; made his ecclesiastical studies with the Sulpicians at Ellicott City, Md.; Montreal; and with the Jesuits, at Mobile, Ala. After completing the seminary course at Cleveland he was ordained by Bishop Gilmour, July 6, 1890. His first and only appointment was as assistant at St. Vincent's, Akron, from July, 1890, to October, 1893. He was then obliged to give up all priestly duties on account of ill health. Went to Denver, Col., for the benefit of his health, but did not realize his hopes in that direction. He died there, August 25, 1894. He was an exemplary priest.

MAHONY, Rev. Timothy M., was born in Tipperary, Ireland, August 16, 1836. He came to the United States in 1849. In his eighteenth year he began his ecclesiastical studies with the Dominicans, at St. Joseph's, Perry county, O., and continued his collegiate course at Bardstown, Ky. In 1861 he entered St. Mary's Seminary, Cleveland. June 29, 1863, he was ordained by Bishop Rappe, who appointed him as one of the Cathedral curates. Bellevue was his next field of labor, August, 1866, to August, 1871. He was then appointed pastor of Niles, where he remained till November, 1873, when he was assigned to the pastorate of St. Vincent's, Akron, where he had a large parish to attend and a heavy debt to face. There he was the same zealous and successful pastor as in his former and more limited sphere of labor, and succeeded in largely reducing the burdensome debt. August 1, 1880, he entered upon the discharge of the duties of pastor of St. Patrick's, Cleveland, where he remained till his death, September 29, 1889. Father Mahony was a man of kindly disposition, and untiring zeal. Single in purpose, honest of intent, untiring in zeal, he was always ready at the call of duty and the bidding of charity.

MAJOR, Rev. Thomas S., a Kentuckian, was born July 13, 1844. After serving in the confederate army he became a convert to the Church and prepared himself for the priesthood at the Jesuit College near Mobile, Ala., and Mt. St. Mary's Seminary, Cincinnati. He was ordained for the diocese of Covington, Ky., November 14, 1875. After serving in various dioceses he was received by Bishop Gilmour, who appointed him resident pastor of Edgerton, with Florence as a mission. This position he held from April, 1887, to March, 1892, when he was recalled to his own diocese—Covington—where he now is.

MALIN, Rev. Aloysius (Sanguinist), a Tyrolese, was born May 10, 1853; was educated for the Sanguinists at Carthagena, O., and ordained for them at Cincinnati by Archbishop Purcell, June 24, 1876; was stationed at New Riegel as pastor, from March, 1895, to February,

1897. He left the Sanguinists in June, 1899; is now stationed in the diocese of Peoria, as a secular priest.

MANNING, Rev. William J., a native of Boston, Mass., was born December 24, 1847; was educated for the priesthood at the seminaries of Cincinnati and Cleveland. He was ordained in the latter city, July 5, 1879. His first appointment was Warren, with Mantua as a mission, from July, 1879, to July, 1882. He was then transferred to Youngstown, where he organized the Immaculate Conception parish. Under his direction the present beautiful church and the adjoining pastoral residence were built, as also the first church, now used as a school. He had been in ill health for nearly two years. He died at Youngstown, July 2, 1899, deeply mourned by his people whom he had served faithfully.

MARECHAL, Rev. John B., born in Normandy, France, May 17, 1812, was ordained for the diocese of Arras, in 1835; was received by Bishop Rappe in August, 1850, and appointed pastor of Louisville, which charge he held from September, 1850, till September, 1851, when he was appointed one of the professors in St. Mary's Seminary, Cleveland. He was connected with the seminary and assisted in the parochial work at the Cathedral. He then returned to France to assist the celebrated Abbe Migne, in publishing the voluminous edition of the Fathers of the Church, a work for which, by his scholarly attainments, he was eminently fitted. He was a learned man and a pious priest. He died December, 1882.

MARSCHAL, Rev. John A., a native of East Prussia, and for a time a Dominican, was born at Allenstein, in 1819; ordained in 1844; was in the diocese of Cleveland from 1866 to April, 1867, as pastor of Maumee. Bishop Rappe then dismissed him, and for a number of years he was on the mission elsewhere. October, 1877, he was again received into the diocese by Bishop Gilmour to whom he was a stranger. He was appointed pastor of the Poles, in Cleveland, then worshiping in St. Mary's, on the "Flats." He also attended Parma as a mission from January till March, 1878; Brighton, from October, 1877, to January, 1879, when he left the diocese and returned to Europe.

MARSHALL, Rev. Francis, was born in Adams county, Pa.; attended Chippewa, near Doylestown, in 1827. No other record of him.

MARSZALOWICZ, Rev. Louis, was born, educated and ordained in Poland. He was stationed at St. Stanislas' church, Cleveland, as assistant, from December, 1890, to February, 1891, when he left the diocese. No other record of him.

MARTE, Rev. Jacob (Sanguinist), was born at Rankweil, Austria, in the year 1843; came to the United States in 1860; was ordained for the Sanguinists, June 6, 1866; was in the diocese of Cleveland as pastor of New Cleveland from August, 1872, to April, 1873; assistant at Glandorf till July, 1877, and as pastor of Big Spring (where he built the present church) till August, 1882, when he returned to Europe.

MARTIN, Rev. Anthony T. (See biographical sketch, pages 303-4.)

MARTIN, Rev. John Edward, was born at Grenoble, France, about 1827. After following the profession of a lawyer for a few years he became a Franciscan, went to Rome and was there ordained priest. Later he left the Franciscan Order, and in 1863 came to America, when he was received into the diocese of Cleveland and appointed one of the professors at St. Mary's Seminary, Cleveland. In 1864 he was appointed pastor of Harrisburg, remaining till 1865, when he left the diocese.

MARTIN, Rev. Richard J. (Jesuit), was born in Germany, April 25, 1860; ordained for the Jesuits, in England, August 31, 1890; was stationed at St. Ignatius' College from January, 1897, to August, 1899. He is now a professor at Georgetown University.

MARTIN, Rev. Thomas H. (Dominican), was ordained by Bishop Fenwick in 1822; attended Dungannon and several missions in Stark and Wayne counties between 1825 and 1827, and was the first priest to visit (1826) the Catholics of Cleveland. He was assistant at St. John's, Canton, in 1830, and again from July to December, 1835. He died in New York City, May 10, 1859.

MARTVON, Rev. John, a Hungarian, was born January 5, 1857; ordained in Hungary, April 15, 1884; came to Cleveland in August, 1890, and was appointed temporary pastor of St. Ladislas' church, where he remained till his dismissal from the diocese, September, 1892.

MASZOTAS, Rev. Joseph, a native of Russia, was born at Wladislawow, January 8, 1861. He made his ecclesiastical studies in St. Mary's Seminary, Cleveland, and was ordained by Bishop Gilmour, December 17, 1887. He was appointed assistant at St. Stanislas' church, Cleveland, but left that position and the diocese in August, 1889. Was received into the diocese of Scranton, where he remained till March, 1898, when he returned to Cleveland. Was temporary pastor of the Lithuanians until his dismissal from the diocese, in June, 1899.

MAUCLERC, Rev. A. L., was born in 1820, and ordained in his native country, France; no record of date of his ordination. Was received by Bishop Rappe in September, 1859, and stationed at St. Peter's, Norwalk, as assistant, until July, 1860. From January to May, 1861, he had temporary charge of the parish at Louisville. He then left the diocese and joined the Society of Mary, at Dayton, O., where he remained till 1876, when he returned to France (St. Remy) and died there, May 6, 1876.

MAYER, Rev. Florian, a Bavarian, was born May 4, 1867, and ordained in Switzerland, April 19, 1897. He was in the diocese of Cleveland from January to the latter part of April, 1899, viz., temporary pastor of Bismarck to March; then chaplain of the Notre Dame Academy, Cleveland.

MAZURET, Rev. Peter Patrick, was born at Rouse's Point, N. Y., in 1834; made his studies for the priesthood at Montreal, and was

ordained at Sandwich, Ont., March 15, 1863. Was received into the diocese of Cleveland, and appointed one of the Cathedral curates. March, 1875, he was sent to Defiance to organize the congregation of Our Lady of Perpetual Help. Under his direction their beautiful church was also begun and partly finished. He left the diocese January, 1877.

MEILI, Rev. Aloysius Maria, was born of Protestant parents at Zurich, Switzerland, March 8, 1840; entered the Church when about twenty-eight years of age; made his studies at Zurich, Basle, St. Mary's Seminary, Cincinnati, and St. Meinrad's, Ind.; was ordained for the diocese of Ft. Wayne, February 27, 1870. Came to the diocese of Cleveland, September, 1872, and was sent as assistant to St. Joseph's, Tiffin, remaining till July, 1873, when he was appointed pastor of Crestline. There he remained till March 20, 1874, when he left his charge and the diocese. July, 1883, he was received into the diocese of Leavenworth, Kas., where he labored successfully on the mission, till his death, at Clay Centre, March 20, 1893.

MERTES, Rev. Anthony, was born at Wagenhausen, diocese of Treves, Prussia, January 8, 1826; ordained March 23, 1853. Did pastoral duty in his native diocese till April, 1876, when he came to the diocese of Cleveland, and was appointed pastor of New Bavaria. March, 1879, he was transferred to Edgerton, with charge of Florence as a mission. August, 1883, he returned to Europe, where he died in May, 1897.

MEVEL, Rev. John M., was born in France, July 29, 1839; was ordained in San Francisco, Cal., August 10, 1865. After serving in various dioceses in the West, and in San Domingo, he was received by Bishop Horstmann, in March, 1896, and appointed temporary pastor of Big Ditch. This position he held till his death, November 3, 1897.

MEYER, Rev. Maria Anton (Sanguinist), was born at Aesch, Switzerland, February 21, 1817; studied for the ministry at Graubündten, Switzerland; was ordained at Feldkirch, Austria, September 8, 1843; came to Ohio in 1843, and till 1846 had charge of the following places: Peru, Thompson, Tiffin, New Riegel; also attended the Catholic settlers in Huron, Richland, Crawford, Hancock, Stark, Wayne, Ashland, Summit, Lorain, Lucas and Ottawa counties, making the entire journey on horseback. In 1846 he went to the diocese of Milwaukee, but was recalled in 1848, when he was stationed at Cleveland for a short time, with charge of Avon and French Creek as missions. He then had pastoral charge of the following places in the diocese: Glandorf, Fort Jennings, Thompson, Avon and New Riegel. In 1858 he left the Sanguinists and became a secular priest, and as such he continued until his death in Covington, Ky., in 1890.

MEYER, Rev. Thomas (Sanguinist), a native of Ohio, was born at Minster, Auglaize county, July 25, 1869; was ordained at Carthagena, O., for the Sanguinists, April 26, 1895; was stationed in this diocese, at Thompson, as assistant, from May, 1895, to March, 1896. During this time he also attended Reed.

MIDDENDORF, Rev. Roger (Franciscan), was born in Quincy, Ill., October 10, 1866; was ordained for the Franciscan Order, April 25, 1891; was stationed at the Franciscan Monastery, Cleveland, from August, 1898, to September, 1900, as chaplain.

MIELINGER, Rev. Xavier (Sanguinist), a Bavarian, was born March 26, 1865; made part of his studies for the ministry in his native town of Dilling, and completed them at the Sanguinist Seminary, in Carthagena, O., where he was ordained, March 17, 1889. Was in charge of the following places in the diocese of Cleveland: Reed, from March, 1889, to April, 1892; Big Spring to January, 1893. From August, 1892, to last mentioned date he also attended St. Patrick's Settlement. He then left the diocese and went to Europe. Since 1896 he has been a secular priest, and stationed in the diocese of Dallas.

MILES, Rt. Rev. Richard P. (Dominican), a native of Maryland, was born May 17, 1791, and ordained in September, 1816. He had pastoral charge of St. John's, Canton, between 1828 and 1830; was consecrated first Bishop of Nashville, September 16, 1838. He died February 21, 1860.

MING, Rev. John (Jesuit), a Swiss, was born in Giswyl, September 20, 1838; joined the Jesuits and was ordained for them in Germany, September 13, 1868; was stationed in the diocese of Cleveland, as assistant at St. Mary's, Toledo, from September, 1879, to August, 1892; at St. Ignatius' College, Cleveland, to August, 1893, and at the Jesuit Novitiate, Parma, from August, 1897, to August, 1898. He is now a professor at the Sacred Heart College in Prairie du Chien, Wis.

MISICKI, Rev. Thomas, a native of Galicia, Austria, was born December 31, 1866; made his ecclesiastical studies at Cracow, Poland, where he was ordained May 19, 1889. Was stationed in the diocese of Cleveland, as temporary pastor of St. Adalbert's, from June, 1893, to July, 1894, when he left.

MOENNING, Rev. Francis (Franciscan), was born in Bakum, Osnabrück, Prussia, December 28, 1837; ordained at Teutopolis, Ill., January 13, 1867. He was attached to the Franciscan Monastery, Cleveland, from July, 1883, till January, 1887. While there he assisted the secular clergy, and attended a number of religious communities. Died at Memphis, Tenn., December 30, 1891. A most worthy priest.

MOES, Rev. Nicholas. (See biographical sketch, pages 313-314, this volume.)

MOITRIER, Rev. Francis, born at Saizerais, France, February 19, 1839, was educated for the priesthood at Nancy, and St. Mary's Seminary, Cleveland. He was ordained January 6, 1865, and was then sent to Shelby Settlement. August, 1865, he was appointed pastor of Harrisburg, remaining till May, 1866, when he was sent to Alliance, whence he attended Leetonia. This charge he held till 1867, when he was received into the diocese of Vincennes. Since 1871 he has been affiliated with the diocese of Columbus.

MOLLOY, Rev. James, was born at Tullamore, Kings county, Ireland, October 13, 1844; was ordained at Nashville, Tenn., November 30, 1867. He was received into the diocese of Cleveland, in 1872; was assistant at Sts. Peter and Paul's, Sandusky, till 1875; then assistant at St. Columba's, Youngstown, till July, 1876, when he was appointed pastor of Bellevue, remaining till May, 1879. Then he left the diocese, but returned, July, 1880, when he received the pastorate of Kent. There he remained till August, 1881, when he again left. He is now in the diocese of Cincinnati.

MOLON, Rev. Louis, was born in the diocese of Arras, France, in 1826; came to Cleveland as a seminarist, in August, 1850, and was ordained September 8, following. Soon after his ordination he was sent to Tiffin, as pastor of St. Mary's, remaining till September, 1852. Meanwhile (January to September, 1852) he also attended St. Joseph's congregation, same place. His next appointment was St. Mary's, Massillon, September, 1852, to July, 1855. He was next appointed superior and professor of St. John's College, Cleveland. He retained this charge but a few months, when, in January, 1856, he was sent to St. Vincent's, Akron. In the fall of the same year he was appointed pastor of Berwick, remaining till November, 1857. His next charge was St. Ann's, Fremont, from December, 1857, to July, 1861. From Fremont he attended Port Clinton, La Prairie, Marblehead, and Toussaint, from June, 1860, to July, 1861. Then, till April, 1863, he was pastor of Holy Angels', Sandusky, and attended Kelley's Island as a mission. In the fall of 1863 he visited his native France on a six months' leave of absence, and on his return was sent to St. Joseph's, Massillon, the congregation he had organized in 1854. There he remained from January to September, 1865, when he was appointed pastor of St. Mary's, Elyria, and attended for a while, as missions, Norwalk, North Amherst, Port Clinton, Vermilion, Lorain (Black River), and several small stations. He remained in Elyria till his death, November 16, 1880, although he had resigned his charge in March of same year, owing to an apopleptic stroke, which disabled him from doing any pastoral work. His remains rest at Elyria.

MOLONY, Rev. Edward R., was born in Rutland, Vt., July 24, 1854; was ordained for the diocese of Burlington, July 18, 1878. Was in the diocese of Cleveland, as temporary assistant at Sts. Peter and Paul's, Sandusky, from May to September, 1891, and at Grafton, as temporary assistant at the Immaculate Conception church, until February, 1892, when he was recalled to his native diocese.

MONAHAN, Rev. James, was born in parish Tubbercurry, county Sligo, Ireland, December 8, 1822. He was ordained in St. Mary's church, on the "Flats," Cleveland, November 19, 1848—the first priest ordained by Bishop Rappe. Between December, 1848, and 1855, he was stationed at the following places: Cleveland, St. Mary's on the "Flats"; Holy Angels', Sandusky; Dungannon, with Summitville, Wellsville and East Liverpool as missions; Maumee; Toledo, as assistant at St. Francis' church; assistant at St. Patrick's, Cleveland, when

(1855) he left the diocese. In 1863, he was again received by Bishop Rappe and, until 1880, had the following pastoral charges: Bellevue; St. Bridget's, Cleveland; South Thompson; Alliance; assistant at St. Francis', Toledo; assistant at Holy Rosary church, Cleveland. July, 1880, Bishop Gilmour gave him charge of St. Stephen's congregation, Niles, where he remained till his death, September 6, 1884. His remains are buried in St. John's Cemetery, Cleveland.*

MONTGOMERY, Rev. Charles P. (Dominican), was ordained in 1830; had charge of missions in Columbiana and Stark counties between 1837 and 1840. For many years he was pastor of Zanesville, where, on Easter Monday, April 15, 1860, he was found dead in bed at the pastoral residence. He was an excellent priest and much beloved by his people.

MORAN, Rev. James, was curate at St. Francis' church, Toledo, for a few months in 1848; from September, 1848, to July, 1849, he held a like position at Dungannon, whence he also attended Youngstown as a station. No other record of him.

MOURET, Rev. Casimir, a native of France, was pastor of St. Vincent's, Akron, October, 1847, to June, 1850, meanwhile attending Louisville, Harrisburg and New Berlin as missions. No other record of him.

MUEHE, Rev. Michael (Sanguinist), born in Bavaria, July 5, 1865, was ordained for the Sanguinists, March 17, 1889; had temporary charge of St. Mary's, Tiffin, in the latter part of 1889, during the absence of the pastor.

MUELLER, Rev. Michael, was born in Bavaria, February 21, 1833. Came to the United States in 1862; made his studies for the ministry with the Benedictines at St. Vincent's, Pa., and in St. Mary's Seminary, Cleveland. He was ordained by Bishop Rappe, June 25, 1865. His first appointment was St. Mary's, Rockport, from July, 1865, to March, 1868. During this time he also attended St. Patrick's, Rockport, and Independence as missions. In March, 1868, he was transferred to Ottoville, from which place he attended for a time, as missions, Fort Jennings, Kalida and Cloverdale. He built the present churches of St. Mary's, Rockport, Kalida and Cloverdale. Under his direction the present splendid church at Ottoville was also built; it is one of the finest and largest in the diocese. He died at Ottoville, January 27, 1900.

MULCAHY, Rev. Michael (Basilian), was born in Cork, Ireland, December 28, 1840; educated at St. Michael's College, Toronto; ordained at Lyons, France, May 21, 1864; was in the diocese of Cleveland for one year (1867-68) as one of the professors of St. Louis' College at Louisville; also attended Salem as a station and Leetonia as a mission, from September, 1867, to July, 1868.

MULLON, Rev. James Ignatius, a native of Ireland, studied for the ministry at Mt. St. Mary's Seminary, Emmittsburg, Md., and was

*See Vol. I, pages 91 and 95.

ordained by Bishop Fenwick in 1824. Shortly after his ordination he attended the Catholic settlers in Wayne and Columbiana counties, and repeatedly made pastoral visits to Canton, Tiffin and Fremont. He was stationed at the Cathedral in Cincinnati for nearly ten years, and while there he published the *Catholic Telegraph* (1831-34), of which he was the first editor. He was a facile writer, a brilliant scholar, and an eloquent preacher. He left Ohio in 1834 and went to the diocese of New Orleans, where he died in September, 1866, aged seventy-two years.

Myler, Rev. James P., was born in Cleveland, O., July 27, 1856. He was educated for the priesthood at Cincinnati and Cleveland. Was ordained by Bishop Gilmour, July 6, 1884. Between July, 1884, and January, 1885, he had temporary charge of the following churches: St. Augustine's, Cleveland; St. Stephen's, Niles; St. Mary's, Norwalk. January 20, 1885, he was sent to Holy Name church, Cleveland, as assistant. This last position he held till July, 1887, when he was relieved from all duty, owing to consumption, to which he had fallen a victim. He then retired to his home at Painesville, O., where he died, August 31, 1887. He was a model priest, and a young man of much promise.

Neubrand, Rev. Francis X. (Jesuit), was born in Würtemberg, December 7, 1832; was ordained in Germany, August 10, 1857. Came to the United States in 1864; joined the Jesuits in 1868, and was engaged in giving missions in many dioceses in the Northwest, until 1890. He was then transferred to St. Ignatius' College, Cleveland, where he belonged to a missionary band, until August, 1893, and again from August, 1894, to August, 1895. He is now at St. Ann's church, Buffalo.

Neumann, Rt. Rev. John Nepomucene (Redemptorist), was born on Good Friday, March 28, 1811, at Prachatitz, Bohemia. His parents were from Bavaria, but in 1802 had settled in Bohemia. He made his studies at the seminaries of Budweis and Prague, where he distinguished himself by his talent and piety. He came to the United States in 1836, and was ordained in New York City by Bishop Dubois, June 25, of same year. Remaining a secular priest until October, 1840, he sought admission from the Redemptorists and was received by them at Pittsburg as a novice. During the summer of the following year he was sent to Peru, Huron county, O., as assistant to the Rev. F. X. Tschenhens, also a Redemptorist. On his way thither he met Bishop Purcell at Canton, who asked him to go to Randolph for a few weeks and there reorganize the congregation that had been without spiritual attendance since the destruction of their church, by fire, in 1838. Father Neumann did as asked, and then resumed his journey to Peru, where he remained about six months. March 28, 1852, he was consecrated Bishop of Philadelphia. He died suddenly in that city, January 5, 1860. He was distinguished for his great humility, piety, learning and zeal. In May, 1886, a commission was appointed to inquire into the life, character and works of Bishop Neumann, and to send to Rome the testimony procured, with a view to having him eventually canon-

ized. It is the belief of all who came in contact with Bishop Neumann during his life that he possessed the virtues and attributes of a saint. This belief has been strengthened since his death by the many miraculous cures which are said to have taken place at the tomb where his remains lie, in St. Peter's church, Philadelphia.

NEUMANN, Rev. Maximilian (Franciscan), was born in Neustadt, Silesia, July 7, 1846. He was educated for the Franciscans in Germany; was ordained for their Order, at Cologne, March 13, 1875. Came to this country in September, 1875. Was superior of the Franciscan Monastery, Cleveland, from July, 1885, to August 6, 1888. He was then appointed pastor of St. Peter's church, Chicago. Is now stationed at San Francisco, Cal.

NEUMANN, Rev. Nicholas Lawrence, was a native of Boulogne, France, where he was also educated for the ministry. He was ordained at Metz and was engaged on the mission in France, till 1850, when he came to America. In January, 1852, he was received into the diocese of Cleveland by Bishop Rappe, who directed him to attend the Catholic Germans of Cleveland. Left the diocese about April, 1852, and went to Toronto; later he returned to Europe, where he died.

NEUMUELLER, Rev. Matthias (Jesuit), a native of Bavaria, was born February 8, 1843; he was ordained for the Jesuits, September 4, 1874; came to the United States in February, 1898, after having been on the missions in England, Holland, East India and Germany. Was in the diocese of Cleveland, as chaplain, at St. Mary's, Toledo, from August, 1898, to September, 1899, and as assistant at St. Mary's, Cleveland, from August, 1893, to July, 1894. Is now stationed at the Jesuit College in Prairie du Chien, Wis.

NEUSTICH, Rev. John B. (Jesuit), a Westphalian, was born May 19, 1840; was ordained at Paderborn, March 31, 1865; became a Jesuit in October, 1869; in the United States since August, 1876; was pastor of St. Mary's, Cleveland, from June, 1886, to July, 1894. He was then stationed at St. Ignatius' College until September, 1897, when he was transferred to Prairie du Chien, Wis. He is now at Mankato, Minn.

NIEMOELLER, Rev. Eustace (Franciscan), was born in Westphalia, April 9, 1837; in the United States since August, 1860; ordained at Teutopolis, Ill., for the Franciscans, December 4, 1868; at the Franciscan Monastery, Cleveland, from September, 1871, to August, 1880, where he was chaplain and spiritual director of several religious communities. He is now stationed at Chicago.

NIGHTINGALE, Rev. William L., of English birth, was received into the diocese of Cleveland, July 1848, and for a few weeks assisted at the Cathedral, then on the "Flats," Cleveland. He was then appointed first resident pastor of St. Ann's, Fremont, where he remained till he left the diocese, some time during the early part of 1850. No other record of him.

NIGSCH, Rev. Francis (Sanguinist), was born in Tyrol, Austria, May 24, 1846; made his ecclesiastical studies at Einsiedeln, Switzer-

land, and at Carthagena, O. Was ordained for the Sanguinists, January 25, 1872. He was stationed in the diocese of Cleveland, as pastor of Glandorf, from October, 1881, to February, 1897. He was then transferred by his Provincial to Fort Wayne, Ind., where he is now pastor.

NOLTE, Rev. Jacob (Franciscan), a Westphalian, was born August 8, 1851; came to the United States, July, 1875; ordained July 25, 1877; in Franciscan Monastery, Cleveland, from 1878 to 1879. At present he is stationed at San Francisco, Cal.

NOLTE, Rev. Paschalis (Franciscan), was born in Germete, Westphalia, Germany, June 12, 1845; educated at Franciscan Monastery, Quincy, Ill.; ordained at St. Louis, for the Franciscans, June 5, 1881; stationed at the Franciscan Monastery, Cleveland, as chaplain, etc., from July, 1882, to July, 1885, when he was transferred to Chicago, where he died, July 28, 1900.

NOTHEIS, Rev. Philemon (Sanguinist), a native of Ohio, was born at Berlin, Shelby county, November 15, 1867; was ordained for the Sanguinists, at Carthagena, O., February 14, 1896; had pastoral charge of Reed, Seneca county, from March, 1896, to September, 1900. He is now pastor of St. Peter's, Mercer county, O.

NUNAN, Rev. F. X., a native of Ireland, was born May 10, 1845; made his studies at St. Mary's Seminary, Baltimore, and St. Sulpice, Paris; was ordained for the diocese of San Francisco, in September, 1869; in October, 1875, came to the diocese of Cleveland, where he had charge of the following places: Wakeman, Vermilion, Clyde, Archbold, St. Mary's Corners and Wellsville. He was dismissed in September, 1884.

O'BAIRNE, Rev. — (Dominican), stationed at St. John's, Canton, in 1835. No other record of him.

O'BRIEN, Rev. Cornelius L., was born in Clonwell, Ireland, November 17, 1837; was ordained at Baltimore, June 29, 1865; was in the diocese of Cleveland from August, 1888, to January, 1893, viz., at St. Augustine's, Cleveland, for a few weeks after his arrival in the diocese; Carey, with the mission of Crawfordsville, to January, 1890, and Salineville, to January, 1893, when he returned to the diocese of Covington, for which he had been ordained.

O'BRIEN, Rev. Denis P., born in Ireland, July 8, 1859; ordained June 17, 1883. Shortly after his ordination he came to the United States and was received into the diocese of Kansas City, Mo., where he remained from November, 1883, to January, 1884. Came to the diocese of Cleveland in February, 1884, and was appointed resident pastor of Warren with charge of Mantua and a number of stations. From Warren he also attended Niles for several months. He was transferred to Niles, September, 1884, and remained till April, 1888, when he left the diocese of his own accord and went to Chicago, where he is now engaged in pastoral work.

O'CALLAGHAN, Rev. Cornelius J., was born in Ireland, March 10, 1832; made his ecclesiastical studies at Cork, Ireland, and Fordham,



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N. Y.; was ordained for the diocese of Portland, October 20, 1860. Bishop Rappe received him in 1869 and sent him as assistant to St. Francis', Toledo, where he remained till 1871, when he was appointed assistant at the Cathedral, Cleveland. There he remained till 1874, when he returned to the diocese of Portland, where he died, July 21, 1895.

O'Connell, Rev. Timothy, a native of Michigan, was born June 14, 1868; was ordained at Milwaukee for the diocese of Grand Rapids, June 24, 1894. Was stationed at the Cathedral, Cleveland, as temporary curate from January to June, 1900. He was then transferred to Rootstown where he remained until the latter part of July, 1900, when he was dismissed from the diocese.

O'Connor, Rev. John B., born and educated in Ireland, was ordained at Pittsburg about 1854. Bishop Rappe received him into the diocese of Cleveland and appointed him assistant at the Cathedral, May, 1857, where he remained till June, 1860, when he left the diocese. No other record of him.

O'Connor, Rev. William, was born in county Limerick, Ireland, March 30, 1827; made his theological studies at St. Mary's Seminary, Cleveland, and was ordained by Bishop Rappe, November 21, 1851. He had charge of Berea, Olmsted, Ravenna, Elyria, Grafton, Rockport, Liverpool and Medina till 1853, attending these places from Cleveland. Between 1853 and 1855 he attended Youngstown, Wellsville and East Liverpool from Dungannon. From July, 1855, to July, 1858, he was stationed at St. Francis', Toledo, as curate. During this time he also attended Sylvania and several stations. Youngstown was his next appointment, as first resident pastor of St. Columba's, with Briar Hill, Warren, Niles and New Bedford as missions, besides a number of stations—July, 1858, to May, 1861, when he left the diocese of Cleveland and joined the Redemptorists, with whom he remained till his death at Boston, Mass., September 9, 1899. He was a saintly and truly apostolic priest.

O'Dwyer, Rev. Patrick, a native of Cashel, Ireland, was ordained at Quebec in 1829. September, 1837, he came to Cleveland, as successor to Rev. John Dillon, where he did pastoral duty till June, 1840, besides attending a number of missions and stations in Lorain, Summit and Portage counties. He commenced the frame church on the Flats, for which his predecessor had collected about $1,100. He left in 1840 and went to London, Canada; later he was received into the diocese of Chicago. He died at St. Charles, Ill., August 30, 1871.

O'Higgins, Rev. William, of Irish birth, was educated at Maynooth; ordained in British Guinea about 1853. Came to this country in 1857. After serving in various dioceses he came to Cleveland in 1871, and was appointed professor at St. Mary's Seminary, where he remained till his appointment as pastor of St. Augustine's, Cleveland, December, 1871, to June, 1872. After a few months at Charity Hospital as a patient, in 1872, he left the diocese and returned to Ireland, where he died in 1875.

O'Keefe, Rev. Daniel, was born near Cork, Ireland, in 1835; began his studies in Cork, continued at St. Vincent's College, Westmoreland county, Pa., and finished them in St. Mary's Seminary, Cleveland, where he was ordained by Bishop Rappe, June 25, 1865. He was appointed first resident pastor of South Thompson, 1865-66, attending Jefferson as a mission. He was then sent to St. John's, Defiance, as assistant, with charge of Antwerp, Mud Creek, Delaware Bend, and several smaller missions. October, 1869, he was appointed pastor of Providence, where he remained till January, 1871, when he was obliged to resign, owing to ill health. He was lying sick in the pastoral residence at Perrysburg for ten weeks, when he was removed to St. Vincent's Hospital, Toledo, where he died June 16, 1871. His remains are buried in St. Francis' Cemetery, Toledo. Father O'Keefe was a zealous, earnest priest, and won the esteem of his parishioners wherever he was engaged in the ministry.

O'Leary, Rev. D. J. (Dominican), a native of Ireland, made his ecclesiastical studies at the Minerva, Rome; came to the United States in 1821, and was ordained by Bishop Flaget, at St. Rose's, Kentucky, in 1823. He attended Dungannon, Columbiana county, from Somerset, O., in 1835. Died at the Dominican Convent, near Somerset, Perry county, February 8, 1845, aged fifty-one.

O'Mara, Rev. Patrick H. (See biographical sketch, page 343.)

O'Mealy, Rev. Joseph, was born in Ireland, 1815. He was stationed at St. John's, Canton, as curate, for a few months in 1840. Later he was superior of the diocesan seminary, in Brown county, Ohio (at present the Ursuline Convent); was also, for a number of years, at Portsmouth and Dayton. He died at Dayton in 1856. His grave is in Calvary Cemetery, Dayton, Ohio.

O'Meara, Rev. J. (Dominican), attended St. John's, Canton, from Somerset, O., about 1830, and was stationed there for a short time in 1840. Left Ohio about 1841 and went to Illinois, where he died. No other record of him.

O'Neill, Rev. Michael, was born in Ireland, June 24, 1830; made his ecclesiastical studies at Cork and Castle Knock, Ireland, and in the diocesan seminary of Cleveland. He was ordained by Bishop Rappe, January 1, 1855, and remained at the Cathedral as assistant, with charge of Berea, Hudson and Mantua as missions, till July, 1856. Then he was appointed pastor of Wooster, remaining till July, 1861. While pastor of Wooster he also attended Mansfield, Crestline and Bucyrus as missions, besides several small stations. July, 1861, he was transferred to St. Ann's, Fremont, where he remained till May, 1865, when he left the diocese and went to Cincinnati. There he was appointed pastor of Holy Angels' church. This charge he held till his death, April 24, 1885.

O'Reilly, Rev. James, was born in Rossduff, county Longford, Ireland, February 14, 1841; studied for the priesthood at New Orleans, Niagara Falls, and in St. Mary's Seminary, Cleveland. He was ordained by Bishop Rappe, June 24, 1866, and made assistant at the

Cathedral. In October, 1869, he was then appointed pastor of St. Rose's, Lima. In January, 1871, he was recalled to Cleveland to take charge of St. Columbkille's congregation, just then organized. He remained till October, 1872, when he was given the pastorate of St. Francis de Sales' church, Toledo, where he continued till his death, September 30, 1885.[1]

O'Sullivan, Rev. Michael, was born in Ireland (no record of date or place); finished his studies for the ministry at St. Mary's Seminary, Cleveland, and was ordained by Bishop Rappe, August —, 1852. His first appointment was at St. Mary's, Tiffin, September, 1852, to February, 1859, where, under great difficulties, he built the present church.[2] From Tiffin he attended Findlay till 1859, and Lima from 1852 to 1855. In February, 1859, he was received by Archbishop Purcell, who sent him to Urbana. Five months later he was appointed pastor of Holy Angels' church, Cincinnati. In 1860 he went to the diocese of Chicago, and remained there till his death, as pastor of Amara, Ill., July —, 1865. His remains were interred in Calvary Cemetery, Chicago, July 28, 1865. Father O'Sullivan was a man of sterling qualities, firm but kind in his dealings with those committed to his care. He was also an excellent preacher. The writer will ever treasure most pleasant recollections of this warm-hearted priest, whose parochial school he attended, and one of whose altar boys he was for several years. Father O'Sullivan's greatest delight was to be with the children of his parish. To them, as well as to the adults committed to his care, he was indeed a spiritual father, a wise counselor and true friend.

Oberle, Rev. Francis Joseph, born in Bavaria, May 7, 1842, was ordained for the Redemptorists, April 1, 1865. In 1874 he became a secular priest. He was in the diocese of Cleveland from February, 1877, till March, 1881, and had charge of Shelby, whence he attended Chicago Junction, Plymouth and Republic. After his dismissal from the diocese he was admitted, some time after, by Bishop Gross, to the Vicariate of North Carolina, where he was on the mission till 1883, when he became an invalid of consumption, of which he died at Ellenville, N. Y., March 16, 1885.

Obermueller, Rev. Francis Xavier, a native of Austria, was born at Schwarzenberg, Tyrol, October 6, 1810. He came to this country in July, 1844, and was ordained for the diocese of Milwaukee, June 11, 1846. Shortly after his ordination he expressed a desire to join the Sanguinist Fathers, whose community in Tyrol he had learned to esteem. His wish was granted by his Ordinary. He was therefore received at New Riegel, Ohio, by the Very Rev. Provincial Brunner, under whose direction he did pastoral duty in various places in the diocese of Cleveland, viz.: New Riegel; St. Joseph's, Tiffin; Fostoria and Liberty. Next he was assistant at Thompson, from 1848 to 1850, when he left the Sanguinists and returned to the diocese of Milwaukee, where he had pastoral charges till 1852. He then returned to his native Tyrol, where he was pastor till October, 1856. In the following month

[1]See Vol. I, page 91. [2]See Vol. I, page 637.

he returned to America with Very Rev. Father Brunner, having been received again as a member of the Sanguinist society. In September, 1857, he was sent to Cleveland, as pastor of St. Mary of the Assumption congregation, then occupying the old frame church on the "Flats." This charge he retained till August, 1861. Meanwhile, December, 1860, he again left the Sanguinists and became a secular priest. August, 1861, he was sent by Bishop Rappe to Norwalk as pastor of St. Peter's, where he remained till he again left the diocese, October, 1865. From Norwalk he attended Peru, Milan and Monroeville. In October, 1865, he returned to the diocese of Milwaukee, having been reclaimed by Bishop Henni, who sent him to Jefferson, Wis. In 1871, he became affiliated with the diocese of LaCrosse, on invitation of its first bishop, the Rt. Rev. M. Heiss, whose intimate friend he was for many years. As he was of advanced years and delicate health he was unable to do pastoral duty. Bishop Heiss therefore gave him a chaplaincy at La Crosse, where he remained till his death, June 12, 1886. He was always held in high esteem by his superiors, and by his co-laborers on the missions, for his priestly virtues and worth. He was a fine scholar, a saintly and self-sacrificing priest.

Orzechowski, Rev. M. F., a native of Poland, was born May 30, 1838; was educated for the priesthood in Poland and in France. He was ordained for the diocese of Galveston, Texas, November 1, 1866. In August, 1884, he was received by Bishop Gilmour and appointed pastor of St. Anthony's congregation, Toledo. This position he held till November, 1887, when he left the diocese. He was received again in August, 1891, and appointed temporary pastor of Sacred Heart church, Cleveland, remaining till July, 1893.

Osterrath, Rev. Leo (Jesuit), was born in Magdeburg, Germany, May 17, 1847. Studied with the Jesuits and was for them ordained, in England, August 29, 1878. Was in the diocese of Cleveland as assistant at St. Mary's, Toledo, from September, 1896, to September, 1897. Is now stationed at St. Ann's, Buffalo.

Paganini, Rev. Angelo, was born, educated and ordained in Italy. After having been on the mission in New Jersey and Maryland for some years, he was received by Bishop Gilmour in May, 1873, and appointed resident pastor of Warren. There he remained till May, 1875, when, after a visit to his native country, he was sent to Hudson, February, 1876, remaining till May, 1877. Then he left the diocese and returned to Italy. He died there of cholera, near Assisi, August —, 1884.

Paganini, Rev. Joseph, was received into the diocese of Cleveland, in 1875, and appointed pastor of Warren. Remained but a few months. No other record of him.

Pauly, Rev. Lawrence (Franciscan), a native of Germany, was born June 19, 1851; in the United States since November, 1875; was ordained at St. Louis, Mo., for the Franciscan Order, June 14, 1889. Was stationed at the Franciscan Monastery, Cleveland, as chaplain, etc., from August, 1895, to August, 1899. He is now on the mission in Minnesota.

PEUDEPRAT, Rev. Peter, was born, educated and ordained in the diocese of Clermont, France. He came to Northern Ohio in 1845, and was sent to Sandusky as assistant at Holy Angels' church; also attended the missions of Fremont and Toussaint. January, 1846, he was sent to Louisville, whence he attended Harrisburg as a mission. He remained at Louisville till April, 1850, when he went to reside at St. Mary's Seminary, Cleveland, for a few months. In September, 1850, he assumed charge of Painesville, as first resident pastor. He left Painesville and the diocese of Cleveland, in the summer of 1852, to join his life-long friend, Bishop Lamy, in the hard missionary life of New Mexico. On his way thither he fell a victim to cholera, at St. Louis, Mo., where he died, July 20, 1852.

PFEIL, Rev. Aloysius (Jesuit), was born in Cleveland, April 18, 1862; was educated by and for the Jesuits at Buffalo, in Holland and England. He was ordained in England, August 27, 1893. Was stationed at St. Ignatius' College, as professor, from August, 1895, to July, 1899. During part of this time (1895-97) he also attended the City Workhouse, as chaplain. He is now rector of St. Canisius' College, Buffalo.

PHILIPPART, Rev. Michael, a native of Luxemburg, was born March 21, 1854; was educated for the priesthood in Luxemburg and in the diocesan seminary, Cleveland. He was ordained at Cleveland July 3, 1886. Had the following appointments in the diocese of Cleveland: Sandusky, St. Mary's, as assistant, from August, 1886, to January, 1888; Medina and missions, to September, 1889; Toledo, assistant at St. Peter's, to June, 1890; Bowling Green, to January, 1892; Delphos, as assistant, to December, 1899; and Harrisburg, to June, 1900, when he was obliged to resign because of ill health. Died of tuberculosis at Pueblo, Col., June 24, 1900.

PILLIOD, Rev. Francis X. (Jesuit), a native of Ohio, was born June 25, 1859; was ordained for the Jesuits, at Liverpool, England, August 30, 1890; was stationed at St. Ignatius' College, Cleveland, from August, 1892, to July, 1894. Is now stationed at Buffalo.

PONCHEL, Rev. Narcissus, was born at Hermelinghen, France, September 19, 1825; completed his studies for the priesthood in St. Mary's Seminary, Cleveland, where he was ordained by Bishop Rappe, January 1, 1851. Till March, 1851, he attended Avon from Cleveland, and was then sent as assistant to St. Francis de Sales', Toledo, remaining until 1854. During his stay at Toledo he also had charge of the missions of Six Mile Woods, Providence, Toussaint and Maumee. February, 1854, he was appointed pastor of Doylestown, and attended Canal Fulton as a mission, till January, 1855. Then he accepted a professorship at St. John's College, Cleveland, but remained only until June, 1855. Bishop Rappe sent him to Norwalk, in the following month, to take charge of St. Peter's congregation. In July, 1856, he organized, in the same place, St. Mary's parish, whose first church was commenced and nearly completed under his direction. He was pastor of St. Peter's, and attended St. Mary's as a mission, till his death, September 15, 1860.

He was a learned man, and of priestly bearing. By his refined manners and gentle ways he made friends of all who had dealings with him. In June, 1900, his remains were taken from the vault beneath the sanctuary in St. Mary's church, in which they had rested for 40 years, and were interred in St. Mary's Cemetery, Norwalk. They were found in a perfect state of preservation.

PORT, Rev. Martin (Jesuit), a Bavarian, was born June 8, 1832; ordained at Munich, September 10, 1855; came to this country in 1876; was stationed at St. Ignatius' College, Cleveland, as "Missionary-at-large" from July, 1893, to August, 1895. Was a second time in the diocese from September, 1898, to September, 1899, as assistant at St. Mary's, Toledo.

PRAESSAR, Rev. Hugo (Jesuit), a native of Germany, was born January 11, 1838; ordained August 27, 1863; in this country since September, 1868; was assistant at St. Mary's, Toledo, from 1871 to 1873. He left the Jesuits and became a secular priest.

PRENDERGAST, Rev. Michael, was born, educated and ordained in Ireland. He was received into the diocese of Cleveland in 1855, and stationed at the Cathedral for a few months. His next appointment, from 1856 to 1858, was Summitville, with East Liverpool, Alliance, Leetonia, Niles, Youngstown and Warren as missions. He then left the diocese and resided with the Sanguinists at Wapakoneta, O., from which place he attended Lima for nearly six months, in 1861. In October, 1861, he affiliated with the diocese of St. Paul, Minn., where he was pastor at Winona. He died about 1862.

PRIMEAU, Rev. John B., a French Canadian, was born April 29, 1836; ordained at Montreal, October 21, 1860; was engaged as pastor and professor in the diocese of Montreal, from 1860 till 1869, when he went to the diocese of Springfield, Mass. He remained there till July, 1882, when Bishop Gilmour received him and gave him temporary charge of Archbold and missions. In November, 1883, he left the diocese and went to France. In September, 1884, he petitioned Bishop Gilmour to again give him pastoral work. The Bishop yielded to his pleading and sent him to St. Louis' church, East Toledo. In December, 1888, Father Primeau was removed from this charge and dismissed from the diocese, but he refused to leave. As a result his disobedience gave rise to a law suit and grave scandal, the particulars of which the reader will find in the first volume of this work, pages 157-161. Father Primeau left the diocese in October, 1892. Died at Montserrat, West India, June 3, 1899.

PROST, Very Rev. Joseph (Redemptorist), was born in Austria, in January, 1804; ordained July 16, 1832; came to the United States in 1834; attended Peru, Huron county, between 1835 and 1839; was Provincial of the Redemptorists in the United States between 1840 and 1843; returned to Europe; died at Tuchheim, Austria, March 19, 1885.

PUETZ, Rev. John Martin, was born in the town of Gillenbeuren, Rhenish Prussia, September 11, 1836. Ten years later he came to this

country with his parents, who settled in Lorain county, O. After completing the prescribed course of studies at St. Mary's Seminary, Cleveland, he was ordained by Bishop Rappe, June 28, 1863. He held the following pastoral charges: Providence and Napoleon, from July, 1863, to October, 1864; Monroeville, to May, 1865; Tiffin, St. Joseph's, till his death, January 21, 1897. The present church at Monroeville, and the school and rectory at St. Joseph's, Tiffin, were built under his direction. In the Synod of January, 1889, he was made an irremovable rector, a distinction he well merited. Father Pütz had been ill for some years prior to his death. Hoping to find relief, if not a cure, he went to Los Angeles, Cal., a noted health resort, where, however, he received the final call a few days after his arrival. He was a zealous and earnest priest, always devoted to the work and people committed to his pastoral charge.

Pugh, Rev. William, a native of Ireland, was stationed at St. Columba's, Youngstown, from September, 1862, to July, 1864, when he left the diocese. From Youngstown he also attended for a short time the convent at Villa Maria, Pa. No other record of him.

Quigley, Rev. Patrick F., D.D., was born in Ireland, February 26, 1846; after completing the prescribed college and seminary courses in Cleveland, he was ordained by Bishop Rappe, June 19, 1869. He then went to Rome, where, after three years' study, he was given the doctorate in theology. On his return to Cleveland, in December, 1872, he was appointed resident pastor of St. Mary's, Rockport. He was professor at St. Mary's Seminary, from September, 1873, until November, 1885. Meanwhile he also attended the following places as missions: Royalton, Parma and Brighton. He was pastor of St. Francis de Sales' church, Toledo, from November, 1885, until his removal by Bishop Gilmour, March 19, 1889. Dr. Quigley appealed to Rome, in person, against the Bishop. He was reinstated in December following, and remained till his death, August 31, 1895. (See Vol. I, pp. 155, 156, of this work.)

Quinn, Rev. Bernard A., was born in Ireland in 1840. He made his studies for the ministry, in part, at St. Mary's Seminary, Cleveland, and was ordained by Bishop Rappe, July 3, 1865. He was pastor of Upper Sandusky from July to October, 1865. His next appointment was St. Joseph's, Maumee, where he remained till July, 1866. He was a professor at the Louisville college, from September, 1866, to June, 1867; then he left the diocese.

Quinn, Rev. Edmund, a native of Ireland, made his ecclesiastical studies at Bardstown, Ky., and was ordained at Cincinnati by Bishop Fenwick, January 1, 1831. He was the first resident pastor of St. Mary's, Tiffin, receiving his appointment in May, 1831, after having done pastoral duty in Cincinnati. He organized St. Mary's congregation, Tiffin, and built its first church. From Tiffin he attended Maumee, Fremont, and the Catholic settlers along and near the Miami canal, from Providence, Lucas county, O., to St. Mary's, Auglaize county, O., at

which latter place he died, September 5, 1835, a victim of the "Maumee fever." He was a most zealous, self-sacrificing priest.

QUINN, Rev. John, was born at Kanturk, county Cork, Ireland, December 1, 1824. He came to this country in 1852, and two years later entered St. Mary's Seminary, Cleveland, where he made his theological studies. June 13, 1858, he was ordained by Bishop Rappe, who sent him to Toledo, as assistant at St. Francis de Sales' church. There he remained till December, 1860, when he was appointed pastor of St. Mary's, Norwalk. He held this charge till April, 1864, besides attending the mission of Wakeman about one year. April, 1864, he was appointed superior of the diocesan seminary, and one of its professors, and remained till July, 1866, when his impaired health obliged him to resign. In 1867 he was appointed pastor of St. Ann's, Fremont. This charge he held till August, 1868, when he was transferred to the pastorate of the Immaculate Conception congregation, Toledo. In May, 1878, he was removed to St. Mary's, Wakeman, where he remained till illness obliged him to cease all pastoral work, January, 1885. He lingered in sickness at St. Vincent's Hospital, Toledo, until his death, March 26, 1887.

QUINN, Rev. William, D.D., a native of Ireland, was born in Limerick, October 14, 1839. For nine years he was a student at the Propaganda, Rome, and was there ordained for the diocese of Dublin. He came from Cincinnati to Cleveland in September, 1873, and was appointed one of the professors at the seminary, but remained only till the following March. He died at Valetta, Isle of Malta, November 25, 1885. He was an able professor, a fine classical scholar and an eloquent preacher.

RAFFERTY, Rev. Hugh, was born in Ireland December 17, 1859; was ordained June 24, 1884; was stationed at the Cathedral in Cleveland, as a curate, from June to August, 1893, when he left the diocese.

RAUH, Rev. Ignatius (Sanguinist), a native of Ohio, was born October 15, 1863; trained for the ministry at the Sanguinist Seminary at Carthagena, O., where also he was ordained June 21, 1891. Was pastor of St. Stephen's, Seneca county, O., from January, 1894, to September, 1897. Is now at Sedalia, Mo.

REAGAN, Rev. Edward, was born in Ashland, Pa., September 29, 1865; was ordained at Philadelphia, August 24, 1893, by Bishop Horstmann, for the diocese of Monterey, Cal.; was in the diocese of Cleveland as pastor of East Palestine from January to December, 1899. Then he went to Arizona for the benefit of his health which had been greatly impaired for a number of years. He returned to East Palestine in the latter part of March and died there April 12, 1900. He was an excellent priest.

REICHERT, Rev. Augustine (Sanguinist), was born in Baden, February 20, 1831; came to America in 1834; was ordained at New Riegel for the Sanguinists, by Bishop Rappe, November 21, 1853; was stationed at Thompson; twice at Glandorf; and New Riegel. May, 1874, he was sent by his superior to Kansas, where for fifteen years he

did pastoral duty, amid hardships and privations such as few would care to endure. He died at St. Joseph's Hospital, Kansas City, Mo., February 13, 1889. He was one of his Master's faithful servants.

REINHARDT, Rev. Joseph, born in Bavaria, about 1842, was ordained for the diocese of Cleveland by Bishop Rappe, January 22, 1865. New Bavaria (Poplar Ridge) was his first appointment, May, 1865, to May, 1867. For a few months he also attended Perrysburg as a mission. His next charge was Upper Sandusky, with Bucyrus and Kirby as missions. On the morning of February 22, 1868, he intended to go to Bucyrus to meet Bishop Rappe, who was to give confirmation there on that day. Having missed the passenger train, he attempted to board a freight train and so reach Bucyrus in time for the ceremony, although told by the trainmen that they could not take him. Shortly after the freight train left Upper Sandusky his mangled remains were found near the railway station. His untimely and sad ending cast a gloom over the entire community of Upper Sandusky, where he was highly esteemed by all classes for his amiable qualities.

REVIS, Rev. Wenceslas, a Bohemian, was born in 1822; ordained in 1846; came to America in 1852, and was on the mission in the dioceses of Philadelphia, Alton and Nashville. In January, 1870, he was given charge of St. Wenceslas' (Bohemian) congregation, Cleveland; remained till March, 1873, when he was received into the diocese of Chicago. There he remained till death, at Feehanville, June 19, 1886. Father Revis was a zealous priest and an eloquent preacher.

RHEINDORFF, Rev. Romuald (Franciscan), a native of Cologne, was born July 22, 1856; educated by the Franciscans, and was ordained for them at St. Louis, May 12, 1883. He was stationed at St. Joseph's church, Cleveland, as assistant, from August, 1885, to October, 1887, and again from July, 1889, to July, 1890. He is now stationed at Chaska, Minn.

RICHARD, Rev. Charles H. (Jesuit), was born in Hanover, Germany, May 8, 1834; ordained August 25, 1866; came to America, October, 1866; was stationed at St. Mary's, Toledo, as assistant, from 1869 to 1872.

RINGELE, Rev. Jacob (Sanguinist), was born in 1806, at Döttingen, Switzerland; ordained December 21, 1842; came to the United States in December, 1843. He was engaged on the mission in Northern Ohio and diocese of Cleveland between 1845 and 1865, and from 1870 till his death, at Bismarck, Huron county, December 15, 1871. Among his charges were Peru, French Creek, St. Stephen's (Seneca county), Cleveland, Dungannon, Defiance, Shelby Settlement, Thompson and New Riegel, in all of which places he did faithful missionary work.

RIST, Rev. Philip (Sanguinist), a native of Germany, was born May 9, 1842; ordained for the Sanguinists, at Carthagena, O., June 7, 1866. Had pastoral charge of the following places in the diocese of Cleveland: Big Spring, from July, 1866, to July, 1867; St. Patrick's Settlement, Crawfordsville and McCutchenville, to July, 1869; Liberty, as a mission, from July, 1868, to September, 1873; Reed, from Septem-

ber, 1873, to February, 1874; St. Stephen's, Seneca county, as resident pastor, from February, 1874, to January, 1894, when he left the diocese; he is now stationed at Cassella, Mercer county, O.

RIVA, Rev. Peter, a native of Italy, was born July 22, 1864; ordained in Italy, October 17, 1892; was temporary pastor of Holy Rosary church, Cleveland, from October, 1893, to February, 1894.

ROCKLIFF, Rev. James A. (Jesuit), was born in England, October 4, 1862; was educated in Europe for the Jesuits, and for them ordained at Liverpool, December 18, 1887. He came to the United States in August, 1890, and was stationed at St. Ignatius' College, Cleveland, as professor, until August, 1893, and again from July, 1894, to March, 1895. He was vice-president of the same college until December, 1896, when he was transferred to Buffalo, as rector of St. Canisius' College. In July, 1898, he was appointed superior of the German Province of Jesuits in this country, which position he has held since then.

ROEDIGER, Rev. Edmund (Franciscan), was born at Eichfeld, Prussia, in 1857; ordained for the Franciscans, at Teutopolis, Ill., May 28, 1882; in Cleveland Monastery as chaplain, etc., from July, 1883, to April, 1884. Is at present stationed at Chicago.

ROESSNER, Rev. Clement (Sanguinist), was born in St. Peter's, Mercer county, O., September 20, 1849; educated by and for the Sanguinists at Carthagena, O.; ordained January 20, 1876; was in the diocese of Cleveland as pastor of Ottawa, 1876-78; then pastor of New Riegel, from July, 1878, to August, 1880. He died at Nashville, Tenn., October 1, 1887.

ROETHER, Rev. William (Jesuit), a native of Germany, was born January 1, 1837; was educated by the Jesuits, for whom he was ordained at Maria Laach, September 13, 1858; came to this country in October, 1872; was stationed at St. Mary's, Toledo, as assistant, from September, 1890, to August, 1892. Died at St. Ann's, Buffalo, December 3, 1892.

ROETZER, Rev. John M., was born in Bavaria about 1834. He came to Cleveland in 1856 and was received as a student for the diocese of Cleveland; was ordained June 26, 1859. He was professor at the seminary for two months after his ordination; then pastor of Findlay, from November, 1859, till March, 1862, meanwhile attending Fostoria and Bluffton as missions. He next had charge of French Creek, as resident pastor, from March to September, 1862, during that time also attending Avon and Sheffield. He then left the diocese and died a few years after in Michigan. No record of date and place of death.

ROHAN, Rev. Edmund, was born in Kerry county, Ireland, January 8, 1854; completed his studies for the priesthood at St. Mary's Seminary, Cleveland, where he was received in September, 1880. July 9, 1885, he was ordained for the diocese of Cleveland by Bishop de Goesbriand, during the absence of Bishop Gilmour, then in Rome. August, 1885, he was appointed pastor of South Thompson, with charge of Madison as a mission. April, 1886, he was transferred to Van Wert, from which place he attended Convoy and Spencerville. January, 1888,

he was sent to the Holy Name church, Cleveland, as assistant; there he remained about one month, when, owing to ill health, he performed no priestly duties till the latter part of March of same year. He was then sent to Dungannon, with charge of New Lisbon as a mission. This position he held till his death, February 19, 1889.

ROLLINET, Rev. August J., was born in 1796, at Long-Sancey, France; studied for the ministry in Provence; was ordained about 1820, and after doing pastoral work in his native diocese (Besancon) he came to America in 1848. Remaining a few months in Canada, he came to Ohio and was appointed first resident pastor of Calmoutier, Holmes county, then under the jurisdiction of the Bishop of Cleveland. This charge he held till 1851. He then joined the Society of Mary at Dayton, which he left about two years later. He had temporary charge of the congregation at Louisville, Stark county, June, 1854, till June, 1856. Was then again pastor of Calmoutier, where he died suddenly, January 1, 1859. Father Rollinet was a most zealous priest, and enjoyed the esteem of all who knew him.

ROOS, Rev. John, a native of Bavaria, was born in 1832, at Dirmstein; came to the United States in 1850. After finishing his studies at St. Mary's Seminary, Cleveland, he was ordained by Bishop Rappe, June 1, 1856. He was sent to St. Ann's, Fremont, shortly after his ordination. During his pastorate the German members of St. Ann's organized a separate congregation, known as St. Joseph's. From Fremont he attended Clyde and several other missions in Sandusky county. In May, 1857, he was sent to St. John's, Canton, where he remained till the following December, when he apostatized and became a member and minister of the Episcopal sect. Is now and has been for many years a resident minister of an Episcopal congregation in Baltimore, and is known as Rev. Rose.

ROSENBAUM, Rev. Balthasar (Jesuit), was born in Rhenish Prussia, October 5, 1847; was ordained in Liverpool, England, August 31, 1877; was on the mission in England till September, 1885, when he was sent by his superior to St. Mary's, Toledo, as assistant, remaining till August, 1886. Is now on the mission in Germany.

ROTH, Rev. Francis Xavier, a native of Alsace, attended Avon between 1845 and 1847. He was next stationed at the Cathedral, from November, 1847, to February, 1848, when he left the diocese of Cleveland. In 1854 he was in the diocese of Detroit, where he died.

ROUCHY, Rev. James, a native of France, was born September 22, 1828. He was ordained in his native diocese of St. Flour, May 21, 1853, and received in the diocese of Cleveland, November, 1862. He had the following pastorates in the diocese: Toledo, pastor of the Catholic French, and chaplain of the Ursulines and St. Vincent's Asylum; Harrisburg; Vermilion; St. Louis' church, Toledo; chaplain of the Ursulines at Tiffin; Canal Fulton, as assistant; Big Ditch, from January, 1892, till March, 1896. He then resigned, owing to sickness, and went to St. Vincent's Hospital, Toledo, where he died February 26, 1898.

ROUPP, Rev. Nicholas, was born in Puttelange, Lorraine, April 25, 1825; made his ecclesiastical studies in the seminaries of Metz and Cleveland. Was ordained by Bishop Rappe, August 15, 1849. Shelby Settlement was his first appointment, August, 1849, to February, 1851. He was then called to the Cathedral, Cleveland, to attend the Catholic Germans, remaining till June, 1853, when he was appointed pastor of St. Peter's, Norwalk. This charge he held till September, 1854, when he was sent to Maumee, where he remained till June, 1858. He was appointed pastor of St. Mary's, Massillon, December, 1858, after a six months' visit to his native country. From Massillon he was transferred to St. Mary's, Sandusky, November, 1863, and remained till he left the diocese, June, 1864; returned to the diocese of Metz, where he is still engaged in the ministry.

RUDOLF, Rev. George P., was born in Switzerland, September 13, 1843. After completing his studies in the seminary at Cleveland, he was ordained by Bishop Rappe, May 16, 1868. He had the following pastoral appointments in the diocese of Cleveland: Defiance, St. John's; Port Clinton; Liverpool; Milan; Clyde; Findlay, from March, 1879, to March, 1881, when he was suspended. He then left the ministry, and for some time delivered lectures against the Church.

RUFF, Rev. Engelbert (Sanguinist), was born in St. Maergen, Baden, October 5, 1817; came to this country in 1845; was ordained at Thompson, Seneca county, for the Sanguinists, by Bishop Rappe, February 23, 1848. He labored on the mission in the diocese of Cleveland in the following places: New Riegel, Thompson and neighboring missions, till 1867, when he was sent by his superior to missions in other dioceses.

RUSS, Rev. Bernard (Sanguinist), was born in Minster, O., December 25, 1851; made his ecclesiastical studies at St. Charles' Seminary, Carthagena, O.; was ordained at Cincinnati, for the Sanguinists, May 17, 1879; was assistant at Glandorf, Putnam county, O., from May, 1879, to November, 1880. He was then sent on the mission in Kansas. In February, 1897, he returned to this diocese, and was appointed pastor of Ottawa. Ill health obliged him to resign this charge in April, 1900. Died at Banning, Cal., July 17, 1900. He was an excellent priest.

RUSS, Rev. Boniface (Sanguinist), was born in Minster, Auglaize county, O., November 12, 1855; trained by the Sanguinists for the priesthood, at Carthagena, O., and ordained for them at Cincinnati, O., September 19, 1878. He was stationed in this diocese from August, 1880, to May, 1892, viz., at New Riegel, as pastor, to April, 1891; was then transferred to Thompson, where he held a like position until March, 1892. In August, 1898, he was elected Provincial of the Sanguinists in this country, and has filled that office since then.

RYAN, Rev. Edmund F., a native of Ireland, was born August 24, 1856. He was educated for the priesthood at Thurles, Ireland, and Versailles, France, and ordained at Belfast, October 28, 1875. After doing pastoral work in his native country till 1884, he came to the United States. Four years later he was received into the diocese of

Cleveland, and appointed curate at St. Malachy's church, Cleveland, July, 1888. He left the diocese in August, 1889.

SAENDERL, Rev. Simon (Redemptorist), was born at Malgersdorf, Bavaria, September 30, 1800; ordained June 2, 1825; came to the United States, March, 1832; was stationed at Peru, Huron county, 1835-37, and occasionally attended New Riegel during this time. Left the Redemptorists in 1847, and joined the Trappists at Gethsemani, Ky., where he died February 22, 1879.

SALAUN, Rev. John F., was born in France, November 18, 1818; was ordained in the same country June 10, 1843. Came to the diocese of Cleveland in December, 1855, and shortly after his arrival he was appointed rector of St. Mary's Seminary. This position he filled with distinction till August, 1864, when he left the diocese. Whilst superior of Cleveland seminary he had charge of the following missions: Hudson, Euclid and Newburgh (Cleveland). For many years he did pastoral duty at South Orange, diocese of Newark, N. J., where he died a few years ago.

SANNER, Rev. Sebastian, was born, educated and ordained in Germany. He was received into the diocese of Cincinnati by Bishop Purcell, in 1846, and sent to Calmoutier, Holmes county. In 1848 Bishop Rappe appointed him assistant at St. Francis de Sales' church, Toledo, to attend the Catholic Germans residing there. In 1850 he was given the pastorate of St. Joseph's, Maumee, from which place he attended New Bavaria, Six Mile Woods, Defiance and Providence. He remained at Maumee till he left the diocese in 1852.

SCANLON, Rev. Matthew A., was born in Huntington, Pa., January 13, 1830. After having served his apprenticeship as a printer he commenced his studies for the priesthood at St. Vincent's College, near Beatty, Pa., and completed them at St. Mary's Seminary, Cleveland, where he was ordained by Bishop Rappe, June 26, 1859. He had the following pastorates in the diocese: St. Vincent's, Akron, from July, 1859, to November, 1873; Niles, to July, 1880; Holy Family (now St. Edward's), Cleveland, till his death, February 22, 1899.*

SCHALK, Rev. Frederick (Sanguinist), was born in New Riegel, O., March 2, 1850; educated by the Sanguinists at Carthagena, O., and was ordained for them January 17, 1873. He was pastor of Ottawa from February, 1873, to February, 1876. Is at present stationed in Chicago.

SCHEDLER, Rev. Caspar (Sanguinist), was born in Bavaria, May 6, 1842; came to the United States in 1866, and was ordained for the Sanguinists, November 21, 1868. Was in the diocese of Cleveland as assistant at New Riegel from August, 1869, to September, 1870, and during that time also attended Big Spring. Is now stationed at St. Rose's, Mercer county, O., in the diocese of Cincinnati.

SCHELBERT, Rev. Aloysius (Sanguinist), a native of Switzerland, was born October 12, 1813; ordained July 28, 1850, and came to this country October of the same year. He was in the diocese of Cleveland

*See Vol. I, page 152.

between October, 1853, and November, 1864, viz.: at Glandorf till November, 1858, and at New Riegel till 1864. In July, 1876, he returned to Europe (Schellenberg, Austria), remaining there as local superior of the Sanguinist convent till his death, April 10, 1878.

SCHERER, Rev. Peter D., a Swiss, was born June 29, 1840; made his studies for the ministry in his native town of Liesberg, and at Mt. Calvary, Wis., with the Capuchins for whose Order he was ordained July 25, 1863. As a Capuchin he held various positions from 1863 to 1886. In December, 1887, he became a secular priest, and was received by Bishop Gilmour, who appointed him resident pastor of Independence, with charge of Brighton as a mission. He remained till June, 1888, when he returned to Switzerland.

SCHILL, Rev. Kilian (Sanguinist), was born in Baden, July 8, 1854; was educated at St. Charles' Seminary, Carthagena, O., and there ordained for the Sanguinists, June 8, 1882; was assistant at Glandorf, from September, 1882, to July, 1885. Is now stationed at Collegeville, Ind.

SCHIRACK, Rev. Peter W. (Sanguinist), was born in New Corydon, Ind., February 22, 1859; was ordained at Carthagena, O., for the Sanguinists, September 8, 1887; had temporary charge of St. Bernard's, Akron, from March to August, 1890, and of Bellevue, from September 1 to the latter part of October of the same year.

SCHLOESSER, Rev. Kilian (Franciscan), was born in Cologne, Rhenish Prussia, May 9, 1826; ordained March 11, 1857; in the United States since 1860. Was superior of Franciscan Monastery, Cleveland, from 1871 to 1879, and pastor of St. Joseph's, same city, from 1871 to July, 1885. During his pastorate in Cleveland the present church of St. Joseph's congregation was built. He is now stationed at Santa Barbara, Cal.

SCHMID, Rev. Anselm (Sanguinist), a native of Bavaria, was born February 23, 1864; was ordained for the Sanguinists, January 16, 1887; was assistant at Glandorf from August, 1889, to August, 1900.

SCHMIDT, Rev. —— (Sanguinist); at Thompson from 1856 to 1857. No other record of him.

SCHMIDT, Rev. Benedict (Franciscan), a native of Silesia, was born September 15, 1857; was ordained at St. Louis, Mo., for the Franciscans, May 22, 1884; was stationed at the Franciscan Monastery, Cleveland, as professor of Scholastics, from August, 1893, to August, 1896. Is now at St. Louis, Mo.

SCHMITT, Rev. Matthias (Jesuit), a native of Germany, was born November 26, 1862; was stationed as professor at St. Ignatius' College, Cleveland, from September, 1898, till April, 1900. He is now at Rosebud, S. D., where he has charge of the Indian schools. No other record of him.

SCHMITZ, Rev. Meinolph (Franciscan), was born in Cologne, February 16, 1840; came to America, December, 1867; ordained Feb-

ruary 7, 1868; was at the Franciscan Monastery, Cleveland, as chaplain, etc., from 1875 to 1879; he was also superior of Franciscan College, same city. Became a secular priest in the diocese of Jamestown, N. D., and died there in 1893.

SCHNEIDER, Rev. Thomas (Franciscan), was born December 31, 1850, in Silesia; in the United States since October, 1869; ordained June 18, 1878; was attached to the Franciscan Monastery, Cleveland, from July, 1881, to July, 1885, during which time he also attended Parma and Independence. He became a secular priest and was stationed in the diocese of Grand Rapids, where he died in 1892.

SCHNITZLER, Rev. Peter (Jesuit), was born in Sigmaringen, Prussia, June 29, 1837; was ordained at Maria Laach, for the Jesuits, September 13, 1868; came to the United States in September, 1870; was stationed at St. Ignatius' College, as a member of the Jesuit Missionary Band, from October, 1889, to August, 1893, when he was appointed pastor of St. Mary's, Toledo. There he remained till his death, March 19, 1900. He was a tireless worker for God's cause, a whole-souled man, kind, gentle and sincere. He was especially beloved by the children of his parochial school, whose temporal and spiritual welfare he had always at heart.

SCHOCH, Rev. Theobald (Sanguinist), born at St. Peter's, Mercer county, O., July 24, 1848; was educated for and by the Sanguinists, at Carthagena, O.; ordained January 18, 1873. He was stationed at New Riegel from February, 1873, to September, 1875, with charge of Big Spring and Crawfordsville. He then went to Europe (Schellenberg, Austria), where he died, November 19, 1889.

SCHORB, Rev. Basil, was born in 1810, in Adams county, Pa.; ordained by Bishop Purcell at Cincinnati, May 20, 1837. Shortly after his ordination he was sent to Chippewa, near Doylestown, Wayne county, from which place he attended Canal Fulton; St. John's, Canton; St. Mary's, Massillon; Peru, Liverpool, Randolph and Wooster. In the fall of 1842 he left Ohio and returned to Pennsylvania, where he died as pastor of York, April 4, 1871.

SCHUETZ, Rev. Benignus (Franciscan), was born in Germany, February 19, 1852; ordained at St. Louis, Mo., for the Franciscan Order, June 18, 1878. He was pastor of St. Joseph's, Cleveland, from August, 1897, to September, 1900. Is now stationed at Chicago, Ill.

SCHWEIGER, Rev. Andrew J. M., was stationed in Cleveland from October, 1852, till some time in 1853, to minister to the spiritual wants of the Catholic Germans. No other record of him.

SCHWEITZER, Rev. Clement (Sanguinist), was born in Baden, Germany, in 1810; ordained by Bishop Rappe for the Sanguinists in April, 1849; was stationed at Thompson, Seneca county, from 1849 till his death, April 23, 1850. During the cholera scourge at Sandusky, in 1849, he did splendid service in behalf of its many victims. His subsequent and fatal illness was brought about in consequence.

SCHWICK, Rev. Joseph, a native of Cologne, was born December 24, 1833; was educated by the Jesuits, in Germany, and was ordained for them, September 26, 1866; was stationed at St. Mary's, Toledo, as assistant, from November, 1877, to 1878. He then left the Jesuits, became a secular priest, and did pastoral duty in the diocese of Grand Rapids. He was received into the diocese of Cleveland, and was appointed pastor of Landeck, in January, 1893. He left there in September, 1894, because of illness, and returned to Europe. He was again received into the diocese by Bishop Horstmann, in July, 1895, and appointed pastor of Brighton, where he remained till June, 1896. He was then made chaplain of the Notre Dame Convent on Woodland Hills, Cleveland, but was obliged to resign on account of ill health. He left the diocese, and died at Cincinnati, June 1, 1899.

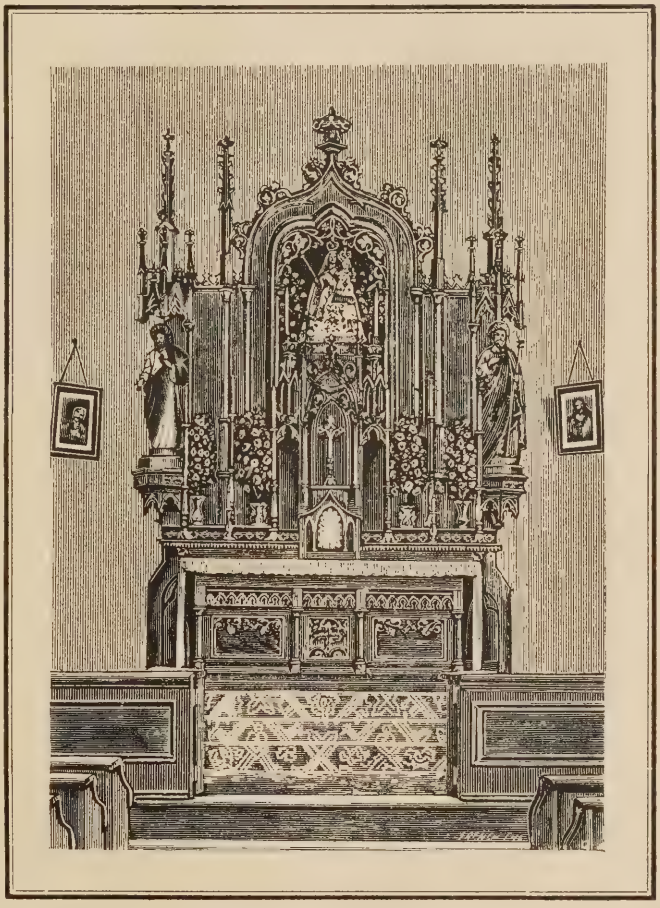
SEEBERGER, Rev. Cosmas (Sanguinist), was born near Feldkirch, Austria, March 4, 1840; in the United States since January, 1866; ordained for the Sanguinists June 30, 1874; assistant at New Riegel and pastor of Big Spring from October, 1875, to December, 1876.

SETTELE, Rev. Charles, a native of Baden, was born September 6, 1835; was educated at Freiburg, Baden, where he was also ordained August 6, 1867. He was received in the diocese of Cleveland in April, 1893, and appointed pastor of Liverpool in the following June. Four years later he was given the pastorate of Sheffield, but owing to ill health he was obliged to resign in September, 1897. He died at Sheffield, March 19, 1898. He was a zealous priest, and beloved by his parishioners.

SHERIDAN, Rev. John, was born in Ireland, August 15, 1818; was ordained in New York City, August 15, 1844. In August, 1873, he was received by Bishop Gilmour and appointed curate of St. Patrick's, Cleveland. He remained there till February, 1890, when he was appointed chaplain of the Sisters of Charity. This position he held until four weeks before his death. He died at Charity Hospital, August 14, 1892.

SHUNK, Rev. Dominic (Sanguinist), was born at Canal Fulton, O., November 26, 1855. Was educated at Carthagena, O., and ordained for the Sanguinists, June 10, 1881; was in the diocese of Cleveland from July to December, 1899, viz.: At New Riegel as chaplain; at Fostoria, and East Palestine, as temporary pastor.

SIDLEY, Rev. Alexander R., was born in South Thompson, Geauga county, O., August 19, 1842; was trained for the sacred ministry at St. Mary's Seminary, Cleveland; was ordained by Bishop Rappe June 25, 1865. He had the following pastorates in the diocese: Niles, from July, 1865, to January, 1868; Immaculate Conception church, Grafton, to December, 1870; St. Rose's, Lima, to June, 1876; Immaculate Conception church, Cleveland, till his death, October 14, 1893. In the parish sketches of the places in which Father Sidley served as pastor the reader will find an account of his successful labors in the sacred ministry.



SHRINE OF OUR LADY OF CONSOLATION, CAREY.

SIGG, Rev. Aloysius (Jesuit), a native of Würtemberg, Germany, was born December 4, 1839; ordained November 5, 1865. Until 1874 he was engaged in various positions, the last two years as secretary to Bishop Heiss, at La Crosse, Wis. He then went to Holland and became a Jesuit. In 1880 he was sent back to this country. Five years later he was appointed pastor of St. Mary's, Toledo, which position he held till January, 1890. At Toledo he was superior of the Jesuit Fathers for four years. Is now at Mankato, Minn.

SIMEON, Rev. Nicholas (Jesuit), a Swiss, was born at Lenz, November 28, 1834. Was ordained at Maria Laach, for the Jesuits, August 29, 1865. He was stationed at St. Ignatius' College, Cleveland, from September, 1889, to February, 1890, engaged giving missions and retreats. He is now at Buffalo, N. Y.

SLOWIKOWSKI, Rev. Emanuel J., a native of Poland, was born May 16, 1823; ordained at Cracow, Poland, December 26, 1849; was in the diocese of Cleveland, as pastor of St. Anthony's, Toledo, from November, 1887, to March, 1889; at St. Adalbert's, Berea, to May, 1890, and for a short time at St. Stanislas' church, Cleveland—to August, 1890, when he returned to his native diocese in Poland.

SMITH, Rev. William J., was born in Ottawa, Canada, May 6, 1859; completed his studies for the ministry at Baltimore; was ordained at Brooklyn, N. Y., for the Fathers of Mercy, September 23, 1883. In July, 1888, he was received by Bishop Gilmour and appointed curate at the Cathedral. In September, 1888, he was given pastoral charge of Elmore and missions. In December, 1888, he was appointed pastor of St. Louis' church, Toledo. This charge he held till September, 1890. He was then temporary pastor of Bellevue till January, 1891, when he returned to the Society for which he had been ordained. He is now stationed at St. Vincent de Paul's church, New York City.

SOMMER, Rev. Severin, was received by Bishop Rappe, October, 1854, and appointed resident pastor of Shelby Settlement, where he remained about a year, when he left the diocese. No other record of him.

SPICHER, Rev. Peter (Jesuit), was born in Switzerland, December 22, 1811. He joined the Society of Jesus, October 1, 1832, and was ordained in 1842; came to America in 1848, and was appointed professor of theology for the members of the Society of Jesus at St. Louis, Mo. For many years he was superior of several houses of the Society in Germany, and was also for a time Master of Novices. In 1868 he was sent to this country to found a Province of German Jesuits, whose first superior he was appointed the following year. In 1869 he took up his residence at Toledo, where Bishop Rappe had given the Jesuit Fathers of that Province charge of St. Mary's church. Relieved, at his request, in 1870, of the office of superior, he went to Buffalo, N. Y., where he died at St. Ann's church on March 29, 1874. Father Spicher was a man of great learning, meekness and humility.

SPIEKERS, Rev. Adolph, a native of Germany, was born July 3, 1858; was educated at Innsbruck, Tyrol, and ordained March 14, 1883.

In June, 1893, he was received into the diocese of Cleveland and appointed chaplain of the Notre Dame Convent, Cleveland. In September, 1895, he resigned the chaplaincy because of ill health and returned to Germany.

SPIERINGS, Rev. Gerard Augustine, a native of Holland, was born August 24, 1828. He was ordained in France, November 17, 1855. October, 1865, he was received into the diocese of Cleveland, and appointed pastor of Upper Sandusky. There he remained till April, 1867, when he was sent to Dungannon. This charge he retained till 1869, when he left the diocese.

STAFFORD, Rev. Denis J., D. D., a native of Washington, D. C., was born November 3, 1860; completed his studies for the sacred ministry at St. Mary's Seminary, Cleveland. He was ordained in the same city, December 19, 1885. Was a curate at Sts. Peter and Paul's church, Sandusky, for a few weeks in January, 1886, when he was transferred to the Cathedral, where he served as curate until September, 1890. He was then appointed pastor of St. Joseph's, Massillon. Held that charge till August, 1891, when, at his own request, he was received into the archdiocese of Baltimore. At present (1900) he is a curate at St. Patrick's church, Washington, D. C. In June, 1890, Georgetown University conferred on him the Divinity degree.

STEFFEN, Rev. Edward (Jesuit), a Westphalian, was born October 18, 1841; was ordained in Wales, for the Jesuits, September 19, 1875; stationed at St. Ignatius' College as professor, from August, 1894, to August, 1897; then at the Jesuit Novitiate, near Parma, till April, 1898, when he was transferred to Prairie du Chien.

STEIN, Rev. George, a native of Baden, was in the diocese of Cleveland from 1852 to 1857, first as pastor of Randolph, till 1857, then for a few months in the latter part of same year, as pastor of St. Mary's, Massillon, when he left the diocese. No other record of him.

STIEFVATER, Rev. Andrew (Sanguinist), was born in Baden, November 28, 1830; ordained at Thompson, by Bishop Rappe, August 27, 1857. He had the following charges in the diocese of Cleveland, viz: Glandorf, assistant, 1857-60; Reed, as pastor, and Thompson, as assistant, 1877-83; chaplain of Ursuline Convent, Tiffin, 1883-86; Thompson, assistant, June, 1886—September, 1887; same place, chaplain, October, 1888—September, 1889. He is now at Burkettsville, O.

STREMLER, Rev. James, D.D., was born, educated and ordained in Lorraine. Came to the diocese of Cleveland from Laval University, Quebec, and was superior of St. Mary's Seminary, Cleveland, from September, 1866, to August, 1870, when he left. He then affiliated with the diocese of Alton, and later with Vincennes (1873), where he was pastor of Floyd Knobs, Ind., till his death, July 17, 1899. In 1860 he published the well known and frequently quoted work, *"Traite des Peines Ecclesiastiques."**

*See Vol. I, page 91.

STROKER, Rev. Francis, was born at Strokestown, county Roscommon, Ireland, in 1829. He made his theological studies at the seminary in Cleveland, and was ordained by Bishop Rappe, December 11, 1853. Dungannon was his first appointment, December, 1853, to June, 1855. He was then transferred to Summitville, where he remained till April, 1856. While stationed at Dungannon, and later at Summitville, he also attended Niles, East Liverpool, Warren and Youngstown. April, 1856, he left the diocese and was received into that of Milwaukee, where he remained as pastor of Milford, Wis., till his death in a railway collision, some time in 1864.

STRUMIA, Rev. Joseph, an Italian, was born August 3, 1863; ordained at Turin, September 18, 1886; was pastor of Holy Rosary church, Cleveland, from October, 1891, to October, 1893, when he left the diocese.

STUECKER, Rev. Quirinus (Franciscan), a native of Germany, was born at Bidefeld, August 6, 1851; educated for the sacred ministry at Teutopolis and St. Louis; ordained in latter city, for the Franciscans, June 21, 1879. He was stationed at the Franciscan Monastery, Cleveland, from October, 1887, to August, 1888. Is now at Santa Barbara, Cal.

STURM, Rev. Edmund M. (Jesuit), was born in Milwaukee, Wis., November 16, 1859; ordained at La Crosse, Wis., August 31, 1884; became a Jesuit in August, 1895; was stationed at St. Ignatius' College, Cleveland, from July, 1897, to July, 1900.

SULLIVAN, Rev. Francis A., was born in Ireland, August 2, 1837. He was received by Bishop Rappe, as a student, in 1854, and after a few years' stay in the diocesan seminary, was sent to the Sulpitian seminary at Paris to complete his studies. There he remained about three years. He returned in October, 1860, and was ordained by Bishop Rappe, December 2, 1860. He was professor of philosophy at St. Mary's Seminary, Cleveland, and for a short time attended Ravenna and Newburgh (Cleveland) as missions. Owing to failing health he resigned his position as professor and accepted the pastorate of St. Mary's, Elyria, July, 1863, with charge of Vermilion as a mission. He died of consumption at Elyria, February 3, 1864.

SUTER, Rev. Aloysius (Jesuit), was born in Switzerland, February 16, 1835; ordained September 10, 1867; in this country since September, 1868; was assistant at St. Mary's, Toledo, from 1876 to 1880, and from August to September, 1889.

SWIERCZYNSKI, Rev. Adolph L., was born in Russian Poland, September 11, 1870; was educated in Italy for the priesthood, and there ordained, August 11, 1895. He was received in the diocese of Cleveland, in June, 1897, and appointed assistant at St. Anthony's, Toledo. In January, 1898, he was given pastoral charge of the Poles at Lorain and Grafton. In June, 1898, he left the diocese.

SZABO, Rev. Simeon, D. D., a native of Hungary, was born August 15, 1863; was pastor of St. John Baptist (United-Greek) church, Cleve-

land, from September, 1896, to April, 1898, when he returned to Europe.

THIELE, Rev. Henry L., was born in the diocese of Muenster, Germany, in 1819; ordained for the diocese of Marquette in 1854; received into the diocese of Cleveland in 1861 and sent to Akron, where he organized St. Bernard's congregation. His next appointment was St. Joseph's congregation, Massillon, whose first resident pastor he was, from July, 1863, to December, 1864. During this time he also attended Navarre (Bethlehem). From January to June, 1865, he had charge of Liverpool. He then returned to the diocese of Marquette, where he did pastoral duty till 1873, when he went to Notre Dame, Ind. There he died August 17, of same year. He was a man of fine literary taste and wrote much for magazines and other periodicals.

THIENPONT, Rev. Emanuel, a native of Belgium, was ordained in Cincinnati, January 20, 1833. In 1835 he was sent to attend the missions along the Miami canal as far north as Toledo. In 1835 he was also at St. Mary's, Tiffin, for six months, as successor to Rev. E. Quinn. From 1836 to 1842 he was pastor of the Catholic Germans of Dayton. Then he had charge of Portsmouth, Steubenville and other places. Died October 19, 1873, aged about 70 years.

THOMA, Rev. John M. (Sanguinist), born in Baden, August 13, 1833, was educated at Rome, and there ordained, for the Sanguinists, August 19, 1857. After doing pastoral duty in Europe till 1868, he came to the diocese of Cleveland during the same year, and from Thompson attended Bismarck, from July, 1868, to July, 1869. He then returned to Europe, but came back to this country in February, 1886, as a secular priest, and was received into the diocese of St. Joseph, Mo., where he died April 18, 1887.

TIGHE, Rev. Denis, was born in Ireland; received into the diocesan seminary, Cleveland, about 1855; was ordained by Bishop Rappe, in 1857, and sent to Holy Angels', Sandusky, as assistant. In 1859 he was appointed pastor of Summitville, where he remained till September, 1864, meanwhile also attending East Liverpool and Wellsville as missions. He was first resident pastor of St. Bridget's, Cleveland, which position he held till his death, June 19, 1866. His simplicity of character and earnest piety won the love and esteem of all who were committed to his spiritual guidance.

TREACY, Rev. James, was born in Ireland, May 12, 1857. He made his collegiate studies and one year of theology in Ireland. September, 1883, he was received as a student for the diocese of Cleveland; was ordained January 8, 1885, and appointed as one of the assistants at the Cathedral. Not of strong frame, and never of robust health, he soon showed signs of failing strength, and consumption. In May, 1887, he was given an indefinite leave of absence, to return to his native Ireland. He returned in October, 1888, very little improved in health. One month later he went to Santa Fe, but his ailment had gone too far in its destructive course to leave hope for recovery. Grim Death summoned him, March 21, 1890. His remains were brought to Cleveland and

laid to rest in St. John's Cemetery. Father Treacy had a sweetness of soul which won men to God, and made him a favorite with all who knew him.

TRUEMPER, Rev. William (Jesuit), a Prussian, was born November, 1840; was ordained for the Jesuits at Maria Laach, May 31, 1871. He was stationed at St. Mary's, Cleveland, as assistant, from July, 1887, till September, 1889, and during this time also attended Willoughby for some months. He is now at Canisius College, Buffalo.

TSCHENHENS, Rev. F. X. (Redemptorist), was born in Holland, July 24, 1801; ordained August 15, 1827. He was among the first Redemptorists that came to the United States, landing June 20, 1832. He went directly to Cincinnati, where he resided for some time. In 1834 Bishop Purcell sent him to Peru, Huron county, whence he attended Tiffin, Liberty, Shelby Settlement, New Riegel, McCutchenville, Norwalk, Sandusky and Fremont. He had charge of Peru till 1839, but returned in 1841. He remained for nearly two years, when he was sent to Pittsburg. Wherever he labored on the mission in Northern Ohio his memory is revered by the old Catholic settlers yet living, as that of a saintly, self-sacrificing minister of God. His last visit to Ohio was in December, 1858, when he preached the funeral sermon of a dear friend and former parishioner of his, who died in Tiffin. He was a priest devoted to his work with apostolic zeal. He died at Baltimore, May 10, 1877.

UHLMANN, Rev. John Baptist, was born at Constance, Baden, February 19, 1804; ordained at Freiburg, Baden, September 17, 1828. He did pastoral duty in the diocese of Freiburg until 1850, when he concluded to come to America. In September, 1852, he was received by Bishop Rappe and appointed pastor of St. Joseph's, Tiffin, where he remained till May, 1856, when he was transferred to St. Peter's, Canton, and remained there till June, 1864. He was then appointed pastor of St. Mary's, Sandusky, where he resided till he left the diocese of Cleveland, in June, 1865, to return to his native country. He died at Bonndorf, Baden, February 18, 1882. Father Uhlmann was a man of varied and deep learning and an eloquent preacher.

VALENTIN, Rev. Columbanus (Franciscan), a native of Silesia, was born August 9, 1865; ordained for the Franciscans at St. Louis, Mo., July 2, 1893; at the Franciscan Monastery, as chaplain, etc., from August, 1894, to August, 1896. Is now stationed at Joliet, Ill.

VAN DEN BROEK, Rev. John (Sanguinist), was born at Oss, Holland, December 3, 1819; was ordained at Feldkirch, June 19, 1843, and came to the United States in December of same year. He had pastoral charge of the following places in the diocese of Cleveland: Randolph; assistant at Louisville, with charge of New Berlin; Tiffin, St. Joseph's; French Creek and Avon; New Riegel; Liverpool. He left the diocese in 1861. Died at Egypt, Mercer county, O., September 24, 1892. He was one of the pioneer missionaries of Northern Ohio and did much for religion.

VAN DE WEYER, Rev. A. F. (Dominican), a native of Holland, attended Dungannon between November, 1833, and April, 1835, and Louisville, Stark county, from Canton, between 1835 and 1838. Returned to Europe. Died at Louvain, Belgium. No other record of him.

VERLET, Rev. George, was born in Lorraine, France, March 27, 1839; began his studies for the priesthood in his native city of Phalsburg; came to this country in 1858, and completed them in St. Mary's Seminary, Cleveland, where he was ordained September 30, 1861. His first appointment was as assistant at St. Mary's, Sandusky, whence he also attended Kelley's Island, Oak Harbor, Port Clinton, Marblehead, Toussaint, and a number of stations, October, 1861—January, 1862. He was then sent to Port Clinton as first resident pastor. From this place he continued attending the above named missions till June, 1865, when he was transferred to St. Joseph's, Massillon. In May, 1888, he was appointed pastor of New Bavaria, where he remained till his death, August 3, 1889.

VERNIMONT, Rev. Raymund (Sanguinist), a native of Ohio, was born at Berwick, October 13, 1856; was educated for the Sanguinists at Carthagena, O., and for them ordained at Cincinnati, May 30, 1885. He had charge of St. Mary's, Tiffin, during the absence of the pastor, from December, 1889, till February, 1890. He is now stationed in the diocese of Dallas, Texas, as a secular priest.

VIERE, Rev. Christian, was born at Osnabrueck, Germany, October 9, 1831; ordained March 14, 1856; came to America in 1865, was received into the diocese of Cleveland in 1866, and appointed pastor of Fort Jennings, remaining till September, 1867, when he was made pastor of St. Mary's, Toledo. In August, 1869, he was transferred to St. John's, Defiance, where he was stationed until his removal by Bishop Gilmour, October, 1878. He then left the ministry and lived in retirement at Fort Jennings, O. He died there, reconciled with the Church, January 21, 1893.

VIGEAUT, Rev. Alfred, a Canadian, was born May 10, 1844; ordained October 12, 1873; was in the diocese of Cleveland, as pastor of Toussaint, from June, 1881, to February, 1883. He then left the diocese.

VLCEK, Rev. Anthony, was born in Moravia, Austria, June 5, 1862; completed his studies for the priesthood at St. Mary's Seminary, Cleveland; was ordained at Wheeling, W. Va., for the diocese of Cleveland, August 7, 1885; stationed at St. Procop's church, Cleveland, as pastor, from August, 1885, to July, 1893, when he left the diocese and ministry.

VOISARD, Rev. Joseph A., a native of France, was born June 29, 1828; ordained September 18, 1858; was received into the diocese of Cleveland, September, 1865, and appointed temporary pastor of St. Ann's, Fremont. Left Fremont and the diocese in April, 1866.

VOLM, Rev. Frederick A., a native of Baden, was ordained at Cincinnati, December, 1860. He was in the diocese of Cleveland from

July, 1866, to March, 1867, as pastor of Millersville. No other record of him.

Von Braun, Rev. Julian, born and ordained in Germany, was received into the diocese of Cleveland, September, 1851; had charge of St. Mary's congregation, Massillon, till 1852, meanwhile attending Navarre. He died, August 2, 1852, at Massillon, where his remains repose.

Von Haza-Radlitz, Rev. Anthony (Jesuit), a Prussian, was born October 25, 1844; ordained for the Jesuits, in England, September 20, 1874; in the diocese of Cleveland, as a missionary, from August, 1894, to August, 1895. Is now at the Jesuit College, in Prairie du Chien, Wis.

Von Packisch, Rev. William (Jesuit), was born in Prussia, April 14, 1849; was ordained in England for the Jesuits, August 28, 1878. Was stationed at St. Mary's, Cleveland, as assistant, from August, 1883, to June, 1885, and as professor at St. Ignatius' College, same city, from September, 1888, to August, 1893.

Vuillemot, Rev. F., a native of Lorraine, France, was born in 1834; ordained in 1859; came to the diocese of Cleveland, April, 1864; was assistant at Louisville, from May to July of same year; was then sent to St. Mary's Seminary, Cleveland, where he taught philosophy for a few months. Returned to France in 1865.

Wagner, Rev. Nicholas M. (Jesuit), was born in Brooklyn, N. Y., May 30, 1873; was ordained in his native city, August 23, 1896; at the Jesuit Novitiate, Parma, from September to December, 1898. He then left the Jesuits; is now a secular priest.

Waldron, Rev. Anthony, was born in county Mayo, Ireland, September 3, 1864. After finishing his studies for the ministry at Maynooth, he was ordained September 3, 1888; was stationed at St. Malachy's church, Cleveland, as curate, from August, 1898, to October, 1900, when he left the diocese.

Walsh, Rev. Francis (Basilian), a Canadian, was born in 1843; ordained at Louisville, O., for the Basilians, by Bishop Rappe, in December, 1867; was at Louisville College, as professor, about four years, 1867-71. Is now at St. Michael's College, Toronto, Canada.

Walsh, Rev. John, a native of Ireland, was born December 13, 1844; completed his ecclesiastical studies at Maynooth, and was there ordained, June 15, 1870. In June, 1888, he was received by Bishop Gilmour and sent sent to St. Columba's, Youngstown, as assistant, where he remained till his transfer to the Cathedral, as assistant, September, 1888. In January, 1890, he was appointed pastor of St. Mary's Corners, Fulton county, where he remained two months. He then left the diocese and went to that of Duluth, Minn., where he now is.

Walsh, Rev. Thomas, was born in Ireland, about 1830. Bishop Rappe ordained him in January, 1854; until December, 1856, he was assistant at the Cathedral, whence he also attended Berea, Olmsted and Ravenna as missions. Went to the diocese of Alton, Ill., in January,

1857. He was pastor of St. Joseph's church, Cairo, Ill., where he died, March 5, 1863. He was a fine preacher and of amiable disposition. Whilst at the Cathedral, in Cleveland, he was the confessor of the students at the seminary, by whom he was loved, and highly esteemed as a spiritual director.

WALSH, Rev. Thomas J., was born near Wexford, Ireland, in 1828; was educated for the ministry in Wexford College, and St. Mary's Seminary, Cleveland; ordained by Bishop Rappe, July —, 1852, and appointed pastor of St. Ann's, Fremont, remaining till 1856, when he was sent to St. Vincent's, Akron. From Akron he attended Ravenna. In 1858 he was appointed pastor of Summitville, where he remained till 1859, when he left the diocese. He died as pastor of St. Patrick's, in the city of St. Joseph, Mo., November 27, 1881.

WARDY, Rev. Charles T., was born, educated and ordained in France. He came to the diocese of Cleveland in July, 1865, and until he left it in October, 1875, he had the following charges: Port Clinton, with charge of La Prairie and Toussaint as missions; St. Joseph's, Toledo; Kelley's Island, and New Bavaria. In October, 1875, he was received into the diocese of Fort Wayne, where he remained till 1879, when he joined the Benedictines. Died at Monte Casino Priory, near Covington, Ky., October 29, 1880. He was a zealous priest. Although he learned the English language late in life he had perfect command of it, speaking and writing it with greatest ease.

WEBER, Rev. Peter (Sanguinist), was born in Germany. Date and place of birth or ordination not recorded. Had pastoral charge of the following places in the diocese: Randolph, Harrisburg, Avon and French Creek. In 1854 he left the diocese and Sanguinists and was received into the diocese of Vincennes. No other record of him.

WEGRZYNOWSKI, Rev. Francis, a native of Poland, was born September 3, 1852; was ordained at Detroit, Mich., April 28, 1894. He was temporary pastor of Sacred Heart church, Cleveland, from July, 1899, to July, 1900, when he left the diocese and returned to Europe.

WEIKMANN, Rev. John Baptist, a native of Würtemberg, was born June 24, 1811; was ordained September 12, 1838; was received by Bishop Rappe in December, 1855, and appointed pastor of St. Peter's, Canton, in the following month. This position he held till February 26, 1856, when he was dismissed. Died as pastor of New Vienna, Iowa, October 11, 1870.

WEISS, Rev. Paulinus (Franciscan), born at Lindau, diocese of Augsburg, March 21, 1831; in the United States since 1862; ordained November 9, 1865; was in the Franciscan Monastery, Cleveland, from 1882 to July, 1885. Died at St. Peter's church, Chicago, Ill., February 18, 1894.

WESTERHOLT, Rev. Francis. (See biographical sketch, pages 440-441.)

WICKART, Rev. Lucien J., a native of France, was born December 9, 1831; ordained at Detroit, Mich., October 18, 1857; in this diocese

from September, 1899, to May, 1900, with temporary charge of Annunciation parish, Cleveland, during the illness and absence of the pastor.

WILHELMI, Rev. Peter (Sanguinist), a native of Luxemberg, was born March 18, 1817; made his ecclesiastical studies at Thompson and New Riegel. He was ordained at Tiffin by Bishop Rappe, January 27, 1851. He was stationed in the diocese of Cleveland from 1853 to 1856; 1884 to 1886, 1887, 1888,—first at Thompson, then at Glandorf, and again at Thompson, in each of which places he was curate. Died at Maria Stein, Mercer county, O., March 28, 1893.

WILLI, Rev. Willibald (Sanguinist), was born in Ems, Switzerland, in 1820. He came to America, August, 1850, and was ordained for the Sanguinists by Bishop Rappe, in January, 1851. Owing to ill health, even at his ordination, he was never able to do much of pastoral work. He was stationed at Glandorf till October, 1853. He died at Maria Heim, Ind., December 15, 1854.

WIRTZ, Rev. Hermann (Franciscan), was born at Cologne, January 6, 1842; in the United States since April, 1861; ordained September 7, 1872. Was in the Cleveland Monastery, and professor in St. Joseph's College, December, 1878, to July, 1879. Is now on the mission in California.

WITTMER, Rev. John (Sanguinist), was born at Ober-Erlinsbach, Switzerland, November 4, 1818; ordained at Feldkirch, Austria, November 21, 1841; came to this country with the first Sanguinist Fathers in December, 1843. He had the following pastoral charges in the diocese of Cleveland: Assistant at Peru, 1844-46; first resident pastor of Randolph, 1846; assistant at Thompson, and attended (1847-48) St. Joseph's, Tiffin; pastor of Thompson, 1849 to 1853. He was then for many years on the mission in the archdiocese of Cincinnati, especially in Mercer, Auglaize and Shelby counties. In 1885 he was sent by his superior to the diocese of Nashville, where he remained about seven years. He died at Maria Stein, Mercer county, O., June 20, 1893. He was one of the early missionaries of Northern Ohio, and by his zeal and earnestness did much for the spread of religion.

WOCHNER, Rev. Henry (Jesuit), was born, 1839, in Haslach, Würtemberg; ordained September 8, 1868; in the United States since 1876; was assistant at St. Mary's, Cleveland, from 1881 to August, 1885. He is now stationed at Mankato, Minn.

WOZNY, Rev. Sigmund, an Austrian, was born August 16, 1861; educated at Louvain University, and was there ordained, June 25, 1885; was stationed at St. Casimir's church, Cleveland, from September, 1894, to February, 1896. He then left the diocese of his own accord, and went to Natchez, Miss.

WUERZ, Rev. Matthias, was born, 1807, in Schoenbach, Province of Lorraine, France. Came to America in 1833 and made his theological studies at Cincinnati, where he was ordained, June 13, 1835. In February, 1838, he was appointed first resident pastor of Louisville, Stark county, whence he also attended Randolph. Was pastor of St.

John's, Canton, from August, 1840, to September, 1844, and had charge of Massillon and Navarre as missions; also occasionally visited the missions of Peru and New Riegel. Returned to France in 1845, where he died of apoplexy, April 2, 1858.

YODYSZUS, Rev. Matthias V., D. D., a Lithuanian, was born July 26, 1855; was educated in Poland, where also he was ordained, July 18, 1880; was in this diocese as temporary curate at St. Anthony's church, Toledo, from September, 1899, to April, 1900, when he was dismissed.

YOUNG, Very Rev. Nicholas D. (Dominican), nephew of Bishop Fenwick, first Bishop of Cincinnati, was born in Maryland, in 1783; studied at St. Rose's, Ky., and Rome; was ordained by Bishop Flaget, December 10, 1817; came to Northern Ohio, from Kentucky, November, 1818; attended Dungannon, from Somerset, Perry county, about 1820, and again between 1833 and 1835. In January, 1833, he was elected Provincial of the Dominicans in the United States. He was stationed for many years at Somerset, O., St. Rose's, Ky., and Washington, D. C. Died at Giesboro, Md., October 28, 1878, aged 95. He was one of the pioneer priests of Northern Ohio, and a man full of apostolic zeal.

ZALEWSKI, Rev. Vincent, a native of Russian Poland, was born January 23, 1853; ordained in his native country December 20, 1881; was stationed as assistant at St. Anthony's, Toledo, from November, 1894, to January, 1896, when he was dismissed from the diocese. Had charge of a Schismatic Polish congregation at Philadelphia, where he died November 11, 1899.

ZANDERS, Rev. Raymundus (Franciscan), was born in Rhenish Prussia, August 8, 1846; ordained at Paderborn in 1873; came to the United States in 1884; July, 1885, he was sent to the Franciscan Monastery, Cleveland, remaining till February, 1886, when he was appointed chaplain of St. Francis Hospital, Jersey City, N. J. Returned to Germany, where he died.

ZARECZNY, Rev. Victor, born at Lemberg, Galicia, Austria, December 3, 1841, was ordained in Galicia, July 21, 1868; received into the diocese of Cleveland, December, 1873, and appointed pastor of the Poles in Berea, where he organized St. Adalbert's congregation; also attended Royalton, and the Poles in Cleveland. He left Berea, and the diocese, in February, 1884.

ZIEGLER, Rev. Odilo (Franciscan), a native of Alsace, was born April 12, 1820; was ordained at Strasburg, Alsace, December 20, 1856. Was a secular priest in his native country and in the United States till January, 1886, when he entered the Franciscan Order. Was stationed at the Franciscan Monastery, Cleveland, as chaplain and confessor of various institutions, from August, 1896, till his death, August 26, 1897. He was a model religious and a most excellent priest.

ZISWYLER, Rev. Beatus (Sanguinist), was born in Switzerland, in 1844; was trained for the ministry, at Carthagena, O., where he was

ordained for the Sanguinists January 17, 1873. Was pastor at Reed, Seneca county, from June to September, 1873. No other record of him.

ZUMBUEHL, Rev. Leonz, was born in Luzern, Switzerland, May 1, 1846; was ordained at Feldkirch, Austria, for the diocese of Cleveland, by Bishop Amberg, April 19, 1870. In September, 1870, he was appointed pastor of Fort Jennings, where he remained till January, 1872, when he was given the professorship of philosophy in St. Mary's Seminary, Cleveland. This position he held till July of same year, when he was again given pastoral charge of Fort Jennings. In September, 1873, he was recalled to his former position at the seminary, remaining till July, 1877, when he left the diocese. From April, 1876, to July, 1877, he also had pastoral charge of Independence. Since August, 1877, he has been in the diocese of Peoria.

ZWACK, Rev. George M. (Jesuit), a Bavarian, was born April 1, 1861; was ordained in England, for the Jesuits, September 2, 1894; stationed at St. Mary's, Toledo, as assistant and chaplain, from December, 1897, to August, 1898. He is now stationed at Georgetown University, as professor.

ZWINGE, Rev. Capistran (Franciscan), was born in Grosender, diocese of Paderborn, Prussia, March 30, 1823; ordained September 4, 1849; came to the United States in September, 1858. He was first superior of Franciscan Monastery, and pastor of St. Joseph's church, Cleveland, from 1867 to 1871. By his zeal and kindness he won the confidence and affection of all committed to his spiritual guidance. He was a model religious, and a successful pastor. Died at Chicago, Ill., July 23, 1874.

MISCELLANEOUS SKETCHES.

THE INFIRM PRIESTS' FUND.

The undertaking to establish a Fund on which, under specific limitations, the disabled, seriously sick, or superannuated clergy of the Diocese of Cleveland may draw for creature-comforts, was successfully begun as far back as 1865. It was a most timely, just, and very necessary movement.

For years previous—in fact from the beginning—it was apparent that the priest seized with infirmity, or overtaken by fast advancing decrepitude, was allowed to drift about in the cold world seemingly bereft of friends, and without a retreat in which to rest his weary and broken body. Not unfrequently, like his Divine Master, he had "not where to lay his head." While vigor remained, and he was equal to performing his labors, he was sure of obtaining a quantum of necessary food and raiment; but once incapacitated by sickness, accident, or weight of years, he usually passed from view into the realm of oblivion, and was compelled to take home to him and live with the pains, deprivations, and utter neglect which were to be his sad lot often even unto the end.

If it be argued that the priest's salary of seven hundred dollars a year,—which figure, today, is far in advance of what it was years ago,—together with what is known as "perquisites," mere bagatelles, ought to be enough to provide for the present and also leave a little margin looking to the future, it can be answered in reply that those thus viewing the case do not fully consider the cost of maintaining a house supplied even in the scantiest way. Evidently the multiplied demands made daily on the slender purse of the priest are not taken into consideration by those who argue along this niggardly line, and even the diocese itself does not appear to closely consider them in view of the small stipend allowed in the way of salary. If, according to St. Paul, "Those who minister at the altar should live by the altar," it is a layman's opinion that the word "live" should be broadly interpreted, at least in our day, and that such provision should be made for the ministering priest as to afford him not only a decent living, together with something to dispense in charity, but also enough from which to lay aside a little something against the day of sickness, pressing necessities, and painful isolation. If "the laborer is worthy of his hire," that hire should be large enough, not only for the day,

NOTE.—Although this and the succeeding sketches belong more properly in the historical volume, the author of this one has written and given them a place here, as much because of pressure on the first, as with a view to equalize the size of both volumes.



BOARD OF THE INFIRM PRIESTS' FUND.

The Rt. Rev. Mgr. T. P. Thorpe — The Rev. William McMahon

The Rt. Rev. Ign. F. Horstmann, D. D., Bishop of Cleveland, Pres.

The Rev. Fridolin Ankly, Treas. — The Rev. Seraphin Bauer, D. D., Sec'y.

The Rev. Casimir Reichlin — The Rev. Thomas F. Mahar, D. D.

but also as against the sunset time of life—the advancing night, "when no man can labor."

What the Rev. William Mahoney said in strong language in 1885, in his work entitled, "The Rights of the Clergy Vindicated, or a Plea for Canon Law in the United States," has been known to all observing priests and laymen in this country from the beginning. The portraiture he drew of the miserable condition of antiquated or broken priests ordained under the title of Mission was not a too highly colored or unfamiliar picture. What he then said was in the minds of all, both at the time and previously; but the vigorous way in which he put the case called attention to the law of the Church by which clergymen in the higher orders, ordained under the name of Mission, and who retain such title, have a just claim to support and sustenance from the jurisdiction, whether Diocese, Vicariate, or Prefecture, to which they belong. This recognized title to a living they have, not as a charity, but as *a right*, and it is along these lines that the Infirm Priests' Fund of the Diocese of Cleveland was projected and established.

The original plan, and that which now obtains in the more perfect working out of the Fund, were predicated on simple *justice* only. The idea was not, and is not, to make the priest an object of charity, or to keep him out of the poorhouse while yet placing him in the attitude of a dependent, or a pauper. Not at all. The notion was held, and it has grown stronger with the years, that "the laborer is worthy of his hire," and that, having been a faithful husbandman in the Vineyard, he, with his fellow workers, is to receive "every man a penny" for his day's toil, and half of that daily wage when he shall have become unequal to bearing "the burden of the day and the heats." How to provide that other daily half-penny was the difficult task proposed to themselves by the founders of the Infirm Priests' Fund of the Diocese of Cleveland. But they discovered a way, and now for over thirty-five years the result of their work has been productive of great good.

In the Diocesan Synod, convened after the annual Retreat of 1865, a number of priests with the Rev. Seraphin Bauer, of Fremont, at their head, began the work of disseminating the good seed relative to the project in view. They were fully aware of the conditions which had prevailed in the infant missions of the whole country previous to that time, and they were likewise apprised of the complex situations in population, finances, customs, etc., which had prevented the purveying of provisions for an Infirm Priests' Fund in the various dioceses throughout the United States. Up to that time the Fund which they moved in establishing was the first in the country, and it has since been the pattern after which other dioceses have copied. The closer these dioceses kept to the rules and methods adopted in the Diocese of Cleveland the more they prospered in the upbuilding and management of their respective Funds.

The assembled priests having regarded the undertaking with favor, a resolution was presented and passed unanimously that a Fund for Infirm and Disabled Priests be established. Bishop Rappe,

who presided at the Synod, heartily favored the undertaking. Accordingly a committee was appointed to formulate "The First Rules and Regulations." The priests comprising the committee were the following: The Revs. Seraphin Bauer, Eugene M. O'Callaghan, John Quinn, Robert A. Sidley, and Francis Westerholt.

They met at the residence of the Rev. R. A. Sidley, in Sandusky, September, 1865, and promptly proceeded, in frontiersmen's style, to blaze the way and march on. They had nothing to copy from, above, beneath or around, but they had the situation before them, and evidently the ability to meet it. The result of their labors was a set of "Rules and Regulations" which, owing to the low ebb of canon law at the time, appeared to some a trifle glaring. They inserted a liberal clause in the "Rules" which was stricken out by the approving authority, but which is now generally accepted as good canon law. However, the work of the committee, with this one exception, was approved by Bishop Rappe, December 18, 1865.

Among the many other points covered by the instrument were: (1) that an infirm or disabled priest should receive for board and keep a pecuniary assistance at the rate of $400 *per annum*, which in later years was increased to $500; and (2) that each congregation or mission should pay into the Fund's treasury the *tenth part* of the penny collection taken up at each Mass on Sundays and Holydays, or an equivalent when other collections took the place of the penny collection. Subsequent revisions of the constitution and laws improved the government, management, and method of raising and dispensing the Fund, until now the organization can be said to be, or after some minor changes proposed to be made in the laws are effected, will be in the most approved and perfect working order. Since the adoption of the Rules as revised by the Rev. Seraphin Bauer and others, in 1882, the Fund has been unusually prosperous. Instead of relying on the penny collection, an annual tax of twenty cents for each paying family reported in each congregation in the diocese was substituted. It then became the duty of the pastors in charge of congregations to send the amount due to the treasurer of the Fund. Later this tax was reduced to fifteen cents for each paying family.

The Management Board, like the Senate of the United States, is, in a sense, self-perpetuating. The officers are elected annually, and three new members of the Board are incoming each year to take the places of three retiring ones, who, under the rules, may be elected to succeed themselves. Of these the Board elects one, the Bishop appoints one, and the clergy at large elect one. In any case there is a quorum, with the Bishop as *ex officio* president, for the transaction of business. In case the Bishop is unable to attend he may be represented by his Vicar-General.

The secretary is the really active officer of the institution. For nearly twenty-seven years the Rev. Dr. Seraphin Bauer, of Fremont, has held and faithfully discharged the duties of that important position. The office of treasurer, too, is very important. For a number of years past it has been acceptably filled by the Rev. Fridolin Ankly, of Wooster.

What might be called the First Period of the Fund was the eleven years from 1865 to 1876. The members of the first Board of Managers were the Revs. Felix M. Boff, of Toledo, president; Seraphin Bauer, of Fremont; Eugene M. O'Callaghan, of Youngstown; John Quinn, of Norwalk; Robert A. Sidley, of Sandusky, treasurer, and Francis Westerholt, of Cleveland. After the Retreat of 1868 the Rev. Charles Evrard was elected in place of the Rev. Seraphin Bauer, the Board remaining otherwise unchanged. In the Synod of 1872 the Rev. Nicholas Moes was elected in the place of the Rev. Eugene M. O'Callaghan, the Board remaining as before with this one exception. The following changes in the officers were also made: The Rev. Francis Westerholt was elected vice president; the Rev. Felix M. Boff, secretary; and the Rev. Charles Evrard, treasurer. He remained treasurer until 1882. The other treasurers were the Rev. Robert A. Sidley, from 1865 to 1868; and the Rev. John Quinn, from 1868 to 1872.

The Second Period of six years was from 1876 to 1882. The priests attending the Retreat, in 1876, had their attention called by the Board of Managers to the fact that the Rules and Regulations governing the Fund stood much in need of revision, and of additions to cover cases and points that had come up for action and settlement. To meet these requirements a committee of three, the Revs. Charles Evrard, Seraphin Bauer, and Robert A. Sidley, were chosen. Their work was approved by Bishop Gilmour, October 1, 1876, and comprised with other regulations the fixing of the assessment at twenty cents for each paying family reported from each congregation; the deduction from the full sum of $500 regularly allowed of all sums received by partially disabled priests for occasional services; and the rather impractical rule that partially disabled priests who had been twenty years on the Mission were not obliged to labor, or if they did labor occasionally the sum or sums received by them in compensation were not to be deducted from the $500 to which they were entitled from the Fund under its rules.

The Board of Managers from 1876 to 1882 was composed of the following: The Rt. Rev. Bishop Gilmour, president; the Rev. Seraphin Bauer, secretary: the Rev. Charles Evrard, treasurer; the Revs. Robt. A. Sidley, Nicholas Moes, Fridolin Ankly, and the Rt. Rev. Mgr. Felix M. Boff, V. G.

Under the revised rules the Fund continued to prosper, the administration of its affairs to give good satisfaction, and the amount in its treasury to give such promise of being adequate to meet all reasonable demands that, in view of the latter fact, the assessment was lowered from twenty to fifteen cents for each paying family in the several congregations.

While these averments are true touching the general facts, it would not be in keeping with truth to allow the reader to be impressed with the notion that there were, in the early stages of the organization, no approaches to clashing and indifference. These were to the fore in many cases; and, moreover, there were but four elections and few meetings of the Board during the first seventeen years of the life of

the Fund. It was mainly due to the exertions of a few noble spirits, chief among whom was the Rev. Dr. Seraphin Bauer, the present secretary of the Board, that the business of the Fund was so faithfully attended to during that period. To him and his confreres belongs the credit that the organization was not allowed to pass into such desuetude as would be almost unpardonable in view of the great need there was and is for its continuance and activity.

The period from 1882 to the present might be regarded as the most prosperous, satisfactory, and assuring since the establishment of the Fund. This excellence of administration includes not only the work of receiving and disbursing of funds, but also the practical and systematic management of the organization. Every transaction of consequence is made in the sessions of the Board of Managers, which meets quarterly. Blanks covering all acts, authorizations, reports, etc., are provided and their use enforced. For this exactness and business method the organization is indebted to the zeal and fertile brain of the Rev. Dr. Seraphin Bauer. The treasurer is required to keep his accounts on the regular double entry plan, and the secretary to write out an exact record of every transaction under the head of minutes, and to read these for approval, together with all the vouchers at each meeting of the Board. No banking house, no matter how perfect its system, can be said to be in advance of the business methods under which the Infirm Priests' Fund of the Diocese of Cleveland is administered.

These excellent results have been brought about by the constitution of 1882, for the drafting of which Bishop Gilmour appointed the Revs. Seraphin Bauer, Fridolin Ankly, and Charles Evrard. They made it liberal, specific, and comprehensive, and to emphasize the original aim they wrote in conclusion,

NON MISERE VIVIT, QUI PARCE VIVIT.

The present Board of Managers, which Board has held office for the past seventeen years, gives the evidence of its faithfulness, ability, and zeal under all circumstances. It is an honor to the Fund and a credit to the diocese. It has the implicit confidence of the Rev. Clergy, a fact which is proved by its having been continued in office for so long a period. The following are the officers and members:

The Rt. Rev. Ign. F. Horstmann, *ex officio*, President.
The Rev. Dr. Seraphin Bauer, Secretary.
The Rev. Fridolin Ankly, Treasurer.
The Rt. Rev. Mgr. Thomas P. Thorpe.
The Rev. Dr. Thomas F. Maher.
The Rev. Casimir Reichlin.
The Rev. William McMahon.

To feel compassion for a priest broken in affliction and reduced to want, to sympathize with him in his distress, to comiserate his sad condition, to grieve for his sufferings, to sorrow over his sadness, and to pity him in his poverty, privation, or neglected condition are but exhibitions of the emotional nature which produce no practical good results. They are subjective rather than objective, and if they



CALVARY CEMETERY (Main Entrance), CLEVELAND.

have any worth at all it is wholly because of their reflex effect upon the modern good Samaritan who weeps over men's misfortunes until he feels better, then passes on. But if this imitation Samaritan be transmuted into the Good Samaritan of old, and if he pours oil into the priest's wounds and seats him on his beast, brings him to the nearest inn, and pays for his keep, he is but obeying the natural sentiment common between humans—the law that yet finds a faint echo in the breasts of straying humanity, and that holds touching the unworthy as well as the worthy. Into that law the element of *justice* does not enter, for if it did the unworthy might be passed by.

In the case of the infirm and incapacitated priest, however, the law of justice towers above the law of sympathy, or even that of charity. As a soldier of the Cross who has been wounded in the battle, as a man who has fought the good fight and both kept and taught the faith, the priest is entitled to those creature-comforts which the Fund has provided for him against the time of infirmity, illness, or old age. He has earned these from the people because he left father and mother, home and friends, and often bright worldly prospects, to devote his life to their spiritual interests, and often their temporal interests also. If in olden days considerateness forbade the muzzling of the ox that treaded out the corn, surely justice yet holds with sufficient force among men to requite the faithful and profitable servant, the priest who treads out the spiritual corn. If it were measured unto the priest in the measure in which he measures it unto the people, his wants in adversity would, indeed, be most generously supplied.

It is an easy task at times to arouse human sympathy, to play upon the heart-strings until every fibre of men's make-up is all atremble with the thrill of tender emotions. This the founders and perpetuators of the Infirm Priests' Fund could have done and are able to do, but they did not, and would not play that part. They conceived and yet hold to the idea that *justice* is what is required rather than sympathy or active charity. Justice preserves intact the honor of both priests and people, whereas the employment of other considerations in providing for infirm priests might be as disagreeable as they would be unbecoming. *Fiat Justitia ruit coelum*—Let justice be done 'though the heavens fall.

CLEVELAND.

CALVARY CEMETERY.

Modern interment-grounds, like Calvary Cemetery, Cleveland, mark the welcome transition from the catacomb and charnel-house of earlier ages to the park-like God's acre of today. This change for the better, in the laying to rest of the mortal remains of Christians, began in the seventeenth century, and was evidently intended to rob death of some of its habilaments of gloom and woe, and substitute therefor exterior or surface surroundings that are better in keeping with Christian hope, and suggestive of the glories of the resurrection. No bird might sing, or ever did sing in the subterranean vaults in which the bodies of the early Christians were laid away in great tiers; but in our

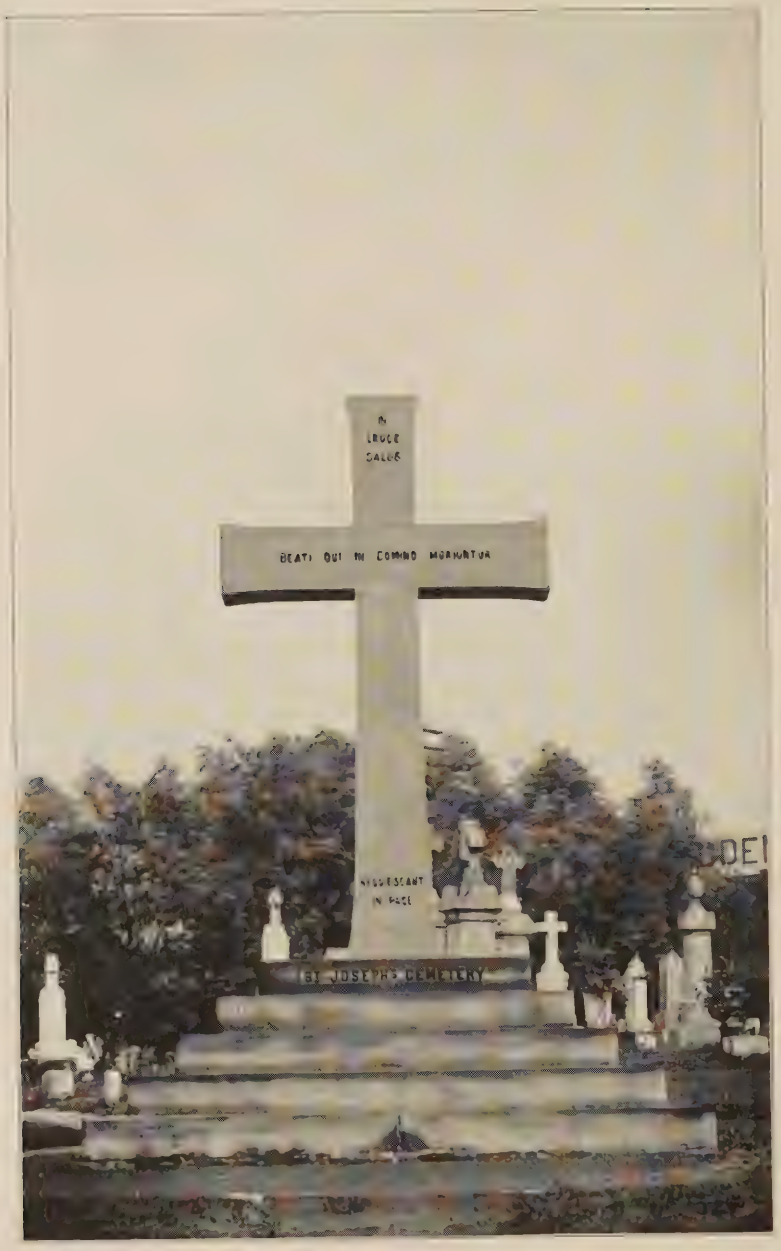
modern church-yards and burial-parks each returning spring contrasts bloom, freshness, and beauty above with blight, ashes, and decay beneath. It delights us with the chorus of the woods as against the silence of the grave, and sets life, and light, and inspiring hope above death, and darkness, and the great dread of nothingness.

If the "memory of things precious keepeth warm the heart that once did hold them," and if tear-showers are destined to fertilize this dreary world of ours, it is most becoming that joy in hope, and memory with faith be the rosy-tinted medium through which we view both the past and the future. And since our loved ones are not dead, but sleepeth, and since faith teaches of the final awakening, it is fitting that their last earthly resting place, their slumber-couch, be made a bower of beauty redolent of the hoped-for spiritual springtime of the life and light, and joy promised on the farther shore.

The first Catholic cemetery to be established in Cleveland was St. Joseph's; the second was St. John's; the third was that for St. Mary's parish. It is situated on Burton street. The fourth is the subject of this sketch, and the one which will ultimately be the union burial place for all the congregations of that city. It was purchased in 1893. It comprises 105 acres about six miles south of the center of the city, and was known originally as the Leland farm. In July of that year the work of improving the property was begun. One-half of the grounds was blessed by the Rev. Chancellor George F. Houck, as the Rt. Rev. Bishop's delegate, on the 26th of the following November, and on December the first it was opened for interments. The beautiful receiving vault, too, was then ready for use.

Calvary Cemetery was the inauguration in Cleveland of enlarged advantages for Catholics relative to the burial of their dead. It had long been the cherished hope of the people to see these looked-for things brought about. Their patience, it is true, had been severely tested in earlier years relative to order and necessary improvements in their cemetery affairs; but since Calvary, the prospective union cemetery, was established, they felt repaid, in great measure, for what inconveniences were theirs from the beginning. Because of these things they evidenced an excellent disposition, and were ready at all times to do their part, not only in practically sustaining the manager, but also in obeying his rulings and the strict and effective laws which he laid down for the regulation of everything connected with burials, purchase of lots, adornments, etc. In fact their appreciation and good disposition were a great encouragement to the manager who put forth his best efforts for the good of all.

The successful management of the cemetery, together with promptness and efficiency in point of service, was assured to the Catholic public by the appointment of the Rev. Chancellor Houck to the office of manager, and by his calling Mr. Charles D. Carroll to be superintendent. This augury of efficiency and prompt and faithful service, which satisfied the people in 1893, has since been realized in practical results, and today (1900) a continuation of these things, with promise of additional betterment both in service and further adornment, is not only indicated but assured, and is, in consequence, a great satisfaction to all.



ST. JOSEPH'S CEMETERY (Central Cross), CLEVELAND.

The cemetery grounds are admirably adapted for the purpose to which they are devoted, and the situation could scarcely be improved respecting ease and convenience of access. A forty five minutes' ride by street car lands one at the grounds, and since a funeral car has been provided by the street car company all approach to inconvenience has been practically done away with. Moreover, the leading thoroughfare to the place is well kept, thereby affording additional facility for visiting the cemetery.

The land is gently undulating and affords rare opportunity for those happy collocations and adornments which hill and vale, winding path, and roadway suggest. The lay of the land called originally for the lawn plan of plotting, which was adopted; and in keeping with it provision has been made for shade trees, shrubs, flowering plants in cozy corners, an artificial lake, and also inviting savanna stretches. Much has already been accomplished in these directions, including the fine macadamized driveways in the improved portion, the entrances from Miles avenue, and from the electric railway station near Broadway, etc., while still more is in prospect—all of which gives promise that in the next decade Calvary Cemetery will rival in happy arrangement, beautification, and efficiency of service any other God's acre in the central west.

As an evidence of the faith which the people have touching the future of this cemetery, as an appreciation of the work done, and also as an argument looking to its becoming the union burial place for all the parishes, the superintendent's report shows that at this writing (1900), considerably over 8,000 interments have been made in Calvary Cemetery.

In the observance of All Souls' Day, Calvary Cemetery has always been made the great central point. Thither flock thousands to attend the devotions, and these are made of great note by those having charge of the place. While the devotion is yearly growing in observance throughout the diocese, all eyes turn to Calvary Cemetery to witness the imposing spectacle which is sure to be presented. The management has always made it a point to enforce the diocesan rule against funerals on Sundays, except in cases of necessity, which necessity points particularly to demises through contagious diseases. In line with this, too, is the respect for the rules governing the cemetery which the people manifest at all times. This is a great improvement upon the past, and is the evidence of a just appreciation of what has been accomplished in Cleveland touching becomingness in the burial of the dead, and the keeping of the "city of polished white mansions" a place sacred to religion and suggestive of faith and prayer.

ST. JOSEPH'S CEMETERY.

Previous to 1849 the Catholics of Cleveland interred the bodies of their dead in what was called the "Old Erie Street Cemetery," they having none of their own. However, January 22, 1849, Bishop Rappe purchased a fifteen acre tract of land out Woodland avenue, which location was then in the suburbs, but is now nestled in the resident portion

of the city. Of the original fifteen acres, but four, comprising the level portion, were improved for burial purposes, the rolling portion being then regarded as not suitable. The first interment was made in St. Joseph's in 1850.

In 1878, Bishop Gilmour broke through the local prejudice against the use of rolling ground for cemetery purposes, and at once ordered undertaken the work of grading, rolling, and tiling what is now known as the new allotment. The lawn system of beautifying was adopted, and with shrubs, flowers, and well made drives the place was made quite inviting. An heroic granite cross twelve feet high, on a pedestal six feet high, occupies a central position. It cost nearly $1,000. A handsome fountain plays continually except in winter. A receiving vault which cost $1,200, with a capacity for fifty bodies, is conveniently located, and with the several private vaults owned respectively by the Sisters of Notre Dame, the Sisters of the Good Shepherd, and the family of the late Mr. and Mrs. Peter Daly, adds much to the beauty of the place. The new allotment was blessed in 1891.

In 1878, the Rev. Chancellor George F. Houck became the manager of St. Joseph's Cemetery, which responsible position he yet holds. Under his direction most of the improvements above referred to were made, and also many more, to enumerate which would be impracticable here. Among these latter, however, might be mentioned the diverting of the creek in the ravine, the drives on either of its banks connected by two iron bridges, and the retaining wall which alone cost $3,500. The total cost of improvements made under his management exceed the sum of $10,000.

St. Joseph's, though small in area, is notably well kept and quite handsome. Its original state of comparative chaos, both as regards territory, title of lot-owners, and identification of graves, has given way to the opposite; and much desired order has been brought about to the satisfaction of all concerned. Those who have special interests in the cemetery are the descendants of the pioneer Catholics whose mortal remains rest there. These descendants are quite numerous, a fact which accounts for the wide spread veneration and affection in which Cleveland's first Catholic cemetery is held by a very large portion of the Catholic population of Cleveland.

Mr. Charles D. Carroll has been for almost twenty years the painstaking and capable superintendent of St. Joseph's Cemetery. To Father Houck and to him the Catholic people owe a debt of gratitude for what has been accomplished in the way of beautifying and efficiently managing this earthly resting place of many of the Catholic pioneers of the See city of the diocese.

ST. JOHN'S CEMETERY.

The second cemetery provided for the Catholics of Cleveland was called St. John's. It is situated on Woodland avenue, convenient to St. Edward's and Holy Trinity Churches. The land, comprising thirteen acres, was purchased May 4, 1855, and the first interment was made in 1858. It is a sort of companion burial place to St. Joseph's, which was



ST. JOHN'S CEMETERY, CLEVELAND.

the first, and the demand for it was occasioned by the increase in the Catholic population.

St. John's and St. Joseph's Cemeteries, up until 1878, were in charge of the curates of St. John's Cathedral. Among these, until the Rev. Chancellor Houck became manager in that year, were the Revs. T. P. Thorpe, Thomas J. Conlon, Joseph F. Gallagher, T. F. Mahar, D. D., and others. In those days, too, Mr. Patrick Roach was, and for twenty years had been, the faithful sexton. He died, November, 1882.

The unmodern plan and appearance of St. John's Cemetery are accounted for from the fact that, in 1855, it was laid out after the old system. Lot owners, too, were permitted to make their own improvements and adornments. Some made a little showing in these respects, while others neglected them entirely. In consequence the place wore a forlorn appearance. It looked deserted, neglected. However, a change for the better took place with the advent of Father Houck as manager, in 1878, and since then the face of things there has been renewed and beautified. It is now enclosed by a neat iron fence; a receiving vault that was built at a cost of $1,500, in 1865, remains an adornment and convenience, and the private vault of Mr. Thomas Maher is a notable addition to the improvements.

It is in St. John's that all the priests of Cleveland who have passed away, and many others dying outside of Cleveland, who belonged in the neighborhood, are buried. The plot set apart for them is both central and handsome and is adorned with several monuments, notably those erected in memory of the Very Rev. James Conlan, V. G., the Rev. Francis Westerholt, the Rev. A. R. Sidley, and others.

Considering the old-time plan of the cemetery, and the difficulty of building creditably on a foundation which in great measure precludes improvement in design and possibly in ornament also, it can, nevertheless, be said that St. John's is a cosy "city of the dead," for it is kept neat, clean and orderly. Its management is all that can be looked for, and to a large portion of the Catholic people it is a cherished spot whose plainness and neatness tell of a simplicity which, to many minds, is most becoming in a place set apart for the burial of the dead. It does seem in good keeping, too, that, since a portion of it is devoted to the interment of priests, whose lives are expected to be plain and far removed from ostentation, it can at least rejoice in this evidence of the harmony of its lack of ornateness with the simple lives of many whose mortal remains rest in its bosom.

Of late years no efforts have been spared by Father Houck as manager, or by the superintendent, Mr. Charles D. Carroll, to keep it in good repair, and to add a blossom here and there to relieve the barrenness and give an additional glow to the rosy hope of the living that, in the great day of general resurrection, it will not matter much how poorly planned our cemeteries were, or how neglected our graves, so long as the trumpet note that will call us from the tomb will be but the invitation to enter into the garden of delights in the Paradise of God.

TOLEDO.

CALVARY CEMETERY.

A much needed and economical improvement for the Catholics of Toledo was the founding, in 1886, of Calvary Cemetery as the burial place for the dead of all the congregations of that city. It was also a thing much to be desired, for the four cemeteries then in use were anything but well managed, and besides they were far from approaching what religion and piety demand in Christian sepulchral surroundings.

Bishop Gilmour was aware of these things, and to remedy them he resolved upon establishing a union burial place which, when properly conducted, would meet the wants of all the parishes and satisfy the requirements of religion. He impressed the great necessity for the improvement he had in mind upon both the priests and laity, and to the perfecting of the undertaking he devoted much of his time and not a little of his private means. It now stands prominent among the many other things in the diocese which bear the evidences of his wisdom and great care.

The cemetery is situated west of the city, and is reached by two of the principal thoroughfares, one of which is macadamized from the city limits to the cemetery and has a street car line which gives good service. It comprises fifty-one acres. The land is rolling and sandy, with a natural stream of water passing through it, and an artificial lake. Twenty acres have been drained, platted and improved, wherein over 6,000 interments, including the bodies transferred from the old cemeteries, have been made since the opening of the cemetery, in 1887, when Bishop Gilmour blessed it. The improved portion is irrigated with city water; an artesian well to supply drinking water has been sunk; and trees and shrubs abound which add materially to the lawn plan of beautifying which has been adopted. Among the substantial improvements are a sexton's house, a greenhouse, macadamized roadways, and a receiving vault with a capacity for seventy-five bodies.

The plot set apart for the interment of priests of Toledo and vicinity is centrally and beautifully situated, and the circular arrangement for the graves has been adopted. An impressive statue, the Pieta, is proposed by the board of managers to adorn the sacerdotal plot, and granite marking blocks with appropriate emblems and mortises for names will be used to designate the graves.

The excellence of the business management has enabled those in charge to meet all the running expenses of the place, and even to gradually lessen the debt incurred in the purchase of the land. Looking to the raising of revenue, the price of lots range from fifty cents to seventy-five cents a square foot, according to location. The charge for single graves is from four to eight dollars, according to size. The greenhouse, too, has been made a source of profit, and the demand for its product has increased to such proportions that an addition was an absolute necessity. The old one was enlarged and a new one erected, together with a large and commodious heating plant. The Catholic people are so well pleased with the cemetery that they gladly comply



CALVARY CEMETERY (View Looking West), TOLEDO.

with all laws and requirements making for its betterment and adornment, and are prompt in attending All Souls' Day exercises on the grounds. Even at this writing such progress has been made in improving and beautifying the place as to entitle it to more than passing recognition. With this much accomplished within the space of fifteen years the present generation may be privileged to witness greater things before they are called to peaceful sepulture within its sacred precincts.

The Rt. Rev. Bishop Horstmann is president of the Board of Managers; Rev. P. O'Brien, vice-president; Rev. A. Eilert, treasurer; Mr. Charles J. Kirschner is the efficient secretary and superintendent, and Mr. Henry Bresser the competent and faithful sexton.

YOUNGSTOWN.

CALVARY CEMETERY.

The present union burial place for the Catholics of Youngstown became a necessity in 1882, not only on account of the old cemetery, "Rose Hill," being nearly filled with interments, but also because a city ordinance extended one of the streets through it, thereby rendering it almost useless for its original purpose.

Accordingly, in 1882, and in compliance with the provisions of a decree of the Diocesan Synod, held in that year, a move was made to provide a union burial place. The preliminaries culminated in the purchase of twenty acres of land, in 1884, for the sum of $6,500. Six being $1,700; while, in 1901, a parcel of land abutting on the east, and comprising over twenty-one acres, was added at a cost of $4,274, making the cemetery grounds about fifty acres in extent. The credit for all this is largely due to the Rev. Edward Mears, rector of St. Columba's Church, who, despite much opposition, carried the enterprise through from the beginning and wisely appointed Mr. George Rudge as superintendent. In 1885 the first parcel of land constituting the cemetery was blessed by the Rt. Rev. Mgr. F. M. Boff, V.G., and named "Calvary Cemetery." The added ten-acre tract was blessed in the fall of 1890, but the parcel purchased in 1901 has not as yet been blessed, although geographically a part of the cemetery.

Calvary Cemetery is situated on the main road leading west, and is about two miles from the center of the City of Youngstown. It has a frontage on said road of 1,145 feet, with a compact hedge of Arbor Vitæ, four feet high, neatly trimmed, and extending the entire frontage of the two parcels first purchased.

The receiving vault of stone was built soon after the first purchase was made. It cost $1,600, and has space for twenty bodies. Removals from the old cemetery to the new were commenced soon after the blessing of the first parcel of land, but not until the spring of 1898 was there an entire clearance of the remains. The sexton's house was built during the summer of 1889, and cost something over $1,000. The land being clayey and in some places wet, it was decided to sub-drain the sections as they may be laid out. The matter was referred to Mr. George Rudge, who had previously been appointed superintendent, with

instructions to carry out what was required. Mr. Rudge had the lots laid out, underdrained with tile laid from six to eight feet deep, the drains being thirty feet apart. It was costly work, but the desired effect was accomplished. The great crucifix of copper, with brown stone pedestal, was erected during the spring of 1893 at a cost of $616. The size of the corpus is six feet. The well for pure water for drinking purposes, and looking to providing a supply for the cemetery, was drilled in August, 1894, and is ninety-two feet deep. A water tower of four cylinders, three feet in diameter and fifty feet long, placed vertically, and anchored to a solid foundation of masonry, with a windmill on the top for the pumping power, and a two-inch main pipe with one-inch branches and California garden hydrants, makes an excellent and economical system for sprinkling and watering. The whole cost over $1,000.

The new entrances cost $3,300. They consist of the main entrance and two side entrances, the one near the sexton's house, the other near the east line, including a column at the west end of the hedge at the northwest corner of the cemetery. They were commenced in 1899, and completed in 1900. The main entrance gates are of wrought iron, the bars being one inch square, all solid hammered work, each picket finished on top with a *fleur de lis,* which is electro-coppered, and gilded. The gates are ten feet high, and the opening between the gate columns is fourteen feet. The main gate columns are each five feet square, sixteen feet ten inches high, and surmounted by Celtic crosses five feet high, and richly carved. The quadrant fences, with a radius of fourteen feet at either side of the main entrance gate columns, by which the main entrance is recessed from the road, are of three-fourths inch square wrought iron, six feet high, upon a stone base twenty inches high. The blocks are securely fastened together and are made fast to the columns with bronze dowels and clamps. The columns terminating the quadrant fences at either side of the main entrance, and on a line with the evergreen hedge, are each three feet square and twelve feet nine inches high to the top of the ball-cap. They stand fifty feet apart in the line of the hedge. The side entrance gates are of three-fourths inch wrought iron, four feet nine inches high, and have an opening or drive of twelve feet in a line with the hedge. The columns for these gates, also the columns in the northwest corner, are two feet six inches square, and eight feet high. All the masonry is of reddish brown sandstone from quarries near Ashland, Wisconsin, and the whole makes a pleasing contrast with the evergreen hedge.

A feature of consequence in a cemetery is good roads. As soon as Superintendent George Rudge was appointed he began the necessary work looking to this end, by grading and excavating. That accomplished, spalls of stone were hauled from a quarry near by, till a bed was made eighteen to twenty inches in thickness, and then rolled with a ten-ton steam roller. Over this was scattered a thick coating of gravel, and thus Calvary Cemetery has as good, smooth, solid roads as can be desired.

The latest improvement is the Mater Dolorosa statue erected



CALVARY CEMETERY, YOUNGSTOWN—MAIN ENTRANCE.

October, 1900, in the place of the wooden cross in the center of the circle in the main drive. The figure was designed from a copy of the painting of Carlo Dolci, in the Dulwich Gallery, London, sometimes called the Madonna of the Thumb. The statue and pedestal are of white bronze, the latter six feet high, the former five and one-half feet high. The foundation, of concrete, is raised one foot above the road. The cost of statue and pedestal was something over $600.

The lawn adjoining the sexton's residence is very beautiful, and, like other portions of the grounds, is interspersed with flower beds and rare varieties of flowering shrubs, evergreens and deciduous trees. This "city of the dead" will compare favorably with the finest in the diocese, and redounds to the credit of Mr. George Rudge, who, as superintendent, devotes his best efforts to its beautification and practical advancement.

CLEVELAND.

THE CATHOLIC CENTRAL ASSOCIATION.

The year 1874 witnessed the beginning of a closer union between the Catholics of Cleveland, Ohio, through the establishment of the Catholic Central Association. The nucleus of the organization was the Irish-American national societies, whose representatives met each year to make arrangements for the fitting celebration of St. Patrick's Day. Bishop Gilmour took advantage of the meeting of these delegates to impress on them the necessity and utility of enlarging their mission and making it so Catholic and American that each society of the laity, having a regularly appointed priest as its spiritual director, might become affiliated with them. The Irish-American organizations readily assented to the suggestions of the bishop, and at once the famous association, above mentioned, sprang into existence.

The first meeting rejoiced in having seventy-five delegates representing fifteen organizations, whose total membership exceeded 3,500. The number of societies was subsequently increased until, in later years, almost the entire Catholic body in the city of Cleveland was included and represented as societies or parishes, in the association. In its palmy days it spoke for over 50,000 of the Catholics of Cleveland.

The scope of the association's purpose was along the lines of religious and civil liberty as provided for in the Constitution of the United States. Demand was made that Catholic priests be not debarred from the exercise of their right, guaranteed by the organic law, to minister to unfortunate Catholics who might be confined in the penal or reformatory institutions of the State. Much opposition on the part of non-Catholic preachers, the daily press, and politicians was exhibited, and loud and long was the cry raised on every side against allowing priests to enter and minister to Catholics in State or municipal institutions. This was quite marked in the case of the Workhouse in Cleveland, where every obstruction was placed in the way of the association, and of priests intent upon the exercise of their religious rights, and

of the liberty of conscience of the prisoners. But so persistent and determined were the priests and the association, and so glaringly illiberal and untenable was the stand of the opposition that public opinion and justice prevailed, and the rights of Catholics, although grudgingly recognized, were not openly impeded. Although the preachers and politicians swore that "Romish worship" should never be tolerated in the Cleveland Workhouse, they had, nevertheless, to relent. A portable altar was constructed, and each alternate Sunday since then the holy sacrifice of the Mass is offered up in the institution. Until 1877 the Workhouse was attended from St. John's Cathedral, and for a short time from the Franciscan Monastery, but since then, until 1894, a period of seventeen years, the Rev. Chancellor Houck was the chaplain. Afterwards, until 1896, the Jesuit Fathers had charge. By Father Houck's zeal and faithfulness, coupled with his gentlemanly deportment, he won the esteem of the inmates and the confidence and respect of the officials. In recent years the Apostolate Fathers have sent a chaplain there.

In the State, too, the battle for liberty of conscience was waged with great vigor until, in 1875, the Geagan bill became a law, commanding that, "those in charge of the penal and reformatory institutions of the State shall furnish ample and equal facilities to all persons confined therein, for receiving the ministrations of the authorized clergyman of their own religious denomination or persuasion, provided that such ministration entail no expense to the public treasury."

The organization continued its triumphs in the interests of civil and religious liberty for all, demanding nothing for Catholics that was not accorded to every citizen. It had an awakening effect upon all, and opened the eyes of everyone to the apparently forgotten principles of the organic law of the land.

It is to be regretted that the association was allowed to decay, and that agencies were permitted to be active in its ranks that, before final dissolution, in 1893, marred the harmony that had characterized it from the beginning. However, it only sleeps to be awakened again to fight with renewed vigor the battle for liberty of conscience for every American citizen. When will the trumpet note be sounded calling it to action?

End of Volume II.

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